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PURPOSES, MOTIVATIONS, AND LEARNING
AMONG ADULTS IN AN OVERSEAS STUDY TOUR

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PURPOSES, MOTIVATIONS, AND LEARNING
AMONG ADULTS IN AN OVERSEAS STUDY TOUR

By

David Warner Parks

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ABSTRACT

PURPOSES, MOTIVATIONS, AND LEARNING
AMONG ADULTS IN AN OVERSEAS STUDY TOUR

By

David Warner Parks

Many people go overseas for brief periods of work,
study, or travel. Some significantly expand their horizons
with what they learn on these trips, while others do not.
The purpose of this study was to identify relationships, if
any, between the awareness of purpose of adults in a short-
term overseas experience and their learning.

The 45 subjects were on learn-by-working tours in
Israel sponsored by Jordan College. They were interviewed
at the beginning of their tours about their purposes and at
the end about their learning. An exploratory approach was
used for the correlational research method. The subjects'
recruitment process and religious characteristics limited
generalizability of the findings.

The following observations about short-term travelers
abroad were drawn from the findings.

1. Expectations are developed by a reflective process
which involves personal background and is subject to
influence.

2. Most purposes are based in learning.

3. Some travelers who do not expect to learn are
<u>externally</u> <u>motivated</u>.

4. Others who do not expect to learn have a <u>passive</u> outlook.

5. The focus of purposes is subject to influence.

6. Learning is associated with indicators of the ability to reflect purposefully upon reality. Those indicators with strongest positive correlation were "focusing purposes on a <u>personal</u> <u>agenda</u>" and "explicitness about <u>expectations</u>." The indicator with strongest negative correlation was <u>passivity</u>.

Several practical implications for educators were presented:

1. Short trips have enough potential for helping people learn about life abroad to be worth attention.

2. Special groups to be expected on short trips include those in <u>transition</u> and those who do not expect to learn.

3. Questions need to be raised about selecting candidates with low <u>expectations</u> of learning.

4. Candidates for a short trip abroad can profit by raising their awareness of purpose.

5. The instruments and conclusions of the study are potential tools for raising awareness of purpose.

6. Methods were proposed for influencing the group's focus, raising the explicitness of expectations, and helping individuals pursue a <u>personal</u> <u>agenda</u>.

TO MY PARENTS

Warner Rockwell Parks

and

Mildred Ruth Parks

Dad, you showed me how to get the job done

with good humor and hard work.

Mom, you showed me how to care about people now.

ACKNOWLEDGMENTS

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Chapter One: THE PROBLEM

Many writers believe Americans should become more aware
of other nations.[1] Travel abroad is seen as an educational
experience for developing this awareness.[2] And short trips
abroad for adult learning groups are growing more popular.[3]

The learning outcomes from travel abroad are mixed.
Some persons return with a significantly increased awareness
of another nation's geography, culture, religion, economy,
or politics. Others return from the same experience with
very little measurable increase in their awareness of life
in the place they visited.[4]

Among the factors educators think are related to these
differences in learning are the culture of the location
visited, the structure of the trip, the orientation program
which preceded it, the follow-up education, the purpose and

[1]
 See Alger, 1978; Sine, 1981, pp. 32-44; Lappe, Collins, and
Fowler, 1978; Smith-Durland, 1978; Bonham, 1980, p. 3; Lamy,
1985, p. 4; and Rosenthal, 1985, p. 5.
[2]
 See Simon, 1978; Willis, 1977; Titone, 1969; Axelrod, 1981;
Gudykunst, Hammer, and Wiseman, 1977, p. 384; Grove, 1983;
Brady, 1973, p. 4; Steinralk and Taft, 1979, p. 4; Pearson,
1981, p. 28; Kagitcibasi, 1978, p. 143; Hull, 1979, p. 1;
Hull, 1981, p. 65; Keeton and Tate, 1978, p. 6; and
Bergevin, Morris, and Smith, 1963, p. 74.
[3]
 See Gieseking, 1986; Operation Ezra, 1986; "Vacations: Take
a Different Vacation This Year," 1986; and The International
Workcamper, 1986.
[4]
 See Pearson, 1981, p. 21; Leonard, 1973, p. 2; Steinralk
and Taft, 1979, p. 189; Leonard, 1964; Watson and Lippitt,
1955; Smith, 1955; Taba, 1953; Amir and Garti, 1977, p. 58.

the prior experience of the student.[5] This study focused on the purpose of the student.

Purpose of the Study

The purpose of this study was to determine and explain relationships, if any, between the subjects' awareness of purpose in a short-term overseas experience and their learning on the trip.

The Research Questions

The three research questions focused on purpose, learning, and their relationships.

1. To what degree did the subjects exhibit the factors of awareness of purpose associated with learning in similar situations?

    a. How explicitly did subjects describe their purposes?

    b. What was the focus of their purposes?

    c. Were purposes based in reflection or in experience?

    d. How much did subjects prepare for their purposes?

2. To what degree did the subjects' concerns at the end of the trip demonstrate learning?

3. In what ways and to what degree was awareness of purpose associated with learning?

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[5]
 See Craft, 1978, p. 49; Hull, 1979, p.4; Pearson, 1981, p. 22; Leonard, 1964, p. 180; Keeton, 1980, p. 96; Shipton and Steltenpohl, 1980, p. 24; Knapp and Sharon, 1975; Nesbitt, 1977; Willingham, 1977; Batchelder, 1977, pp. 145-146; Warner, 1971, p. 143; Wyatt, 1977, p. 155; Houle, 1961, p. 5; and Tough, 1971.

Explanation of the Variables

The independent variable was awareness of purpose; the dependent variable was learning. The purpose was to determine the degree of association among the factors of these two variables.

Awareness of Purpose

To what degree did the subjects exhibit the factors of awareness of purpose associated with learning in similar situations? Four factors were expected: Explicitness, focus, basis, and preparation.

1. How explicitly did subjects describe their purposes? Explicitness was used as a measure of the seriousness of purpose. Someone may say, "I've got to quit smoking!" The amount of detail then revealed about the purpose to quit is one measure of how closely the person is dealing with reality. One may avoid dealing directly with reality by talking in undetailed slogans or proverbs. Or one may come to grips with the details of smoking's effect on health, social life, career, income -- even about expected actions and results.

2. What was the focus of their purposes? When going overseas, purposes are usually arranged in three areas of focus, topic, or subject-matter (Abrams, 1981, p. 72). The most prominent focus is expanded horizons, in which people learn about the part of the world they visit. A second area is awareness of home, in which the new environment helps

people to see their home environment in a new light. A
third is _conscientization_: awareness of oneself in relation
to the environment in a context of social responsibility.
(See "Definitions," below.)

    3. _Were purposes based in reflection or experience?_
Some educators are concerned that not enough importance is
placed on the students' _reflection_ in experiential education
abroad. They think too much value is often put on the
activity itself (Pearson, 1981, pp. 21-22; Abrams, 1981, p.
69; Fugate, 1985). Their concern is consistent with
Dewey's: "Mere activity does not constitute experience. It
is dispersive, centrifugal, dissipating" (1916, p. 163).
Dewey assumed that learning resulted from consciously
connecting experience with its personal consequences.

    4. _How much did subjects prepare for their purposes?_
Preparation is an indication of how far a goal has
developed. Even the most explicit desire is useless without
steps which begin to carry it out.

    The smoker who is serious about quitting usually has done
something about the desire: Made The Big Announcement,
changed the diet or environment, set short-term objectives,
joined a support group, or sought professional help.

Learning

    _To what degree did the subjects' concerns at the end of
the trip demonstrate learning?_ The indicator used to
measure the dependent variable was the number of subjects'

new, as opposed to old, concerns at the end of their tour.
Some precedent for this indicator was in Rokeach's
hypothesis that people of an open mind tend to have greater
recall of new beliefs (1960, pp. 196-224).

New concerns. Experiential learning is being "involved
fully, openly, and without bias in new experiences" (Fry and
Kolb, 1979, pp. 80-81).

> The first procedure of the mind in a new
> environment is . . . a process of becoming used to
> curious thoughts, of shaping questions, of seeking
> for answers, of devising new experiences, of
> noticing what happens as the result of new
> ventures. . . . It is dominated by wonder, and
> cursed be the dullard who destroys wonder
> (Whitehead, 1929, p. 32).

Old concerns. Some people, however, tend to talk about
the same concerns, regardless of new experiences. They can
go abroad already knowing what the world is like. They
"seem not to have noticed that they are living in a
different country" (Ward, 1984, p. 5). They return with
their old concerns undisturbed, never "scared by facts"
(Whitehead, 1929, p. 51). This type of contact across
cultures strengthens racial prejudice and perpetuates
misunderstandings (Allport, 1954; Killian, 1970, p. 184).

Associations

In what ways and to what degree was awareness of
purpose associated with learning? The purpose was to
determine the relationships among factors of these two
variables: How are explicitness, focus, basis, and
preparation associated new concerns?

Importance of the Study

Practical answers were developed to several questions about short trips abroad, as experiential education in a curriculum for expanding the horizons of adult Americans. These questions covered four categories: Learning potential, special groups, selection and preparation of candidates, and opportunities to influence education.

The Potential for Learning About Life Abroad

A basic concern for the research was whether short trips are a good opportunity to help people learn more about the world abroad and begin to participate more fully in international concerns. Are short trips abroad worth an educator's attention?

Special Groups

What special groups will need educators' attention on short trips abroad?

Preparing and Selecting Candidates

What curriculum goals should be adopted by schools and other agencies wishing to prepare people, over the long run, for experiential learning on short trips abroad? Also, which curricular goals and methods are effective in orientation programs for short trips abroad?

Opportunities to Influence Tourists' Education

How can program planners and tour directors influence the education of participants in short trips abroad? What levels of awareness of purpose can be expected in candidates, and how can the focus of their purposes be influenced? How should tours be structured to enhance learning outcomes?

Overview of the Procedures

The procedures, described in Chapter Three, are overviewed in this section.

The research methodology was correlational, with an exploratory approach. The subjects were 45 adults (24 females and 21 males) ranging in age from 19 to 79, on a two-week trip to Israel. They were sponsored by Jordan College on a learn-by-working tour as part of its continuing education program for Christians' awareness of Judaism. They were not screened for educational background. Most (40) had special religious characteristics, and their learning goals appeared to have been influenced by the college's method of recruitment.

The subjects spent two days in Jerusalem, six days on a kibbutz in the southern desert, and two days touring Biblical sites popular with Christians. They were interviewed at the beginning of their tour about their purposes and at the end about their concerns.

The responses were coded and categorized. Then

correlations were analyzed between variables using regression analysis and the t-test, to form a taxonomy of factors associated with learning.

Assumptions

The following assumptions were basic to carrying out this study.

1. The subjects would actually have purposes for their trips and would develop concerns from the trips.

2. The subjects' purposes and concerns would vary.

3. The subjects would talk honestly about their purposes and concerns. This assumption was tempered by the discovery of a strong consensus introduced in the following section.

Delimitations

Two delimitations are described in this section: (a) The travel experience was a short trip abroad, and (b) the subjects were of a particular type.

The Travel Experience Was a Short Trip Abroad

A short trip abroad normally differs from a long trip in both its positive and negative outcomes. During the first days of cross-cultural contact people develop a growing awareness of group differences. This awareness is a necessary step on the path to positive long term attitude changes (Hofman, 1977; Pearson, 1981).

But a short trip does not help people develop their

self-concept, attitudinal changes, or language skills

(Bower, 1973; Cembalo and Regent, 1981). Neither is a short

trip very good at helping people develop long-lasting

positive relationships across cultures, another reference

group, or an intercultural perspective. On a short trip

neither the <u>time</u> <u>span</u> nor the <u>range</u> <u>of</u> <u>contact</u> <u>situations</u> is

sufficient for these developments to mature.[6]

This awareness of differences can have negative results

if the trip is the only learning experience aimed at

expanding horizons. Since people lack the time or range of

contacts to move on from this step, some of them develop

unrealistically glamorous attitudes toward the country they

are visiting for a short while (Hull, Leonard, and Jurs,

1973). Or some pursue unfavorable prejudices (Grove, 1983,

p. 5). People may return with the authority of having been

there to announce that, in fact, "Mexicans <u>don't</u> have any

sense of time," or "The Irish <u>are</u> hot-headed."

<u>The</u> <u>Subjects</u> <u>Were</u> <u>of</u> <u>a</u> <u>Particular</u> <u>Type</u>

The study was further delimited by a particular type of

subject. The subjects were adults drawn by recruitment

among certain religious audiences with the implied promise

that the trip would result in a certain type of value to

them. Most subjects (40 of the 45) had certain religious

characteristics: Distinguishing patterns of worship, of

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[6]
  The works of Grove, 1983, pp. 2-4; Brislin, 1981; Ashmore,
1970; Szanton, 1966; and Gudykunst, Hammer, and Wiseman,
1977, support this conclusion.

speech, of interest in Israel, and of unusually strong consensus. And their awareness of their purposes appeared to have been imprinted with a <u>common</u> <u>agenda</u> by the college's commitment to experiential learning and by its method of recruitment.[7]

Consequent Limitations

The consequent limitations stem from choosing to study a short trip abroad by adults of a certain religious type who were recruited under conditions which appeared to have imprinted their awareness of purpose. The subjects were, therefore, easily distinguishable from most other tourists. Furthermore, the groups were whole populations, not representative of larger groups. Generalizations of the results to other populations would be conjectural hypotheses (Babbie, 1973, p. 59).

Definitions

The two interview groups were called the "February group" and the "March group," when their findings were analyzed separately. They were called "together," when their findings were analyzed together.

The terms "short trip abroad" or "short tour abroad" are used interchangeably to stand for "short-term overseas experience."

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[7] The subjects' type and the imprinting of their purposes are described further in Chapter Three, "The Subjects' Common Agenda" and in APPENDIX B: RECRUITMENT PROCESS.

"The trip" or "the tour" are used interchangeably to stand for the particular short term overseas experience of this study.

A "kibbutz" is a commune sponsored by the Israeli government.

"Conscientization" is the label used in this study for the subjects' topic of focus dealing with their psyche. It is a term made popular by Freire (1970). Its basic meaning is the increase in awareness of one's self in active relation to the environment. In adult education the term also describes the development of positive, active attitudes about one's self and the setting of personal goals, always in a setting of social responsibility (Boston, 1972).

Summary of the Problem

Educators use travel abroad to help Americans expand their international horizons. Many authorities believe learning from travel is related to the purpose of the traveler. This study determined and explained relationships in a short overseas study tour between awareness of purpose and learning. Hypotheses were developed about the design of short trips abroad as adult experiential education.

The research was exploratory and correlational. The subjects were 45 adult Christians on a two-week learn-by-working tour in Israel, sponsored by Jordan College. These tourists spent two days in Jerusalem, six days on a southern desert kibbutz, and two days exploring Biblical sites

familiar to Christians. The subjects were interviewed at the beginning of their tour about their purposes and at the end about their concerns. The responses were coded and categorized. Then correlations were analyzed to form a taxonomy of factors associated with learning.

The study was delimited to a travel experience which was a short trip abroad and to subjects of a particular type. Consequently, the generalizability of the findings was limited to similar groups and situations.

Chapter Two: PRECEDENTS IN LITERATURE

A short trip abroad is usually assigned educational value, under the assumption that the personal _experience_ of foreign reality is a valid means of expanding one's international horizons.[8]   But many authorities behave as if the _purpose_ of the student in an overseas study tour is also related to the student's learning from the tour.[9]   These two concepts, experience and purpose, are discussed in the literature of education under a variety of terms. _Experience_ is also discussed as "experimentation," "action," "activity," "natural observation," "social interaction," and "apprehending reality" (Chickering, 1977b, pp. 12-18; Coleman, 1977; Houle, 1977).   And the way _purpose_ is used in this study has also been expressed as "reflection," "intention," "intended outcome," "objective," "aim," or "goal" (Ammons, 1969).

In this chapter precedents are shown for emphasizing these two concepts both separately and in dynamic tension together.   Both types of precedent began in ancient thought and were continued in medieval education.   The concepts are

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[8]
  See Simon, 1978; Willis, 1977; Titone, 1969; Axelrod, 1981; Gudykunst, Hammer, and Wiseman, 1977, p. 384; Grove, 1983; Brady, 1973, p. 4; Steinralk and Taft, 1979, p. 4; Pearson, 1981, p. 28; Kagitcibasi, 1978, p. 143; Hull, 1979, p. 1; Hull, 1981, p. 65; Keeton and Tate, 1978, p. 6; and Bergevin, Morris, and Smith, 1963, p. 74.
[9]
  See Pearson, 1981, p. 21; Leonard, 1973, p. 2; Steinralk and Taft, 1979, p. 189; Leonard, 1964; Watson and Lippitt, 1955; Smith, 1955; Taba, 1953; Amir and Garti, 1977, p. 58.

emphasized separately in the modern dualism between practical and liberal education. But a creative tension between experience and purpose has been maintained in modern times within the experiential and adult education movements. The theories of Blumer and Whitehead and some analyses of travel study also call for this integration.

Purpose and Experience in Ancient Thought

People in the ancient world believed it was important to experience reality personally and that the person's purpose for that experience was important. But they were not in agreement about the way they approached these concepts. Greeks believed the mental realm was superior. Hebrews valued the mental and physical realms together (Rifkin, 1980; Boman, 1960).

The Ancient Role of Purpose

Idealism is the theory that the most important element in the nature of reality is mind or spirit. Plato illustrates the tremendous power of the mind: If all the chairs in the universe were destroyed, the idea of "chair" would still be. Some people would make more chairs, and others would sit in them again (Frost, 1949, pp. 59-60).

The Hebrew and Christian scriptures take a perspective on man remarkably similar to Plato's confidence in the creative power of the mind. One Genesis account says God made man "in his own image" (Genesis 1:27). As a result,

Adam was the only creature capable of stepping back from the line-up of creation, looking it all over, discriminating among the species, and naming them for what they were to him (Teilhard de Chardin, 1959). Cox calls this process the "disenchantment of nature" (1965, pp. 21-24), or the source of human control of the environment. Plato's man is no less powerful. He looks at his need to sit in comfort and "names" a chair.

The Ancient Roles for Experience

> There is nothing really new or startling about
> "experiential learning," about the integral
> relationships between experience and knowledge.
> When the Bible first reported that Abraham knew
> Sarah, full-fleshed experience was the medium
> rather than lectures, print, or tape (Chickering,
> 1977b, pp. 13-14).

This full-fleshed experience was based in a respect for physical matter, which can be seen in the Hebrew doctrines of creation, of revelling in physical nature, of future physical bliss, of the significance of the human body, of the Sabbath, of the incarnate Messiah, and of the resurrection of the body (Boman, 1960; Eckstein, 1982; Jones, 1963; Lewis, 1947; Rifkin, 1980).

This basic assumption by ancient Hebrews, that physical nature is good, is especially clear when brought into contrast with their neighbors' beliefs that physical nature is merely an inferior mode of existence, which humans must endure on their way to the ideal. The Greeks observed that the earth is decaying and postulated a corresponding theory

of human society in decay. Their theory began with a Golden
Age which has degenerated to the present stage and has a
limited future. The present human society and earthly
existence are thus to be endured, ordered, and conserved as
long as possible. But the ultimate form of existence would
be the realm of ideas. They concluded that ideas and
contemplation of an indefinite future are superior to
physical life including the human body. Not that the
body or the sunsets were not beautiful -- just not
significant, because the real nature of life is elsewhere
(Boman, 1960; Rifkin, 1980, pp. 10-12).

The Hebrew view, which values the mental and physical
together, has been called "integral." Knowing was
inseparable from doing (Wren, 1977, pp. 1-11). The Greek
view, which separates the mental from the physical realm and
values the mental as superior, has been called "dualism."
Knowledge was for one class, action for the other (Boman,
1960; Jones, 1963).

Purpose and Experience in Ancient Education

The integral and dualistic views were reflected in
ancient systems of education. Hebrew schooling was
primarily character education for living in the present
world. Since good character was desired for all, one
curriculum was basic.

The best Platonic education was mental, contemplative
of the ideal. And a separate, utilitarian education was

necessary for the lower classes, to slow the decay process and conserve the world as long as possible (Broudy, 1977, p. 96).

Purpose and Experience in Medieval Education

During medieval times, classical Jewish education carried on the Hebrew perspective, while education in the Christian world mixed emphases from Greek and Hebrew thought.

Classical Jewish Education

Classical Jewish education was experiential and emphasized the purpose of the student. Its philosophic roots were in a practical ethic, rather than a contemplative art. "A Jew is asked to take a leap of action rather than of thought" (Hescel, cited in Chazan, 1980, p. 303). The resulting mission of the school emphasized both practice and motive:

> The concern was for doing the good, internalizing it, and understanding it as part of one's being. . . . the child and his motivations were regarded as important.

The method of learning was active:

> One actually prayed, recited blessings, and performed acts of loving kindness.

And the medium of instruction was modelling:

> The teacher was to be a pious, behaving Jew whose actions and character were no less important than his knowledge (Chazan, 1980, p. 303-306).

The Medieval Universities and Apprenticeships

The Platonic dichotomy between liberal and practical education was continued in dual systems. The apprenticeship system was for learning a trade and gaining access to the guilds. And the universities were primarily concerned with theory, even in the professions or when arguing about the number of teeth in the mouth of a horse (Houle, 1977, pp. 21-22).

Chivalric Education

While scholars mastered content from books and lectures, and craftsmen learned by doing, the elite were educated for leadership in the chivalric tradition. Because the goal was to produce leaders, and a broad range of competencies was required, chivalric education may have integrated experience with reflection to a degree. Houle reports some of the standards of competency required:

> The squire must be able to: "spring upon a horse while fully armed; to exercise himself in running; to strike for a length of time with the axe or club; to dance and do somersaults entirely armed except for his helmet; to mount on horseback behind one of his comrades, by barely laying his hands on his sleeve; to raise himself betwixt two partition walls to any height, by placing his back against one, and his knees and hands against the other; to mount a ladder, placed against a tower, upon the reverse or under side, solely by the aid of his hands, and without touching the rounds with his feet; to throw the javelin; and to pitch the bar" (Houle, 1977, pp. 23-24).

The Modern Dualism in Education

The development of modern science created its own dualism. The educational systems developed from medieval times continued their dualistic nature and are now known as "practical" and "liberal" education.

The Development of Modern Dualism

Newton rejected the Platonic belief in a degenerating physical world and developed a new form of the Hebrew belief in the importance of the physical world. In this new belief, the physical is important, not for what it is, but for what people could make of it. Physical matter became, in the Newtonians' eyes, inert, lifeless atoms to be ordered as they would. It was no longer "good" as given by God, nor was it hopelessly degenerating into a nirvana existence. Both the Hebrew motive of stewardship and the Greek concern for conservation of the environment were gone. In their place, the Newtonians laid the foundation for the ideology of progress, which

> is creating greater value out of the natural world than what exists in its original state. Science, in this context, is the methodology by which people learn the ways of nature so that they can reduce them to consistent principles or rules. Technology, in turn, is the application of these rules in specific instances, the purpose being to transform parts of the natural process into workable forms of greater value, structure, and order than exist in the primal state (Rifkin, 1980, p. 30).

The Newtonian worldview provided the metaphysical basis for a radical social change, the industrial revolution. The

revolution affected the development of the practical and
liberal education systems inherited from medieval society.

Experience as an Emphasis of Practical Education

A large body of curriculum thought focused on giving
factory workers training in practical experiences and on
preparing school children for their future roles as factory
workers. The curricula were intended both to help students
manipulate an inert physical universe and to be manipulated
by the idea-men of industry. Curriculum talk was "dominated
by the criterion of social utility." The goal was increased
productivity in American factories (Kliebard, 1975, p. 56).
Experience was usually emphasized at the expense of the
purpose of the student (Greene, 1977). One of the most
influential (according to Bellack and Kliebard, 1977, p. 2)
curriculum writers of this perspective advocates selecting
the right experiences, organizing these experiences for
effective instruction, and evaluating the effectiveness of
learning experiences (Tyler, 1949).

The heavy emphasis on experience in modern practical
education has been sometimes tied to behavioristic
psychology. Progress in the physical world was conceived of
as the result of human manipulation of inert matter in
mechanical form. Behaviorists extended the concept into the
social realm by viewing society as a large collection of
complex organisms of inert matter. Two doctrines came from
this concept. First, interaction with the environment

produces behavior, hence experience impacts learning.
Second, it is the responsibility of certain people to create
a more ordered social environment (Skinner, 1971, p. 84).

Purpose as an Emphasis of Liberal Education

Modern leaders, even in the professions, were expected
to have a liberal education which developed their mental
powers. Until recently, their education was almost entirely
confined to books, lectures, and written examinations
(Houle, 1977, pp. 25-30). The curriculum was geared around
the purpose of preserving the accumulated cultural tradition
and passing it on through the new generation. It was the
general thesis that distinct forms of knowledge exist, a
thesis which Peters (1974, p. viii) calls "almost a stock-
in-trade of the idealist tradition."

The heavy emphasis on mental reasoning in liberal
education is based by some people in humanism. The basic
commitments of humanism are that reason is the chief means
of solving problems and that mankind can survive for people
to lead significant lives (Kurtz, 1973, p. 7). These
commitments flow naturally from idealism and the progress
ideology. Wren contends that this belief in reason and good
will is not only liberalism's abiding value, but its gravest
weakness, because it makes liberals shy away from the
realities of conflict and power which they find in
experience (1977, p. 110). The comments of two humanists
may be taken as representative of their belief in the

importance of the student's purpose.

> The human being is a purposive creature . . . the
> selective nature of perception cannot be accounted
> for in any other way [but by] valueful purpose
> (Kelley, 1947, p. 47).

> For the humanist, the basic principle of learning
> is: Any information will affect a person's
> behavior only in the degree to which the learner
> has discovered the personal meaning of that
> information (Combs, 1978, p. 19).

Emphases on Student Purpose In Experiential Education

Industry and education have continued their interaction

previously described and cited to Kliebard (1975). The

modern experiential education movement is based partly in

the call from industry for graduates who know from

experience how to work. But while the value of experience

in education is promoted by the modern experiential

education movement, [10] some learning theorists, researchers,

and program directors of experiential education also stress

the importance of the student's purpose in the experience.

Learning Theorists

Learning theory in the experiential education movement

leans heavily on Dewey, Kolb, and developmental psychology.

Dewey is a pragmatist "whose theory of experience has

become the touchstone of the experiential movement" (Smythe,

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[10]
Groups organizing this movement include the Council for
the Advancement of Experiential Learning, the National
Society for Internships and Experiential Education, the
Cooperative Education Association, the National Experience-
Based Career Education Association, and the National
Institute for Work and Learning.

1979, p. 2).

> The nature of experience can be understood only by
> noting that it includes an active and a passive
> element peculiarly combined. On the active hand,
> experience is trying -- a meaning which is made
> explicit in the connected term experiment. On the
> passive, it is undergoing. When we experience
> something we act upon it, we do something to it;
> then we suffer or undergo the consequence. We do
> something to the thing and then it does something
> to us in return. Such is the peculiar
> combination. The connection of these two phases
> of experience measures the fruitfulness or value
> of the experience. Mere activity does not
> constitute experience. It is dispersive,
> centrifugal, dissipating. Experience as trying
> involves change, but change is meaningless
> transition unless it is consciously connected with
> the return wave of consequences which flow from
> it. When an activity is continued into the
> undergoing of consequences, when the change made
> by action is reflected back into change made in
> us, the mere flux is loaded with significance. We
> learn something (Dewey, 1916, p. 139).

More recently Kolb has been a leading theorist for this
movement. He describes a four stage cycle of experience,
reflection, theorizing, and experimentation (Fry and Kolb,
1979). Some experiential educators see strong evidence of
developmental change as a major outcome of experiential
education. But they believe that the "clarifying purposes"
of the student play a major role in such change (Chickering,
1977a, pp. 83-84).

Researchers

Researchers have also shown that students should be
given help in clarifying their purposes for experiential
study (Knapp and Sharon, 1975; Nesbitt, 1977; and
Willingham, 1977). And students' learning prior to their

field experience does affect their purposes (Wylie, 1976;

Forrest, 1977; and Knapp, 1977).

Program Directors

The importance of purpose is strongly felt by directors

of experiential education. "As learner motivation becomes

better understood, techniques for enhancing performance will

become more successful" (Keeton, 1980, p. 96). And "the

more self-directed the student can become the better able he

is to assure quality in his own learning" (Shipton and

Steltenpohl, 1980, p. 24). These directors show the

importance they place on student purpose by the way they

design their programs and the way they evaluate learning.

Some educators design their experiential cross-cultural

programs to enhance students' awareness of purpose. For

instance, Batchelder (1977, pp. 145-146) recommends

involving students in assessing their learning as a means of

helping them into awareness of purpose in the experience,

combatting their "flat plane of unthinking passivity." In

Warner's programs, "Learners are accorded the central role

in the assessment process . . . as a tool to help learners

identify what still needs to be learned, what skills need to

be gained if one's goals are to be realized" (1977, p. 143).

Students of Wyatt's programs "are asked to set their goals,

regularly reflect upon their experiences, analyze what they

are learning and how they are learning, and record their

impressions and thought" (1977, p. 155). Willingham has

defined 66 "principles of good practice" followed by experiential educators (1977). He advocates that students decide on general learning goals, set specific learning objectives which fit both their goals and their site abroad, and help set standards for determining credit.

Emphases on Student Purpose In Adult Education

Three adult educators, in particular, emphasize the importance of student purpose: Houle, Tough, and Freire.

Houle

Purpose is especially important for an adult traveler. "The ultimate drive for continuing education lies in the desire and will of the individual. . . . When his learning is voluntary, its burden is light" (Houle, 1961, p. 5).

Tough

An adult learns because of "the benefits that the person intends to obtain through the learning project. . . . [and which] are present in his conscious mind when he decides to begin the project" (Tough, 1971). Tough concluded that learning is most effective when initiative and control are in the hands of the learner and when adequate help is available for planning and implementing.

Freire

"Men are not built in silence, but in word, in work, in action-reflection" (Freire, 1970, p. 76). Four things stand out: Freire's naming concept, his learner/teacher concept,

his criticism of the banking concept, and his definition of learning.

Freire's description of the human power to stand out from his environment, look at it, and "name" it -- calling it for what he sees it -- is reminiscent of Adam naming the animals in Eden and of Plato's man naming the chair. A natural curricular perspective growing out of such a view includes Freire's idea of the relationship between the learner and the teacher. He sees the learner being also the teacher and taking the authority for learning into his own creative hands. Freire scoffs at the idea of teachers transferring knowledge funds from their bank into the student banks. Rather, he sees the teacher asking questions of the learner about the learner's interpretation of the environment as a means of engaging the learner in reflective dialogue about the learner's own experiences. Freire calls learning "praxis," the dynamic relationship between action and reflection. Srinivasan (1977, p. 12) shows that Freire practices several behavioristic techniques, even though he may be justly considered a humanist. He can posit both action and reflection in the learner, because of his conviction that the learner is an active, living being who consciously engages the environment.

Emphases on Purpose by Blumer and Whitehead

Two modern theorists who are not usually associated with experiential or adult education, per se, have,

nevertheless, made significant contributions towards holding
a creative tension between purpose and experience: Blumer
and Whitehead.

Blumer

Blumer is a social psychologist in the pragmatic
tradition.

> The traditional position of idealism is that the
> "world of reality" exists in human experience and
> that it appears only in the form in which human
> beings "see" the world. I think that this
> position is incontestable. . . . However, this does
> not shift "reality," as so many conclude, from the
> empirical world to the realm of imagery and
> conception. . . . the empirical world can "talk
> back" to our pictures of it or assertions about it
> -- talk back in the sense of challenging and
> resisting, or not bending to, our images or
> conceptions of it. This resistance gives the
> empirical world an obdurate character that is the
> mark of reality. . . . Empirical science pursues
> its quest by devising images of the empirical
> world under study and by testing these images
> through exacting scrutiny of the empirical world
> (Blumer, 1969, p. 23).

Whitehead

Whitehead was a mathematician and scientist, first in
Cambridge and then in London. After retiring, he was
professor of philosophy at Harvard. His emphasis differs
from Dewey and Blumer's, because in his cosmology and
epistemology he consciously refutes doctrines basic to their
pragmatism.

Whitehead's cosmology. The cosmos is alive, whole, and
enjoyable. Nature is composed of living organisms, large
and small. Each organism is dynamic, that is, it is

governed by some inward "personality." A natural organism must be understood as a whole organism. It is not the mere sum of its parts. But its personality is not to be understood as anything outside of, or alien to its being. It is altogether, integral, seamless, as it were. Furthermore, the organisms of nature form a truly whole universe together. Since nature is valuable in and of itself, the universe involves enjoyment (Peters, 1966, pp. 15-55).

Whitehead's epistemology. The doctrines flow from his understanding of the roles of man and God in this living universe: "the adventure of action met the adventure of thought" (Whitehead, 1929, p. 95). One living organism's "knowledge" of a whole environment of other living organisms is based on the following five points.

First, a whole learner must come to know a whole object. (a) Intellectual curiosity is an insufficient part of the learner's ability to know. The whole being is needed in the effort. (b) Abstractions of the object are insufficient. The whole object must be known. So one naturally learns by "specializing" in one whole experience at a time.

Second, the living learner gives meaning to the environment.

> The ultimate motive power, alike in science, in
> morality, and in religion, is the sense of value,
> the sense of importance. It takes the various
> forms of wonder, of curiosity, of reverence, or
> worship, of tumultuous desire for merging
> personality in something beyond itself. This
> sense of value imposes on life incredible labours,
> and apart from it life sinks back into the
> passivity of its lower types (Whitehead, 1929, p.
> 40).

The problem with giving meaning to the environment is
that it is not possible to investigate reality without first
imagining that reality in an _ideal_ organized form.
"Organized thought is the basis of organized action"
(Whitehead, 1929, p. 103). And, to further complicate the
matter: "Mankind perceives, and finds itself thinking about
its perceptions" (Whitehead, 1929, p. 122).

Third, the reality of the environment is independent of
the learner's ideas. Since the _real_ components of nature
are dynamic, that is, they are governed by some inward
"personality," they are not _completely_ understandable to any
means of human measurement or evaluation. "Accuracy
essentially collapses at some stage of inquiry" (Whitehead,
1929, p. 134).

These points of Whitehead's epistemology show that his
curricular perspective for a short trip abroad is in
essential agreement with the theorists already presented.
The whole experience must be lived through by the whole
traveler. Here is basis for the commonsense assumption that
"there is no substitute for going there yourself."

The traveler, however, is on one horn or the other of a dilemma. The traveler's _ideal_ of the trip experience is inescapable. One cannot help but imagine the trip. Yet the _real_ experience does not accomodate the imagination of it either before, during, or after the trip. The solution?

> The true method of discovery is like the flight of an aeroplane. It starts from the ground of particular observation; it makes a flight in the thin air of imaginative generalization; and it again lands for renewed observation rendered acute by rational interpretation (Whitehead in Peters, 1966, p. 22).

Furthermore, "all mental development is composed of such cycles, and of cycles of such cycles" (Whitehead, 1929, p. 31).

> The essential course of reasoning is to generalize what is particular, and then to particularise what is general. Without generality there is no reasoning, without concreteness there is no importance (Whitehead, 1929, p. 53).

> The following points of Whitehead's epistemology, however, distinguish his approach from those of pragmatists and humanists.

Fourth, the learner is responsible for the environment. Whitehead speaks of the learner's _duty_ and _reverence_ for the situation in terms which agree with Freire's social conflict more than Dewey's progress ideology.

> Duty arises from our potential control over the course of events. Where attainable knowledge could have changed the issue, ignorance has the guilt of vice. And the foundation of reverence is this perception, that the present holds within itself the complete sum of existence, backwards and forwards, that whole amplitude of time, which is eternity (Whitehead, 1929, p. 14).

Fifth, the learner persuasively influences the environment. God enjoys the "personality" of the universe as a whole and the many "personalities" of its organisms. "He exercises his providential influence over the world not by push and pull, but by persuasion" (Peters, 1966, p. 71).

Whitehead agrees with Dewey and Freire that the learner is an active agent of change in the environment. Whitehead's view of the learner's change agent <u>role</u>, however, is slightly different, due to his view of God as the gentle persuader. This view has parallels to the interpretation of some in the Judeo-Christian tradition that God's role in the world is one of suffering love (Yoder, 1972; Greenleaf, 1977).

<u>Student</u> <u>Purpose</u> <u>Seen</u> <u>in</u> <u>Travel</u> <u>Study</u> <u>Reports</u>

The creative tension between purpose and experience are seen in conclusions drawn first by an American professor in Italy and second from research on travel study.

<u>A</u> <u>Conclusion</u> <u>From</u> <u>an</u> <u>American</u> <u>Professor</u> <u>in</u> <u>Italy</u>

Carroll, who taught American undergraduates in Florence during 1983, uses an analogy from Dante to emphasize purpose in the experience of travel study.

> Ulysses tells his crew they should follow him in order "to seek knowledge and virtue." . . . But "knowledge and virtue" apart from a well-conceived hierarchy of value and purpose are but rhetorical flourishes -- and, as with the speech of Ulysses, they may conceal a passion that is, at its roots, mad. . . . Ulysses made experience its own end, its own justification. . . . To be dominated by the passion for experience is to employ no higher

criterion to judge amongst various possible
experiences: to have no integrating principle by
which experiences are ordered to an intelligible
goal (Carroll, 1983, p. 270).

He saw parallels between Ulysses and his students:

Too often, it seems to me, programs overseas for
American undergraduates are like the "mad flight"
of Ulysses. Students on the programs in Florence,
for example, tended to view their Italian
adventure not as an integral part of an
educational program with clear purposes, but more
often as an escape from traditional education into
an experimental world: as a senior remarked in
the fall: "I did not come to Florence to think"
(Carroll, 1983, p. 270).

Conclusions From Research on Travel Study

Research on travel study has been reviewed by Leonard,

Hull and Lemke, Hull, and Hansel. In 1964 Leonard reviewed

four studies:

Personality type is a more reliable predictor of
attitude change in an overseas experience than the
nature of the experience itself (p. 180).

Neither did Hull and Lemke find experience, per se to be a

powerful change agent. They reviewed six more studies in

1975:

About the only thing that can be said for certain
at this point is that students . . . tend to
return to the home campus with a more definite fix
on their own personal career plans and feel better
equipped to deal with the complexities of our
society (Hull and Lemke, p. 203).

In 1979 Hull's conclusions could be interpreted as

arguments for the mix of experience and purpose. He

concludes that the educational factor most basic to study

abroad programs is the "experience . . . of being and

interacting in a foreign culture." But other influential

factors are the "personal openness of the individual," and
the person's "cultural contact" (p. 3).

Hull reviewed 21 research reports in 1981.

> The students clearly were seeking some off-campus
> experiential components to their programs, and
> expressed most satisfaction with those aspects of
> their programs. They did not find experiential
> components in most of the programs prescribed
> (p. 68).

In 1984 Hansel reviewed fifteen studies and listed several

factors which affect outcomes. Three of these factors are

similar to the two selected from Hull's 1979 list:

> -- The frequency and quality of the contact with
> the host nationals.
> -- The activities of the sojourner while in the
> host country.
> -- The attitudes of the sojourner prior to the
> experience (pp. 10 and 11).

Summary of Precedents in Literature

Experience and purpose were assumed to be important in

ancient times. The roles of purpose and experience were

continued in medieval education, and a modern dualism exists

between practical and liberal education. But a creative

tension between experience and purpose has been maintained

in modern times within the experiential and adult education

movements and in the theories of Blumer and Whitehead. Some

analyses of travel study also call for this integration.

Chapter Three: PROCEDURES

In Chapter One the research problem was described. In Chapter Two precedents in literature were reviewed. In Chapter Three the following procedural topics are presented.

1. The research method.

2. Data collection instruments.

3. Schedule of the tours under study.

4. A pilot study.

5. Gender and age of the subjects.

6. The subjects' common agenda.

7. The field procedures.

8. Procedural limitations.

9. The data analysis.

10. The statistical procedures.

The Research Method

The research method and the particular approach to that method are described in this section. The method conforms to what Isaac and Michael (1971) call "correlational." The approach to this method is called "exploratory" by Babbie (1973).

The Correlational Method

The correlational method contributes to the advancement of knowledge by investigating

the extent to which variations in one factor
correspond with variations in one or more other
factors based on correlation coefficients (Isaac
and Michael, 1971, p. 21).

The correlational method has the following characteristics:

1. Appropriate where variables are very complex
and/or do not lend themselves to the experimental
method and controlled manipulation.

2. Permits the measurement of several variables
and their interrelationships simultaneously and in
a realistic setting.

3. Gets at the degrees of relationship rather
than the all-or-nothing question posed by
experimental design: "Is an effect present or
absent?" (Isaac and Michael, 1971, p. 21).

An Exploratory Approach

An exploratory approach is intended for relatively
unexplored areas of knowledge. Babbie (1973, p. 59) calls
for exploration at the beginning stage of inquiry, when many
ideas are present on the topic, but critical components of
the situation may be overlooked. At this stage, few
hypotheses have been developed into well-defined
propositions, because there are few conclusions available
from previous research focused directly on the topic. The
area of inquiry, therefore, tends to be in broad focus.

The approach used in this study corresponded in some
ways to Babbie's (1973) description of exploratory research,
although it was more structured than his model. He
recommends a "loosely structured questionnaire" and in-depth
interviews of about 50 subjects, who are drawn from, but are

not necessarily representative of, the population. Rather
than collecting data in a rigidly standardized form,
subjects are encouraged to speak freely about the topic.

Although the primary purpose of exploratory research is
not to look for causes, it is appropriate to be curious
about causes, "so long as one recognizes that whatever
account or explanation he develops is conjecture . . .
hypotheses, or theories" (Lofland, 1971, p. 62). The object
is to produce broadly stated hypotheses, which can be
further refined in subsequent research.

Data Collection Instruments

The questions used to elicit the subjects' responses
were framed, worded, and put into sequence before the
interviews in what Isaac and Michael (1971) call "data
collection instruments." This approach kept errors due to
improperly worded questions to a minimum, helped provide a
reliable, uniform set of responses, and helped standardize
the content analysis of the data. Two instruments were
used: The first was for asking about purpose and the second
about learning. In this section both the general procedures
used to design the instruments and the way each instrument
was derived from the research questions are discussed.

Design of the Instruments

Payne (1951) was consulted on the design and
administration of the instruments to meet the following
criteria.

1. Eliciting data that relate to the research questions.

2. Creating a clear picture in the mind of the respondent regarding the subject.

3. Eliciting data that provide reliable and valid information for measurement.

Some of the questions were taken from the November pilot study. The instruments were improved in Michigan through nine cycles of drafting and testing on volunteer subjects who had been to Israel. The order of the questions was changed slightly from the order which flows naturally from the research questions, to make the interviews more understandable for subjects.

The instruments were designed to allow the subjects free-flowing responses guided by the concerns of the research questions. They helped create a shape similar to the "semi-structured" interview described by Borg and Gall (1971, p. 214). They conformed even more closely to Maccoby and Maccoby's description (1954, p. 454):

> In the interests of flexibility, the research
> worker sometimes specifies exactly a series of
> main questions, which are to be asked of everyone,
> but lists a series of optional sub-questions or
> probes which the interviewer is free to use or
> omit, depending upon the respondent's answers to
> the main questions.

The probes used for each of the interview questions follow:

-- Yes?
-- Please tell me more.
-- What all do you mean by that?

The purpose of beginning with open-ended questions is to allow spontaneous recall of feelings and opinions with a minimum of interviewer influence. The semi-structured nature of the interview, however, gives the guidance necessary to elicit the needed data.

The Instrument for Asking About Purpose

The entrance interview was to elicit data concerning the first research question.[11] The first ten questions were designed to help subjects describe their purposes in responses which could be judged for explicitness, focus, and basis.

1. Back home, when you were thinking about this tour, what do you think were the two or three most important things that made you want the trip?

2. What did you hope to learn about the Middle East?

3. What did you hope to learn about Israel?

4. What did you hope to learn about Jews?

5. What did you hope to learn about Arabs?

6. What did you hope to learn about kibbutz life?

7. What did you hope to learn about America?

8. What did you hope to learn about your home or church or job?

9. What did you hope to learn about yourself?

10. What did you hope to learn about what you can do?

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[11]
   To what degree did the subjects exhibit the factors (i.e., explicitness, focus, basis, and preparation) of awareness of purpose associated with learning in similar situations?

The next question asked directly about preparation.

11. What steps did you take to prepare for doing those things?

12. How old are you?

Each subject's age and gender were noted on a separate list. The February group was interviewed about purposes with general questioning, using only questions 1, 11 and 12, with the probes:

-- Yes?
-- Please tell me more.
-- What all do you mean by that?

The March group was interviewed about purposes with more specific questioning, using all the questions listed and the probes.

The Instrument for Asking About Learning

The second instrument was used to elicit data relevant to the second research question.[12] These questions were designed to help subjects describe their concerns in terms which could be judged as either new or old.

1. What did you discover about the Middle East on this trip?

2. What did you learn in particular about the nation of Israel?

3. What did you learn in particular about Jews?

4. What did you learn in particular about Arabs?

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[12] To what degree did the subjects' concerns at the end of the trip demonstrate learning?

5. What did you learn in particular about the kibbutz?

6. What did you learn in particular about America?

7. What did you learn in particular about your home?

8. What did you learn in particular about yourself?

9. What did you learn in particular about what you can do?

10. What has this experience made you want to do?

11. What has this experience made you want to learn?

12. What steps do you plan to take toward learning those things?

The second interview remained the same for both groups.

Schedule of the Tours Under Study

The tour is described in the following two pages, and a complete itinerary is given in APPENDIX A. The tourists spent two days in Jerusalem, six days on a kibbutz in the southern desert, and two days by chartered bus, touring Biblical sites popular with Christians.

Two Days in Jerusalem

The groups spent the first Monday and Tuesday nights in the Jerusalem Hilton. Mornings the groups worked at pruning and cultivating roses in the Wohl Rose Park on the Knesset grounds. Afternoons and evenings they toured the Old City of Jerusalem.

Six Days on the Kibbutz

Late Wednesday afternoon they were bussed to Jericho, south along the west side of the Dead Sea, and on to Kibbutz Ir Ovot (Commune of the City of Ovot).

They all picked tomatoes for two hours each day before breakfast. After breakfast was a worship service. Then small groups were assigned to specific work details for the remaining two hours before lunch and three hours after lunch. Work details were usually for repair of housing or agricultural items.

Lectures or singspirations were often scheduled at evening for those interested. They slept in kibbutz housing and took their meals, all kosher, in the dining hall. Each one had a spot on the dishwashing schedule. Some were assistant cooks during the regular work schedule.

Friday and Saturday they attended synagogue and the ritual Sabbath meals.

Two Days on the Road

On Thursday morning of the second week the tour bus took the group to the Bedouin Market in Beersheba and in the afternoon to their choice of David's Well, En Gedi on the Dead Sea, or Masada. Friday morning they went through Hebron and Bethlehem to Jerusalem. They spent the rest of the morning in the Old City and left at noon for the Sea of Galilee. The bus went through Samaria, Megiddo, Nazareth, Cana of Galilee, and stopped for baptisms in the Jordan

River. They slept in the Moriah Jordan River Hotel in
Tiberias.

Saturday morning they took a ferry across the Sea of
Galilee to Capernaum. In Mussolini's chapel on the Mount of
Beatitudes they held a devotional service. The bus then
took them to the Acre sea wall, a diamond factory in Haifa,
Elijah's cave, Caesarea on the sea, a shopping center in Tel
Aviv, and to Ben Gurion International Airport.

The Pilot Study

Jordan College sponsored ten tour-groups on very
similar learn-by-working experiences in Israel from January,
1985, through March, 1986. The 20 subjects in the tour of
November, 1985, were interviewed, and the conclusions drawn
from these interviews gave some direction to the purpose and
focus of the 1986 research. The purpose, procedure and
conclusions of this pilot study are described here. The
interview guide is in the appendix.

Purpose of the Pilot Study

The purpose was to learn, in general, what motivated
the subjects to travel and what new purposes they developed
from the tour.

Procedures of the Pilot Study

Open-ended questions preceded closed questions on each
topic, and probes were used to clarify responses. Each
subject was privately interviewed once in a room at the

kibbutz. The interviews were tape recorded.

Conclusions from the Pilot Study

The following conclusions are impressions and notes from the interviews and transcriptions, rather than from systematic analysis of the data.

1. _Explicitness_ _and_ _action_: Participants who were more explicit and active about their goals also seemed to develop more new purposes.

2. _Purposes_ _gained_: The most frequently mentioned purposes gained were a desire to learn interpersonal skills and a desire to do more work in Israel.

3. _Demographics_: The subjects were all members or friends of members of the churches in the Jordan College "charismatic" constituency. One age group centered around 30 years and a second around 50. Half were males and half were females. One person was black and 19 were white. Two-thirds had been more than two years in their current job, were college educated, and had been out of school for over three years. Most had regularly attended the same church for over two years, and had been married more than ten.

The pilot study provided initial, limited direction, in that the associations seen then between explicitness and action were part of the stimuli for designing this study.

Gender and Age of the Subjects

The subjects of the main study were 21 males and 24 females: 10 males and 13 females in the February group and 11 males and 11 females in the March group.

Ages in the main study ranged from 19 to 79. Almost two-thirds fell in the 37-56 years distribution. See Table 1.

The Subjects' Common Agenda

The subjects' awareness of purpose appeared to have been imprinted with a common agenda by a combination of four factors described in this section: their religious characteristics, the college's commitment to experiential learning, its process for developing the tour program, and its method of recruitment.

The Subjects' Religious Characteristics

Most subjects (40 of the 45) were from a small minority of the Jordan College constituents of a particular religious persuasion. The college began in 1967 as a religious institute for training pastors and missionaries and, by 1986 had developed several secular campuses besides two religious campuses. The college's religious constituents were in a loose network of churches in Michigan and Indiana. Jordan College served this constituency in Cedar Springs, Michigan, with a liberal arts program offering an associate degree and in Grand Valley, Michigan, with a Bible school.

Table 1

Age Distributions, Ranges, and Averages

	February Group (n=23)	March Group (n=22)	Both Together (n=45)
DISTRIBUTIONS			
19-25	3	0	3
26-35	1	7	8
36-45	6	6	12
46-55	11	5	16
56-65	1	2	3
66-75	1	0	1
76-79	0	2	2
RANGE	19-68	27-79	19-79
AVERAGES			
Range Midpoint	43.5	53.0	49.0
Median	47.0	42.0	45.0
Mean	45.0	45.0	45.0
Standard Deviation	11.8	14.1	13.0

The members of these churches called themselves "full-gospel," "spirit-filled," or, more frequently, "charismatic." They were distinguished from older Christian traditions,[14] such as Baptist, Presbyterian, Roman Catholic, Methodist, Free Methodist, and Episcopalian, by their worship and speech patterns, by their interest in Israel, and by their pattern of consensus and good will.

Worship patterns. The subjects' distinguishing worship patterns were in singing and in ecstatic utterances.

1. Singing. They sang only a few of the hymns of older traditions. Instead, they sang almost exclusively choruses which were direct quotations of scripture. They usually clapped, swayed, and smiled as they sang. Often they raised their hands while singing. And sometimes they danced to the song.

2. Ecstatic utterances. A worshipper would begin to speak loudly, with clear enunciation, usually after a special musical signal, but sometimes with no signal apparent to the researcher. Usually the utterance was a set of eight or ten syllables which the speaker repeated several times in the same order but with different emphases, tones, and pitches. These syllables had no meaning in English. The subjects referred to this practice as a "tongue" or "prayer language."

Sometimes a "tongue" was followed by a loud, clear

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[14] The traditions listed are those familiar to the researcher.

speech in English by the original speaker or by another person. This speech usually hinted in a general way at positive outcomes for those who were faithful to God and was called an "interpretation." But when this English speech was given without any preceding "tongue," although the content was like an "interpretation," it was called "a word of prophecy," or "a teaching."

Speech patterns. The subjects used terms of religious exuberance, such as "Praise the Lord" and "Alleluiah," more frequently than in the older traditions. And they frequently gave thanks for the direct intervention of God in events which those of the older traditions usually attribute to personal choice, skill, or chance occurrence, i.e., good weather, recovery from sickness, or a narrow escape from injury.

Interest in Israel. Israel was a topic of special concern within this constituency before the Jordan College Israel education program. For instance, one leader in the church network had published a tract on Israel which emphasized doing good deeds for all Jews (Kovacs, 1984).

Consensus, good will, and presumed consensus. The subjects appeared to have a remarkably higher amount of consensus and good will than the researcher was familiar with in other Christian groups. These qualities may have produced a presumed consensus which contributed towards imprinting their awareness of purpose with a common agenda.

1. Consensus. In the opinions they expressed about political and religious topics they always seemed to be in agreement. For instance, they all seemed to agree with what they understood about both American policy in the Mid-east and Israeli policy in the administered territories. And they all seemed to agree that God wanted to heal their physical infirmities.

2. Good Will. Even the five subjects from outside the charismatic movement were apparently of such good will that they were never heard to criticize the unfamiliar worship and speech patterns or to express any important controversial opinion.

3. Presumed Consensus. This remarkable consensus and good will may have combined to make it appear as though fewer aberrations of practice and opinion were in the group than actually were. Aberrational individuals may have simply adopted enough of the cultural flags in use by the group to go two weeks without attracting undue concern.[15]

The College's Commitment to Experiential Learning

The subjects' awareness of purpose also appeared to have been influenced by the college's historic commitment to experiential learning.

Most of the 1,800 Jordan College students of 1986 were

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[15] For instance, one subject made a serious attempt to convince the researcher to speak in a "tongue," and several tried to convince his wife. He quickly adopted enough of the group's language and worship patterns to conduct interviewing unchallenged.

in associate degree programs on campuses in Grand Rapids, Fremont, Bad Axe, Flint, Detroit, and Benton Harbor, Michigan. These programs were oriented towards helping adult students from blue-collar and minority populations to develop practical professional skills through hands-on, experiential training.

Besides these professional programs, the college's continuing education department began experiential education programs in 1977, in which energy technicians learned by designing and building alternate sources (i.e., solar, wind, hydro, bio-mass) for heating, cooling, and electricity. This program led to the development of a baccalaureate degree program, The Jordan Energy Institute, in Grand Rapids, Michigan, in 1978. The continuing education department began study tours in 1980 for energy technicians to examine first-hand the latest and most varied installations of the industry. These tours were in the American Southwest, France, and Israel.

How the College Developed the Israel Tours

The college chancellor, Dr. DeWayne Coxon, directed the study tours for energy technicians and eventually became a liaison between the college's "charismatic" constituents and Jews in Israel. Some leaders among these constituents wanted to help people learn to appreciate Jews by working along with Jews in Israel. Dr. Coxon found Jewish leaders in Israel who were willing to help place and guide these

Christians with their learn-by-working activities. He

conducted two exploratory tours of Israel in 1984, in which

Christian leaders from Michigan and Indiana were able to

meet with Jewish leaders in Israel. These Israelis later

provided the Christians with on-site leadership for their

tours.

By 1986, these activities had led to the chancellor's

office conducting an adult education program for Christians'

awareness of Judaism. The projects of this program included

a monthly newsletter, banquets, appearances by the leader of

an Israeli kibbutz, a one-day course at the Holocaust

Memorial Center in Detroit, and the tours in Israel. One or

more Christian guides on Jewish history and Jewish-Christian

relationships accompanied each tour.

How the College Recruited the Subjects

The subjects were adults drawn by recruitment among

certain religious audiences: All but five of the 45 subjects

were recruited from the charismatic network previously

described. The other five came from outside that process

and network, but through personal contact with a member of

the network.

The recruitment process, detailed in APPENDIX B: THE

RECRUITMENT PROCESS, emphasized only certain values. The

college did not promote the trip as an educational

experience. No screening was done for educational

background or for any other criteria. No academic credit

was given. Not until nine months after the second tour, in December, 1986, did the college give participants certificates of educational accomplishment. Instead, the trip was promoted primarily as a religious experience with four main values:

1. "Blessing the Jews" of Israel.

2. Fulfilling Biblical prophecy.

3. Personally working on the land.

4. Visiting Kibbutz Ir Ovot, in the southern Israeli desert, and meeting Simha Pearlmutter, kibbutz leader.

Creating the Common Agenda

These values, or items, may have been compiled, imprinted, and reported through the following process.

1. Christian leaders in Michigan believed they could help Jews in Israel (item # 1) and fulfill prophecy (item # 2) at the same time.

2. The sponsor had an historic commitment to experiential learning (item # 3).

3. The sponsor had located Jews in Israel willing to receive help (item # 4).

4. A group of 40 like-minded subjects who valued consensus were joined by five who were of good will.

5. The subjects of good will may have realized they needed to conduct themselves and to express their opinions very carefully in order to maintain a reasonable position of acceptance, not becoming the object of much passionate

concern during the trip.

6. All the subjects wanted to make the trip and may have construed the recruitment process, which emphasized a common agenda, as an authoritative signal about acceptable purposes for the tour.

7. The common agenda may have been talked out in the common community and then reported individually with much commonality -- the result of having a few aberrational persons of good will in a consensus-oriented community.

Field Procedures

An overview of the field procedures is given, followed by descriptions of the initial procedural improvements and the measures taken to encourage participation and to minimize interviewer bias.

Overview of Field Procedures

The 45 subjects studied were the February, 1986, tour group of 23 and the March, 1986, group of 22. During the first few days of each tour the entrance interviews were conducted, and during the last few days, the exit interviews were conducted. Subjects were interviewed both times in the same order, to allow each person the same number of days[13] between each interview.

Participants were questioned during the normal program

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[13] The limitation imposed by the fact that some were interviewed two days later than others is acknowledged later in "Procedural Limitations."

activities, since no times for interviewing had been put into the schedule. These interviews were held in the most convenient spot that could be quickly found, usually outdoors.

A pocket version of the interview guide was consulted during the first few interviews and then memorized. The procedure for each question follows.

1. State the question clearly.

2. Listen to make sure the subject understands the question.

3. Proceed with probes and summaries of responses until the subject appeared to be satisfied that the summaries were accurate, complete representations of all the subject wished to say on that topic.

Initial Procedural Improvements

During the interviews in Michigan to validate the instruments and during the first three interviews in Israel, improvements were established in the manner of probing and in the proper routine for approaching certain questions.

Manner of probing. Silence was found to be an important tool for helping subjects focus on the question at hand. Once subjects understood the question, they were better off left in silence than given more explanation. Perhaps their answer was brief or trite, even protesting that their purposes were not as important as other persons'. But if their response showed that they understood the

question, they almost always followed a period of silence with a response which was more explicit and unique. It felt like subjects first gave standard answers to see if they were acceptable. But an expectant silence was their cue that answers were expected to be personal and in detail.

The proper routine for certain questions. Two questions were found to be hard to understand. The second question in the first instrument was adjusted to

> When you think of what we call the whole Middle
> East situation -- all these countries around here,
> the geography, their politics, the economics,
> their languages and cultures, the religious
> conflicts -- what did you want to learn about the
> whole Middle East situation?

And the next question became: "And, within the Middle East situation, what did you want to learn about Israel, in particular?"

Motivating Participation in the Interviews

The researcher adopted several practices designed to encourage subjects to participate in the interviewing: participating in the program, friendliness, and developing trust in the recorder.

Participating in the program. The program activities were attended and most of the accepted patterns of worship and speech were followed. (See the foregoing, "The Subjects' Religious Characteristics.")

1. All the regularly scheduled events and all the spontaneously scheduled events possible were attended. Participation in these activities helped the interviewer

develop a common frame of reference with the subjects and
the use of much of their specialized vocabulary with at
least the "third culture" perspective of one experienced in
cross-cultural interaction.

2. The charismatic patterns of worship described
earlier in "The Subjects' Religious Characteristics" were
conformed to up to a point. It was easy to stand, sing, and
clap when others did. But raising the hands in praise with
others at a given signal felt awkward and was dropped.
Dancing and ecstatic utterance were not attempted.

3. To use adult, non-formal or continuing education
effectively with unique groups, their frame of reference
must be accepted and their vocabulary used. Certain speech
patterns were also adopted by the interviewer, such as
saying "Praise the Lord" more often than usual. But no
attempt was made to learn any of the more involved codes
which would have implied familiarity with the core doctrines
and religious practices. Often the question came up, "Are
you a charismatic?" (See the foregoing "The Subjects'
Religious Characteritics.") The response was always sincere
and intended to convey, "No, but I'm enjoying my
introduction!"

Friendliness. Following the advice of Bingham and
Moore (1941), a climate was set of cordial clarity,
direction, and genuine personal interest. The interviewer
was responsive, personable, and cordial without forgetting

structure.

Developing trust in the recorder. Most authors on
interviewing recommend a tape recorder, because it frees the
interviewer to concentrate on the responses, thus keeping
the interest of the person being interviewed and guiding the
interview. But many people have a fear of tape recorders.

Trust was developed by conspicuously turning the tape
recorder on and off always in the same way and by openly
summarizing responses into it. When subjects learned that
it was always off at the side and only on at the mouth, they
talked freely, knowing they were not being secretly
recorded. When their responses were openly summarized into
the recorder and they were asked to check the summaries for
accuracy, they sometimes volunteered to summarize into the
recorder themselves. When each summary was done, they went
on freely exploring their imagination in open conversation,
knowing that the recorder, down at the side, was off again.

Minimizing Researcher Bias

Three methods for keeping researcher bias to a minimum
were followed. First, each subject was openly treated with
an equal amount of respect and friendliness in off-interview
situations, as well as during the interviews. Second, each
subject's attention was kept on the planned course of the
interview. Third, all responses were met with the same kind
of interest, limiting interviewer feedback to an open
summary to check for accuracy.

Procedural Limitations

This research was limited by qualities inherent in correlational methodology, by interviewer bias, plus certain qualities peculiar to this project.

Limiting Qualities of Correlational Methodology

Five limitations are quoted from Isaac and Michael:

1. It only identifies what goes with what -- it does not necessarily identify cause-and-effect relationships.

2. It is less rigorous than the experimental approach because it exercises less control over the independent variables.

3. It is prone to identify spurious relational patterns or elements which have little or no reliability or validity.

4. The relational patterns are often arbitrary and ambiguous.

5. It encourages a "shot-gun" approach to research, indiscriminately throwing in data from miscellaneous sources and defying any meaningful or useful interpretation (Isaac and Michael 1971, p. 21).

Interviewer Bias

Babbie says, "scientists never collect data, they create data" (1973, p. 132). The very personal nature of the interview process allows the interviewer's opinions to influence responses through subtle messages of approval or disapproval. The researcher's perspective was from several weeks exposure to the religious frame of reference and vocabulary of the subjects. The responses he received on some topics may have been different from those received by a "native" member of the group or by one completely unfamiliar

with the group's special characteristics.

Instrument Bias

While the open-ended structure of the instruments did promote a certain amount of freedom in the responses, they had enough structure to limit the outcome of the interview. It may be that some subjects' purposes were waters which ran deeper than the instruments were registering.

Irregular Interviewing Facilities

The lack of an established time and place to interview each person limited somewhat the ability to concentrate on the purposes of the interview. The direct interruptions and other activities going on did compete for attention.

Interviewing Timeframe

During the first few days of the tour, the entrance interviews were conducted and during the last few days, the exit interviews. Subjects were interviewed both times in the same order, to allow each person the same number of days between interviews. But some were interviewed two days later than others, meaning that the interviews concerned ten-day timeframes which were different by as much as two days in some cases. The basic core of eight days' experience, however, was the same for all subjects.

Data Analysis

Data were analysed by identifying a concept or its limiting detail as an item of data and counting the items of

data for each subject's score.

For illustration, the four items in Ron's[16] response
are marked and then explained: "I saw a flash flood (item)
across the road (item) more than once (item) just like out
west (item)." The first item is the basic concept. The
other three items are limiting details.

In a second illustration, the five items in Marlene's
response are marked and then explained: "I learned that
Constantine's mother sent (item) Constantine over here
(item) and gave him the money (item) to build the shrines
(item) over the holy places (item)." The basic concept is
the second item, that "Constantine [was sent] over here."
The other four items are limiting details.

Sally's response is given as a third illustration: "I
saw the barrenness of the land (item), dry (item), but
beautiful in a way that's hard to describe (item)." The
first item is her basic concept; the other two are limiting
details.

The number of items in each category was recorded for
each subject on a computer spreadsheet. The categories were
arranged in vertical columns. The subject's responses were
in horizontal rows going across the columns of categories.
The number of items for each subject was recorded in each
respective category.

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    Fictitious names are substituted for real names.

Statistical Procedures

Descriptive statistics summarized the findings concerning awareness of purpose and learning. Categories of strong, medium, and weak correlation with new concerns scores were created using the components of regression analysis and the t-test. Although the statistical summaries are given in Chapter Four: THE FINDINGS, the use of statistical tests is described here in this section.

Regression analysis. Regression analysis was used to determine correlations between the factors for which responses could be rank-ordered on a scale (Babbie, 1973, pp. 254-255). These factors were the expected sub-topics of awareness of purpose: explicitness, focus, basis, and preparation. The responses (illustrated in Chapter Four) defining explicitness were found to be personal background and expectation. Those defining focus were found to be expanded horizons (further defined as common agenda and personal agenda), awareness of home, and conscientization. Those defining basis were found to be action and reflection.

Garrett (1956, pp. 93-95) was consulted for the regression formulae and their uses. As shown in Table 2, these correlations ranged from -0.33 to 0.67.

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Table 2

Correlations of New Concerns
With Factors Which Could be Measured on a Scale

FACTORS ON SCALE	CORRELATIONS WITH NEW CONCERNS		
	February Group	March Group	Both Together
PERSONAL BACKGROUND	-0.04	-0.33	-0.14
EXPECTATION	0.17	0.57	0.44
EXPANDED HORIZONS	0.08	0.67	0.49
Personal Agenda	0.46	0.50	0.44
Common Agenda	0.06	0.40	0.23
AWARENESS OF HOME	0.00	0.01	0.09
CONSCIENTIZATION	0.00	0.01	0.09
ACTION	-0.24	0.11	0.07
REFLECTION	0.37	0.52	0.46
PREPARATION	0.39	0.30	0.30

The t-test. Correlations were determined with the t-test between new concerns scores and the unexpected factors: the externally motivated, the passive, and those in transition. These factors could not be rank-ordered on a scale, but were groups to which each respondent either belonged or did not belong.

These factors were compared with their opposites in dichotomous pairs, i.e., passive vs. others. The scores of these dichotomous pairs were analyzed for significance with the t-test. Garrett was consulted for the formulae and processes for testing "the significance of the difference between two means in small samples" (1956, pp. 122-127).

For instance, the new concerns means were 38.1 for the passive and 56.1 for others. Was the difference in the means of these scores (18.0) due to chance, or did it signify a difference in the nature of the two groups? The t for these groups was 1.99. The values of t were then located at the .05 and the .01 levels of significance by consulting TABLE II on pages 182-183 of Garrett, 1956. Since 1.96 was the lowest t shown by the table for significance at the .05 level with 306 degrees of freedom, the conclusion was that the difference in means between the passive and the others was significant at the .05 level, or had only a 5% chance of being due to sampling fluctuations.

This procedure was applied to all the dichotomous pairs. The variation of their scores around their means yielded t-values from -0.51 to 1.99.. And their sample sizes

yielded degrees of freedom from 306 to 462. See Table 3.

Table 3

Correlations of New Concerns
With Factors in Dichotomous Pairs

FACTORS IN DICHOTOMOUS PAIRS	NEW CONCERNS MEANS	DIFFERENCES IN THE MEANS	T-VALUES	DEGREES OF FREEDOM
Externally Motivated	36.4	28.0	-0.51	456
Others	64.4			
Passive	38.1	18.0	1.99	306
Others	56.1			
Transition	63.9	23.0	-0.10	462
Others	40.9			

Categories of correlation. Regression analysis and the three components of the t-test were also used to create categories of strong, medium, and weak correlation with new concerns.

In the strong category were those which showed

(a) consistent r-values of at least 0.30 in the February group, the March group, and in both together

(b) r-values of at least 0.44 in both groups, or

(c) a difference in the means of at least 18 points and significance on the t-test at the .05 level (a t-value over 1.96 and more than 100 degrees of freedom).

In the medium category were those which showed

(a) at least one r-value of at least 0.30 or

(b) a difference in the means of at least 18, and a positive t-value or at least 306 degrees of freedom.

In the <u>weak</u> category were those which showed

(a) no r-value of at least 0.30,

(b) differences in the means of less than 18, or

(c) both a negative t-value and less than 306 degrees of freedom.

Summary of the Procedures

The research method was called "correlational" and the particular approach "exploratory." Two instruments were used to elicit the subjects' responses: One about purpose and one about learning.

The subjects were on learning tours in Israel sponsored by Jordan College. They spent two days in Jerusalem, six days on a kibbutz in the southern desert, and two days by chartered bus, touring Biblical sites popular with Christians. A pilot study of a tour in 1985 provided some direction.

The 45 subjects of the research proper were the February, 1986, group of 23 and the March, 1986, group of 22. The subjects were 21 males and 24 females; ages ranged from 19 to 79. The subjects' awareness of purpose appeared to have been imprinted with a <u>common agenda</u>.

During the first few days of each tour the entrance interviews were conducted, and during the last few days, the

exit interviews. Initial procedural improvements were made, and measures were taken to encourage participation and to minimize interviewer bias. The research was limited by the subjects' common agenda, by qualities inherent in correlational methodology, by interviewer bias, and by certain qualities peculiar to this project.

Data were analysed by identifying a concept or its limiting detail as an item of data and counting the items of data for each subject's score. Descriptive statistics summarized the findings concerning awareness of purpose and learning. Categories of strong, medium, and weak correlation with new concerns scores were created using the components of regression analysis and the t-test.

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Chapter Four: THE FINDINGS

The findings answered the three research questions.

1. <u>To what degree did the subjects exhibit the factors of awareness of purpose associated with learning in similar situations?</u> Factors were analyzed from four projected categories (explicitness, focus, basis, and preparation) and three unexpected categories (external motivation, passivity, and transition).

2. <u>To what degree did the subjects' concerns at the end of the trip demonstrate learning?</u> The indicator chosen for learning was the <u>new concerns</u> score.

3. <u>In what ways and to what degrees were the factors of awareness of purpose associated with learning?</u> These factors were correlated with <u>new concerns</u> scores and sorted into categories of strong, medium, and weak correlation with <u>new concerns</u>.

<u>Note</u>: The two interview groups were called the "February group" and the "March group," when their findings were analyzed separately. They were called "both groups" or "together," when findings were analyzed together.

Awareness of Purpose

To what degree were people aware of their purposes for the experience? Factors demonstrating the four anticipated categories were found:

1. How explicitly did the subjects express their purposes?

2. On what did the subjects focus their purposes?

3. What were the bases of their purposes?

4. How much did they prepare for their purposes?

And three unexpected categories were found:

5. Subjects who were externally motivated.

6. Subjects who wanted a passive experience.

7. Subjects in a period of transition.

Explicitness of Purpose

Three factors became apparent about explicitness:
expectation, personal background, and the formation process
for purposes.

Expectation. Responses in which subjects were looking
forward to "what-I-want-out-of-the-tour" were called
expectation. The number of items they mentioned about what
they hoped their purpose to yield were summed. As was
explained in the data analysis section of Chapter Three,
each concept and each limiting detail of a concept was
called an item of data. For instance, Kara mentioned eleven
items about her expectation, presented here as the items
were presented in Chapter Three.

"I couldn't think of a better place to be (item), to
learn to live for God (item). And now that I'm here (item),
I want to learn from these people (item), how to live for
God and learn about the Bible (item). I have not been around
charismatics before (item), and I don't worship like they do

(item). But I like (item) the way they are always praising God (item) and praying (item) and reading the Bible (item)."

And Tony mentioned six items: "This is the first opportunity I've had (item) to work at just regular work (item) with believers (items). I feel like we need to learn how to work collectively (item), because we can do more that way (item). I want to know how it goes on an ordinary job with believers (item)."

Personal background. While talking about expectation for the tour, everyone also responded with items about personal background. Some seemed to be laying the groundwork for their purpose. Kara: "I had done a lot of traveling around (item). I recommitted my life to the Lord in December (item). I found out about the opportunity (item) through some friends (item) and called and made reservations to come (item)."

Others appeared to be laying the groundwork, but never quite got to the point of their expectations.

> Marlene: There must be something for me to do or learn of great importance here on this trip, because the whole month before I had one illness right after the other and was sick right up to the moment of getting on the airplane, and I was sick with the hives the first few days of the trip.

> Ron: I have taken at least 12 trips as a dentist to various parts of the world -- like Guatemala -- where I take in my equipment and work on people's teeth.

After the interview probes, Ron went quickly back to talking about his dental trips, his membership in The Flying Dentists Association, and the fact that tooth decay is as

bad in his home county as it is in the mountains of Guatemala. He appeared to be laying the groundwork for an expectation which he never specified.

And some of the personal background responses had no discernable connection to the tour. For instance, Carol told how God had healed her of weeping excema and had given her $20,000.00 to remodel their house. And Kirk talked about being in a valley.

> Well, maybe, there are times when you go through
> things and learn things you really don't know,
> until you look back on it. And there are times
> when you're in a valley and you really don't know
> why, until you start walking up the next mountain,
> and you look back on it.

Subjects persisted in talking about personal background while they responded about expectation. Some talked about their background less than others, but everyone mixed it into the responses.

Purposes were formed through an interpretation process. Two aspects of this process were found. First, subjects usually explained their expectations in terms of their personal backgrounds. Second, the act of interviewing stimulated the process.

When people were asked, "Why are you here?" they did not usually have purposes readily defined. With each interview question and probe subjects seemed to reflect on how their expectations sounded against their backgrounds and then went on to modify or confirm them. In other words, they developed their purposes through a conversation

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involving their backgrounds and the interviewer.

Several said they expected to learn more from the trip, now that they had been "forced to think." And those who were "forced to think" more explicitly appeared to have been affected in their learning outcomes. The March group had received more explicit questioning and had given more explicit responses about purposes. This group was also 23% more explicit about new concerns, in which it deviated 22% more from the mean.

Subjects developed their purposes through a constant dialogue between their background and their expectations, a dialogue which apparently was stimulated and guided by the interview questions.

Explicitness summary. Subjects were slightly more explicit about personal background than expectation. And this degree of explicitness remained constant whether interview questions were general or specific. The March group, which had been given much more explicit questions about purposes, showed a mean and standard deviation in personal background that were almost equal to the February group. But the type of questions appeared to affect the explicitness of expectation responses. The March group was three times as high and deviated from the mean twice as much in expectation. See Table 4.

Table 4

Means and Standard Deviations of Subjects' Responses
Demonstrating the Personal Background and Expectation
Factors of Their Purposes

	February Group	March Group	Both Together
PERSONAL BACKGROUND			
Mean	15.4	16.5	15.9
Standard Deviation	12.5	11.4	12.0
EXPECTATION			
Mean	6.0	20.4	13.0
Standard Deviation	6.0	13.2	12.5

Focus of Purposes

The greatest concentration of purposes was expected to focus on expanded horizons abroad, a smaller group on conscientization, and the smallest group on awareness of home.

The focus on expanded horizons. This concentration, while definitely the largest, was also split into two important foci.

The greatest number of items focused on topics summed up under the term common agenda.[17] These were a set of purposes which people usually expressed in religious terms peculiar to the group, which will become apparent in the

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[17] The common agenda is, in all probability, traceable to the factors described in "The Subjects' Common Agenda," Chapter Three.

examples to follow. They usually approached these topics
with a common understanding.

But another group of topics is summed up under the term
personal agenda. When subjects described their purposes
about topography, politics, culture, anthropology, or the
economics of the area, usually they spoke in universal
terms. And individuals often approached these topics as
though their interest might be unique.

1. The common agenda focused on four topics.

-- Blessing the Jews in the Holy Land.

-- Working on the land with their own hands.

-- Helping fulfill prophecy.

-- An intense interest in Simha Pearlmutter and his
kibbutz.

Blessing the Jews was a given which most did not
explain.

> Tony: This goes back seven years, to when I was
> converted. I've been praying for Israel ever
> since, and I didn't really know why. Then I
> started seeing these scripture verses that
> confirmed my desire to pray for Israel.

> Joyce: You want to know why we're here? Just to
> bless the Jews by working on the land with our own
> hands. I always had a love in my heart for the
> Jews. And when I began to study, I became aware
> of the idea of blessing the Jews with my labor and
> my life.

> Martha: Ron and I have gone into the remote
> jungles and helped Indians with their teeth for
> many years. That was good, but a better thing is
> for us to be working here in Israel helping Jews.
> Why I just think this idea of coming to bless them
> is out of sight!

> Lola: I felt like I needed to learn love and
> compassion for Jews, so I could know them better.

Two described their prejudices and either hinted or stated that their acts of "blessing" were to help overcome their prejudices.

> Rob: I had lived in the Jewish community in
> Toledo. And I couldn't stand them. I just could
> not stand them. It was just completely, you know,
> I just didn't want to really ever be around a Jew.
> They were arrogant and demanding and rude. Cheap!

> Peter: I came to Israel to reduce my prejudice
> toward Jews. In shops at home I sometimes hear
> someone talking broken English who looks Jewish.
> I feel I cannot trust what the Jew will say --
> that he might cheat me. I made plans to come here
> and work for these people to reduce my prejudice.

And several coupled their desire to "bless Jews" with an interest in learning about them. But their interest in Jews was based in their personal understanding of Christianity. For instance, Joan was interested "not so much in Judaism, the religion of the Jews, as in the Old Testament, the old covenant, the Hebrew language." And Sheila feels "that, as a Christian believer, it is <u>necessary</u> to learn about Judaism."

The second item on the agenda, <u>working</u> <u>on</u> <u>the</u> <u>land</u> <u>with</u> <u>their</u> <u>own</u> <u>hands</u>, was their method.

A few saw manual labor as a means of helping a poor, struggling nation of chosen people. Tina thought, "Israel is poor and needs my labor. And the scriptures teach that we should bless Israel with our labor."

Some described work as a person-to-person way of blessing, which complemented their prayers for Jews in

Israel.

>Donald: I felt like I needed to improve my
>willingness to do instead of just to theorize and
>pray.

>Beatie: When you bend your back, when you sweat,
>when you do things for people, that's when you
>show your love. This is a form of blessing.

>Tony: I want to work as a servant and bless
>Israel with my labor.

>Nina: I felt a working vacation was a much better
>way to spend my time than lying on a beach. Work
>is a Christian way of living. I am happier that
>way.

And they saw work as a good way to learn the culture

and topography of the land. To them it was far superior to

a bus tour.

>Sheila: I wanted to be on a working tour because
>I felt that would give me an opportunity to get
>acquainted with the people of the place.

>Donald: I felt like working was a better chance
>to get acquainted than just looking at the sites
>and rushing off.

>Joan: For me working on the land and getting
>acquainted with the people there was an important
>part in choosing <u>this</u> <u>kind</u> of a tour.

The third item on the agenda, <u>helping</u> <u>fulfill</u> <u>prophecy</u>,

was almost always the end of the labor.

>Nina: It's part of the fulfillment of prophecy,
>even though that may sound like a lofty expression.
>It is a thrilling thing to be part of it.

>Teresa: The main thing about coming on this tour
>instead of Lester Summerall's or any other was I
>would be fulfilling scripture by coming here to
>work.

Five prophecies were commonly cited: (a) Gentiles will

help rebuild the land, (b) the desert will "blossom like a

rose," (c) the Jews will all return to the land, (d) the Jews will all recognize Jesus as the Messiah, and (e) the Messiah will return.

The fourth item on the agenda was <u>Simha</u> <u>and</u> <u>his</u> <u>kibbutz</u>. These seemed to personify the first three items on the agenda. People had an intense interest in helping the kibbutz and in learning from Simha. And they were curious.

First, they wanted to <u>help</u>. Simha was the leader of the kibbutz where they were to spend six days. Even though most of the interviews about awareness of purpose were done while people were working in the <u>Wohl</u> <u>Rose</u> <u>Park</u> of Jerusalem, before they had ever seen the kibbutz, people spoke of Simha and his kibbutz as the ones to receive their blessings.

> Kevin: I feel like my visit to the kibbutz is going to be the most important part of blessing Israel, because Jews come there to see what's happening and realize that Christians are there to bless the Jews.

> Sam: My purpose in coming here is to carry a word of encouragement and comfort to Simha.

> George: My purpose is to analyze the leadership and management of the kibbutz.

> Bruce: I was curious how the kibbutz got started and operates and how people donate to it. I want to work on a project which will be beneficial in years to come and will give me a sense of pride and belonging.

> Lola: I wanted to bring a word of encouragement to Simha. And I wanted to get a vision of the kibbutz and its needs, so that I can be a better leader of intercession back home.

Second, they wanted to <u>learn</u> <u>from</u> <u>Simha</u>. Sherry was interested in "listening especially to what Simha has to say." Joan felt somehow benefited from hearing him "read the Bible in Hebrew."

And third, they were <u>curious</u> <u>about</u> <u>Simha</u>. Most, like Tony, mentioned hearing Simha speak in their churches.

> I had seen Simha at my church, and that created a
> curiosity -- I wanted to learn more about that
> kind of Jew. And I was looking forward to working
> with him and learning more about him.

They wanted to know how he lived as an orthodox Jew who believed Jesus is the Messiah.

> Joe: I knew there was a Shabbat dinner at the
> kibbutz and that Simha read the Tora and did a
> regular Jewish synagogue service, even though he
> believes that Jesus is the Messiah. And I wanted
> to find out how that worked -- Simha being a born
> again believer but holding to the orthodox Jewish
> religion.

Sherry wanted to know "how Simha and his family separate their belief from the Orthodox and still maintain their Jewish character." Suzanne "wanted to find out what the Christian Jews here believe."

2. <u>Personal Agenda</u>. Although subjects expressed their purposes which related to the <u>common</u> <u>agenda</u> in religious terms peculiar and common to the group, when they spoke of other topics they tended to use more universal terms and to speak as though their interest might be unique.

Some responses <u>listed</u> <u>specific</u> <u>cultural</u>, <u>topographical</u>, or <u>economic</u> items to be investigated.

> Frank: I wanted to see how the Shekel and the
> Dollar worked -- the rate of exchange and the
> dollar's real worth in practice.

> Joan: I have done some studying of Arabs and
> Bedouins. I am fascinated with their tents.
> Their general life-style is peaceful and unhurried.

> Joe: I wanted to eat food from cultures new
> to me. And I knew that lots of Arabs are in
> Michigan, but I can't tell the difference between
> a Lebanese, a Jordanian, a Palestinian, or a Jew,
> even, when I see them. I was hoping I could learn
> here to distinguish between them. And I thought I
> might be able to learn more important things about
> them in their native setting than in Michigan.

> Beatie: I would like to learn how Arabs look at
> God.

> Lloyd: I wanted to read their papers, to talk to
> people to find out what they believe. . . . I
> wanted to buy a replica of the temple. . . . I
> have a lot of empathy for the Palestinians, who
> have been moved off their land and are being used
> as pawns in the situation.

> Billy, a career rock layer: I was interested in
> finding out what the rocks look like on the walls,
> the buildings and everything.

About half the <u>personal</u> <u>agenda</u> responses emphasized <u>the</u> <u>modern</u> <u>State</u> <u>of</u> <u>Israel</u>. Several were curious about it's role in regional politics. For instance, Edward thought he might learn about "how Israel was trying to defend itself against the people that were trying to destroy them." Joan said, "I wanted to know whether the hostility here has increased, as we have heard it has in the press." George "wanted to know how Israelis lived knowing that tomorrow or at any time they could be at war."

And some were curious about Israeli society. Joanie wanted to know:

> Why do they call them Sabras? Why hard on the outside and soft on the inside? What percent are orthodox, coming out of Chicago, used to those luxuries, and what percent are from Russia and not used to having it so good? You've got this one little lady from Russia with just a coat she's carrying and then you've got this other rich lady from Chicago. What does this mix develop? Does it result in a Mafia where some go in and take over, like in our country, or what?

Other personal agenda responses noted the importance of geography for understanding the Bible and made vague reference to locations.

> David: I wanted to be in the place where Jesus had walked and talked with his disciples, so that the scriptures would come more alive.

> Ingrid: I was interested in just getting a clearer picture in my mind of the geography -- of where things are.

> Edward: I wanted to see the things here that I had read about in the Bible: Places like where David, the Tomb, and Solomon, and where they thought Jesus had prayed and all.

To summarize the point thus far: most purposes focused on expanded horizons. This focus had two headings: The common agenda was treated in terms which were peculiar and common to the group.[18] But personal agenda topics were treated in universal and individualistic terms. The other foci were awareness of home, and conscientization. (See "Definitions," in Chapter One.)

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[18]
   The common agenda is, in all probability, traceable to factors described in "The Subjects' Common Agenda," Chapter Three.

The focus on awareness of home. In the February group,
which was not given specific questions, no one mentioned a
purpose focused on awareness of home. In the March group
only 14 of the 23 responded to the two additional, specific
questions on this focus. And most of these made only
general responses.

> Ingrid: Because I had been to England and Russia,
> I knew I would appreciate the comforts of life
> when I got back to the States.

> Suzanne: I already knew that the best part of
> vacation is getting home again.

> Sherry: I hoped to learn about my husband by
> being away from him.

> Lloyd: I think this absence from my wife is going
> to teach me something about our relationship.

> Joanie D: I wanted to see how Jews saw America
> and Americans. I spent some time in Germany and I
> learned to look at America through German eyes.

Only two of these gave more information than the
initial labels to their purposes. In short, the focus on
awareness of home was small and weak.

The focus on conscientization. In the February group,
seven people reported purposes related to conscientization.
(See "Definitions," in Chapter One.) In the March group,
two questions about what people wanted to learn about
"yourself" and about "what you can do" were added to the
routine; thirteen more responded, for a total of twenty.

A few had a little tension about the situation.
Suzanne had hoped to find out if she is a good traveler or a
very social person. Kara knew that overseas "you can't

expect to have what you had back home. You have to put up

with what you have and do your best with it." Most of these

responses were brief and repetitive under probing.

> Marcella: I just felt like being here may give me
> a better understanding of my purpose in life --
> what God intends for me.
>
> Joe: I thought this experience would help me grow.
>
> Shawn: I thought I would learn discipline.

But seven did focus in a more specific way on developing

empathy for foreigners or on learning obedience, by

following the tour schedule or the work schedule.

> Bruce: I wanted to learn what it felt like to be
> a foreigner. I see foreigners at home, but can
> not feel what they feel. Here the signs are in
> Hebrew, TV is in Hebrew, everything is geared for
> "them" and not for me. It makes me feel what
> "they" must feel like when they come to America.
>
> Beatie: I had traveled alone, without guides, and
> run my own schedule. So to come on a guided tour
> is a form of obedience, submitting myself to the
> leadership and the discipline of the tour.
>
> Jody: I felt like I was supposed to do whatever
> was asked of me and not to grumble. I want to
> learn obedience to whatever I am asked to do.

Focus summary. Focus scores were derived by totalling

the expectation scores in each area of focus. For instance,

Frank focused two purposes on expanded horizons, with

expectation scores of 3 and 9, respectively, which gave him

a total of 12 for expanded horizons.

Most purposes focused on expanded horizons, a few on

awareness of home, and a few more on conscientization.

Within the focus on expanded horizons, the greatest number

of items focused on a common agenda which people usually

expressed in terms peculiar to the group and approached in a

common way. The other items within that focus are called

the personal agenda, which they treated with universal terms

and individualistic interest. Only a very few had an

explicit focus on awareness of home. But several focused

more explicitly on topics of conscientization. The March

group, which had more specific questioning, had higher

scores in all categories. See Table 5.

Table 5

Means of Purpose Statements Offered by the Subjects
Focusing on
Expanded Horizons, Awareness of Home, and Conscientization

	February Group	March Group	Both Together
EXPANDED HORIZONS	4.5	16.0	10.1
Personal Agenda	3.1	13.6	7.2
Common Agenda	6.4	19.1	15.0
AWARENESS OF HOME	0.0	1.9	0.9
CONSCIENTIZATION	1.5	2.2	1.8

Basis of Purpose

Each purpose was judged for its basis in action or

reflection. The distinction is based in Dewey's (1916,

p. 163) idea that experience without reflection is

dispersive, but experience and reflection "peculiarly

combined" result in learning.

Some who based their purposes in action clearly liked

farm work, and even had vague hopes of retiring to the kibbutz.

> Nina: I was looking forward to getting back on the farm and working the land again.

> Henry: I would like to set up the generator on a trailer with flood lights and outlets, making a portable work station for the welder and other power tools.

These purposes began and ended in experience, while others included both experience and reflection.

> Joe: I wanted to find out why people would fight over such barren land. I wanted to know if the fighting was going on in Israel or if it was in the territories surrounding. I wanted to see what it was like to have a city set on a hill, Jerusalem, because I had never even seen a mountain, let alone a city put on a mountain.

> Joanie: I wanted to find out if there were any orphans that were in need of homes. I came over here to find God's will for my life, for my husband, and for the children I'm going to adopt. Do I want to support it with my finances in the future or not? And also to find out whether or not we want to come here to live once a year, twice a year, or forever, or what?

Basis scores were determined just like focus scores, by summing the expectation count in each category. Subjects based their purposes in reflection (mean = 5.5) three times as often as in action (mean = 1.5).

Preparation for Purpose

The steps people took to prepare for their experience were few and simple. And they were not usually directed to a specific purpose. Most people reported prayer and Bible reading. Several read a book on Bible prophecy. Some talked with previous visitors to Israel.

Peter took three preparatory steps: "I read Steve Litle's <u>Exodus II</u> and the Bible books of Joshua and Isaiah." Shawn: "I gave up coffee, did a lot of walking, drank a lot of water, did a lot of praying." Lola was ordained a minister. Suzanne "read articles in the Brittanica." [How many?] "Oh, I don't know. Not too many."

The mean of <u>preparation</u> scores was 2.8.

External Motivation

The term <u>externally motivated</u> has been used arbitrarily to designate the 20 subjects who claimed little or no personal involvement in the decision to travel. Instead, they were <u>moved</u> by a strong influence which was <u>external</u> in the sense that they did not own it or could not explain it, and which left them with very little deliberation, planning, or awareness of purpose. Rob, for instance: "I don't really know why I'm here. I just have this strong desire."

Some of the <u>externally motivated</u> attributed their trip to the influence of other people. Kate said: "I didn't want to come." And when probed, she admitted, "the big thing for me is being here with my husband and watching him enjoy it." Kirk met David, the leader of his tour, several days before departure date, listened to his enthusiastic description, realized he wanted David's leadership, and immediately registered for the tour. Billy also came, because David talked him into it less than a week before departure.

> Shawn: I wasn't even sure I was going to come
> until three weeks before, and didn't really have a
> strong desire to come. My friend, Sheila, wanted
> me to come with her.

> Gene: Really, Carol wanted to come more strongly
> than I did. I was somewhat interested, also, in
> studying the culture of Judaism. But it was an
> opportunity that came along. The warm weather and
> the tax break helped.

Other <u>externally</u> <u>motivated</u> travelers attributed their
trip to the influence of God.

> Luke: God directly spoke to me and asked me to
> come on this tour. Then I asked for signs to make
> sure it was real, and God fulfilled those signs.

> Beatie: I felt the Lord wanted me to come on this
> particular tour, instead of to South America,
> where I had plans already. The Lord sent me the
> money and the things that I need for this trip,
> one by one, from dozens of people from six
> different states. And people just brought in
> everything I needed from cameras to tooth brushes
> to clothing to the money for the ticket right to
> the very last $180.

Lola described similar phenomena. But the clincher for

Lola was when she asked the Lord for a sign. "I opened up

to the same scripture in Jeremiah, in two identical Bibles,

and one Bible was upside down. That was my sign."

Both Beatie and Lola turned aside almost all probes

about their purpose by coming back to their deep conviction

that God had simply <u>ordered</u> the trip. Lola felt this so

strongly that she had the elders in her home church lay

their hands upon her and ordain her as a minister just

before the trip.

Some of these 20 <u>externally</u> <u>motivated</u> subjects

expressed such strong feelings of divine influence that

Teresa wondered.

> Well, my! What's the matter with me? Why isn't
> God talking to me in such a special way? All
> these people talk about how they feel directly led
> of God to come to this specific place. It makes
> me feel like maybe I don't have the full vision.

Passivity

The term passive has been used arbitratily to designate the ten subjects who were looking for a passive experience. They saw themselves overwhelmed by a quality or event which they supposed is peculiar to The Holy Land. They expected a new sense of purpose or security. For instance, Lloyd was looking for religious security.

> I felt I needed a retreat, to be blessed of the
> Lord and lay aside the weights of the home. I
> sensed that, here in the Holy Land, I would be
> able to live the life of God naturally, without
> having to pay special attention to it. Because I
> will feel God closer here.

For others the common agenda took on a prospect larger than life. Teresa expressed frustration with her job, which seemed so ordinary. She kept repeating, "What does bookkeeping have to do with eternity?" She hoped that being in The Holy Land, "blessing the Jews by working with my hands to fulfill prophecy" she would feel more important than in her normal life of bookkeeping and commuting.

But Jody was looking for emotional security. This was Jody's second tour with Jordan College. She had "holy bumps" when she heard about the opportunity to go on her first tour in 1985.

> Israel was the only place I could understand a
> loving God. Here I felt I was in the home of the
> father who loves me. So I felt relaxed and
> comfortable.

Susie anticipated a very passive learning role:

> I felt like as I walked through the land, God
> would speak to me and point out things.

Luke wanted "to learn to decipher God's will and to follow it." But he, like Susie, seemed to anticipate a very passive role.

> I had a dream a year ago in which I was a chicken
> tucked safely under God's arm. God reached down
> and took me by the head and said, "I'm going to
> wring your head off and eat you, and then you will
> live in me." And later God said I would be
> meeting somebody on this trip who would help me.

The common denominator of all these purposes is that they show ten subjects passively waiting, their active potential in the shadows. Their talk in this vein was so open and prevalent that some of the 35 other subjects purposely discounted it.

> Tony: I wanted to see the reaction of the other
> people when they saw the holy sites. I believe
> that this is a unique place, but that if Jesus
> were here today, he would probably point out that
> it's just an ordinary place. Like all the other
> places in the world, only made unique because God
> chose it.

Transition Periods

Almost half said their purpose depended partially on their transitory situation. These 22 people had been through one stage of life but were not yet settled into another. One said he was "at a crossroads." These people seemed somewhat insecure, not really knowing what to do

right now, but also eagerly looking and ready-to-learn. The category was called <u>transition</u>.

What did it mean to be in <u>transition</u>? Kevin, Kara, and Tina were all out of high school but not yet settled in a career. Peter and Joyce's children had all finally moved out on their own. Kirk, Lloyd, and Nina were freshly retired. Kathy had just quit her job. Tony, Joe, and Susie had recently been divorced. Sheila had just sold her business, her children had all recently left home, and her mother had just died. Jon and Marlene were starting a new career and had recently married off their only child. Ron and Martha were selling the business and their children were out of the nest.

But the category had three problems. First, it was noted only from a logical inquiry. No references to previous research or theory were used to build a case for studying it. Second, because no precedents had been studied, the category could not be defined or measured clearly enough to compare it with previous research findings. Third, creating the category after-the-fact meant that relevant information had not always been noted. It was sometimes deduced that a subject was in <u>transition</u> from statements and observations originally noted for other reasons.

Summary of Awareness of Purpose of the Subjects

To what degree did subjects exhibit the factors of awareness of purpose supposed to predict readiness to learn?

1. Subjects were slightly more explicit about personal background than about expectation.

2. Subjects formed their expectations through a process of interpreting their personal backgrounds, a process susceptible to external stimulation.

3. Most purposes focused on expanded horizons. And the greatest number of these items concerned a common agenda which people usually expressed in terms peculiar to the group and approached all in the same way.

4. Purposes were based in reflection far more frequently than in action.

5. Subjects' preparation steps were few and not directed to specific purposes.

6. The 20 externally motivated travelers felt moved by a strong influence.

7. The 10 passive were waiting for something to happen.

8. The 22 subjects in transition were finished with one stage of life and had not yet chosen another.

The foregoing factors were correlated with the indicator of readiness to learn, new concerns.

How Concerns Demonstrated Learning

To what degree did the subjects' concerns at the end of the trip demonstrate learning? The indicator chosen for learning was the new concerns score.

New Concerns

Three fourths of the concerns were entirely new to the subjects. Two brief new concerns are presented with the items marked for counting as was described in Chapter Three.

Kathy: "I learned how you catch buses (item) and taxis (item) in Jerusalem (item). I noticed how people dress in layers (item) and all carry bags (item), and probably the layers are in the bags (item). I learned how to eat a roll (item) with some kind of filling in it (item) from a stand (item) by the bus station (item)."

Kara: "I'm so far from anywhere here in the desert (item). It's beautiful (item), but its all just land, land, land, land (item) for a long ways until you get to where you're going (item)."

At times they simply recited new facts without analyzing them. Bruce, for instance, learned the number of rooms, size of the lawn, cost, and payment procedure of a girl's house who works in the Wohl Rose Garden. Anne: "I had never heard of a Bedouin before I got here."

Joyce: What have I learned? That I'm so ignorant in so many things! I just found out that there was such a thing as Bedouins and a Bedouin Market. And I went to the Old City to shop and went away thinking it was this little alley about two blocks long. Then, when I went up on the Mount of Olives that night, looking down on the city, I saw this big wall and heard talking about that's the wall around the Old City. I realized, Oh, it's more than just a little alley where they sell goodies!

Sally: The kids here are learning four or five different languages. Nili and Daphne, in the Rose Garden, both knew Hebrew and American and several other languages. Corina knows French and a little English. And the Arabs have to learn English in school. This was news to me!

Martha: I found that there are differences in the types of Christian traditions we all come from and what we all think is proper worship forms.

Other times they <u>used</u> <u>new</u> <u>facts</u> <u>to</u> <u>question</u> <u>an</u> <u>old</u> <u>analysis</u>.

Donald: I had never seen that thick a crop of tomatoes before . . . [and] I was surprised to learn there are as many Hasidics as I noticed in Jerusalem.

Gene: I found there were more people than just Jews in Israel. And I was surprised to see the Jordan border so close to the kibbutz. I went into Jordan on the way to the grocery store and the hardware.

Henry: I was just a little shocked that I had come to love and bless these people, and yet, at the department store they were waiting on everybody else first. They left me and my American Express card until the end. I really got riled at security at the airport. They were letting everybody else go through real fast and slowed Jody and me way down.

Or they tried to <u>put</u> <u>new</u> <u>facts</u> <u>together</u> <u>and</u> <u>come</u> <u>up</u>

<u>with</u> <u>a</u> <u>new</u> <u>analysis</u>.

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Peter: This trip has had some effect on my
prejudice against Jews. The Jews I met here
didn't seem to be as bitter as the ones I have
known back home. And I learned more details about
Jewish life and what individual Jews are like. I
found the way to get away from preconceived ideas
about people is to get right in and get acquainted
with them in person and get the facts of the
individuals. I did that with the Arabs, by going
over to meet a family of Bedouins. And they
invited us right in for coffee. That was a
friendly gesture in itself.

Old Concerns

One-fourth of the subjects' concerns were old to them.

Sometimes they rehashed old ideas which had no direct
reference to the tour.

Susie: I would rather be myself and let the chips
fall where they may. I want to be honest and "be
the real me" in every situation, rather than to be
something I know I ought to be. I have been aware
of this pretty much during this past year.

Henry: I expect Sharon to come back. I have been
following the Israeli political scene for about
seven or eight years, and -- well, at this time
he's the only one on the scene. I mean, there's
nobody else that's come up who could run the
country.

Rob: I think Israel can pretty well take care of
itself, and I pray for Israel every day. I have
always felt that this little strip of land was
pretty safe.

Although asked what they had discovered the last two
weeks in Israel, they told about their concerns from up to
eight years ago back home.

Other times they found evidence to confirm old ideas.

Teresa: I see, through the release of that guy,
ah, Scharansky? Is that the -- Yea! Yea, I see
it all lining up with scripture. His release fit
in with the book I read about it, Exodus II. The
Jews are coming out of the North and returning.

Rob: I don't feel like this trip has changed my
understanding of Jews too much. I talked with
people and it was interesting: I discovered the
same thing that I did earlier. They're arrogant.
They're going to do what they darn well please.
And to some extent I think that's good. When they
bombed that nuclear plant in Iraq, if they would
have asked the U.S. for permission, they never
would have got it. So they just went ahead and
did it and then waited for the flack. In a lot of
ways I'm glad they're that way.

Summary of How Concerns Demonstrated Learning

The indicator chosen for learning was the new concerns

score. The scores for both new and old concerns were derived

by summing the number of new and old items of concern for

each person. As shown in Table 6, scores were almost three

times higher for the new than the old. These scores varied

greatly among individuals. And they deviated from the mean

in the new about three times as much as in the old.

The March group, which had received more explicit

questioning and had given more explicit responses about

purposes, was slightly more explicit about concerns, and its

concerns scores deviated more from the mean.

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Table 6

Means and Standard Deviations of Subjects' Responses
Describing <u>Old</u> <u>Concerns</u> and <u>New</u> <u>Concerns</u>

	February Group	March Group	Both Together
OLD CONCERNS			
Mean	17.3	20.2	18.6
Standard Deviation	11.8	14.2	13.1
NEW CONCERNS			
Mean	46.9	57.6	52.1
Standard Deviation	31.1	38.0	35.0

<u>Correlations</u> <u>With</u> <u>Learning</u>

In what ways and to what degrees were the factors of awareness of purpose associated with learning? Each factor was correlated with <u>new</u> <u>concerns</u> scores using the statistics processes described in Chapter Three. The criteria described there were used to create the following categories of correlation with <u>new</u> <u>concerns</u>.

1. Strong positive correlation.

2. Medium positive correlation.

3. Weak correlation.

4. Medium negative correlation.

5. Strong negative correlation.

In the two <u>strong</u> categories were those which showed (a) consistent r-values of at least 0.30 in the February

group, the March group, and in both together

(b) r-values of at least 0.44 in both groups, or

(c) a difference in the means of at least 18 points and significance on the t-test at the .05 level (a t-value over 1.96 and more than 100 degrees of freedom).

In the two medium categories were those which showed

(a) at least one r-value of at least 0.30 or

(b) a difference in the means of at least 18, and a positive t-value or at least 306 degrees of freedom.

In the weak category were those which showed

(a) no r-value of at least 0.30,

(b) differences in the means of less than 18, or

(c) both a negative t-value and less than 306 degrees of freedom.

The factors in each category are shown in Table 7, which is followed by a series of discussions showing the manner in which each factor fits the criteria of its particular category.

Table 7

Correlations of New Concerns with
Twelve Factors of Awareness of Purpose

CORRELATIONS WITH NEW CONCERNS	FACTORS OF AWARENESS OF PURPOSE
Strong Positive -------	Focus on a Personal Agenda
	Explicitness about Expectations
	Focus on Expanded Horizons
	Basing Purposes in Reflection
	Preparation for Purposes
Medium Positive -------	In Transition
	Focus on the Common Agenda
Weak-------------------	Focus on Awareness of Home
	Focus on Conscientization
	Basing Purposes in Action
Medium Negative -------	Focus on Personal Background
	Externally Motivated
Strong Negative -------	Passive Outlook

Correlation of NEW CONCERNS with EXPLICITNESS OF PURPOSE

Explicitness showed strong positive correlation with

new concerns, with two important distinctions. First,

explicitness about expectation showed much stronger

correlation (0.44) than did explicitness about personal

background (-0.14).[19] And second, the group which had

received more explicit questioning, the March group, showed

much stronger positive correlation than the February group.

Expectation was placed in the category of strong positive

correlation with new concerns scores, and personal

background, which showed a correlation of -0.33 in the March

group, was placed in the category of medium negative

correlation. See Table 8.

Table 8

Correlations of New Concerns with Factors of Explicitness
of Purpose: Personal Background and Expectation

EXPLICITNESS AREAS	CORRELATIONS WITH NEW CONCERNS		
	February Group	March Group	Both Together
PERSONAL BACKGROUND	-0.04	-0.33	-0.14
EXPECTATION	0.17	0.57	0.44

19
  Responses in which subjects were looking forward to "what-I-want-out-of-the-tour" were called expectation. Responses in which subjects seemed to be laying the groundwork for their purposes were called personal background.

Correlation of NEW CONCERNS with FOCUS OF PURPOSES

Expanded horizons showed strong (0.49) correlation. But its sub-category, personal agenda, was the only area of focus to show consistently strong positive correlations in both the March group and the February group. Personal agenda and expanded horizons were placed in the category of strong positive correlation; conscientization and awareness of home, weak correlation; and common agenda, medium positive correlation. See Table 9.

Table 9

Correlations of New Concerns
with Factors of Focus of Purpose:
Expanded Horizons, Awareness of Home, and Conscientization

FOCUS AREAS	CORRELATIONS WITH NEW CONCERNS		
	February Group	March Group	Both Together
EXPANDED HORIZONS	0.08	0.67	0.49
Personal Agenda	0.46	0.50	0.44
Common Agenda	0.06	0.40	0.23
AWARENESS OF HOME	0.00	0.01	0.09
CONSCIENTIZATION	0.00	0.01	0.09

Correlation of NEW CONCERNS with BASIS OF PURPOSES

Purposes based in reflection showed stronger correlation (0.46) than those based in action (0.07). Reflection was placed in the category of strong positive correlation. Action was placed in the category of weak

correlation. See Table 10.

Table 10

Correlations of New Concerns
with Factors of the Basis of Purpose: Action and Reflection

PURPOSE BASES	CORRELATIONS WITH NEW CONCERNS		
	February Group	March Group	Both Together
ACTION	-0.24	0.11	0.07
REFLECTION	0.37	0.52	0.46

Correlation of NEW CONCERNS with PREPARATION FOR PURPOSES

Those who actively prepared before departure to fulfill their purposes for the tour showed somewhat more learning than the others. Preparation showed correlations of 0.39 in the February group, 0.30 in the March group, and 0.30 in both together. It was placed in the category of a strong positive correlation with new concerns.

Correlation of NEW CONCERNS with EXTERNAL MOTIVATION

Twenty subjects did not take personal responsibility for the decision to take the tour. Their scores were remarkably lower (28 points at the mean) than for others. But the low t-value (-0.51), even with high degrees of freedom (456), showed that this difference is not likely to be maintained in cases which are similar. This factor was

placed in the category of medium negative correlation.

Correlation of NEW CONCERNS with PASSIVITY

Ten subjects looked forward to a passive role in the Holy Land. Scores were remarkably lower (18 points at the mean) for the passive than for others. And the t-value (1.99) and degrees of freedom (306) showed that this difference is likely in 95% of cases which are similar. This factor was placed in the category of strong negative correlation.

Correlation of NEW CONCERNS with TRANSITION

Twenty-seven people were in transition. They were finished with one part of their life (school, marriage, job) but had not yet started on the next part. These people scored 23 points higher on the mean than the others. The t-value was -0.10, with 462 degrees of freedom. This factor was placed in the category of medium positive correlation.

Summary of Correlations With Learning

The factors of awareness of purpose were sorted into five categories of correlation with new concerns scores.

1. Strong positive correlation with new concerns scores:

   -- Focus of purposes on personal agenda.

   -- Explicitness of expectation.

   -- Focus of purposes on expanded horizons.

   -- Basis of purposes in reflection.

   -- Preparation.

2. Medium positive correlation with new concerns scores:

-- In transition from one stage to another.

-- Focus of purposes on the common agenda.

3. Weak correlation with new concerns scores:

-- Focus of purposes on awareness of home.

-- Focus of purposes on conscientization.

-- Basis of purposes in action.

4. Medium negative correlation with new concerns scores:

-- Focus of purposes on personal background.

-- Externally motivated, not taking personal responsibility for the trip.

5. Strong negative correlation with new concerns scores:

-- Passively waiting for something to happen.

Summary of the Findings

The findings answered the three research questions.

I. To what degree did the subjects exhibit the factors of awareness of purpose associated with learning in similar situations?

1. Subjects were slightly more explicit about personal background than about expectation. Subjects developed their purposes through a constant dialogue between their background and their expectations, a dialogue which was stimulated and guided by the interview questions.

2. Most purposes focused on expanded horizons. The greatest number of these items related to a common agenda which people usually expressed in terms peculiar to the

group and approached all in the same way.

3. Purposes were based in <u>reflection</u> far more frequently than in <u>action</u>.

4. Subjects' preparation steps were few and not directed to specific purposes.

5. The 20 <u>externally</u> <u>motivated</u> felt moved by an external influence.

6. The 10 <u>passive</u> were waiting for something to happen.

7. The 22 subjects <u>in</u> <u>transition</u> were finished with one stage of life and had not yet begun another.

II. To what degree did the subjects' concerns at the end of the trip demonstrate learning?

Scores were almost three times higher in <u>new</u> <u>concerns</u> than in <u>old</u> <u>concerns</u>. These scores varied greatly among individuals. And they deviated from the mean in the new about three times as much as in the old.

III. In what ways and to what degree was awareness of purpose associated with learning?

The factors of awareness of purpose were sorted into five categories of correlation with <u>new</u> <u>concerns</u> scores:

1. Strong positive.

2. Medium positive.

3. Weak.

4. Medium negative.

5. Strong negative.

Chapter Five: FINDINGS, CONCLUSIONS, AND IMPLICATIONS

Many people go overseas for brief periods of work, study, or travel. Some significantly expand their horizons with what they learn on these trips, while others do not. The purpose of this study was to determine and explain relationships, if any, between the subjects' awareness of purpose in a short-term overseas experience and their learning on the trip.

In the following sections, first the findings are summarized, then conclusions are drawn from the findings. Finally, implications are suggested for practice and for further research.

Summary of the Findings

The findings concerned awareness of purpose, learning, and associations with learning.

Awareness of Purpose

1. Subjects were more explicit about personal background than expectation. They developed their purposes by referring to personal background in a process influenced by the interview.

2. Most purposes focused on expanded horizons. The greatest number of these items concerned a common agenda.

3. Purposes were based in reflection more than action.

4. Preparation steps were few.

5. Three unexpected categories were the externally

motivated, the passive, and those in transition.

Learning

Scores were almost three times higher in new concerns than in old. These scores also varied about three times as much in new as in old concerns.

Associations With Learning

The factors of awareness of purpose were sorted into five categories of correlation with new concerns scores:

1. Strong positive.

2. Medium positive.

3. Weak.

4. Medium negative.

5. Strong negative.

Conclusions

The conclusions are about short trips abroad and those who make these trips.[20] They are presented first in outline, then accompanied by explanatory comments.

Outline of the Conclusions

The conclusions are arranged in the order of the research questions, which cover the subjects' awareness of purpose, their learning, and the relationships between these two variables.

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[20] These conclusions should be applied to other populations only by carefully comparing them to the special characteristics of the subjects and situation of this study.

A. <u>Conclusions about awareness of purpose.</u>

    1. Explicitness varies considerably.

    2. Expectations are developed by a reflective process which involves personal background and is subject to influence.

    3. Focus is almost entirely on expanded horizons.

    4. Focus is subject to influence.

    5. Most purposes are based in learning.

    6. Preparations tend to be few.

    7. Some travelers may be externally motivated, have a passive outlook, or be in transition.

B. <u>Conclusion about learning.</u>

    8. Learning can be high and can vary considerably.

C. <u>Conclusion about associations with learning.</u>

    9. Learning is associated with indicators of the ability to reflect purposefully upon reality.

<u>Conclusions About the Awareness of Purpose</u>

The first seven conclusions concerned travelers' awareness of purpose: Explicitness, the development of expectations, the focus area, the influence of focus, basis, preparation, and three potential categories of awareness.

    1. "Explicitness varies considerably." Explicitness of expectation deviated from the mean by as much as 20 points. Explicit, more than general, questioning tends to elicit responses with enough variation to produce significant comparisons and predictions.

2. "Expectations are developed by a reflective process which involves personal background and is subject to influence." Blumer cautioned:

> Interpretation should not be regarded as a mere automatic application of established meanings but as a formative process in which meanings are used and revised as instruments for the guidance and formation of action (Blumer, 1969, p. 5).

When people were asked, "Why are you here?" they entered into a reflective process of interpretation similar to Blumer's description.

> First, the actor indicates to himself the things toward which he is acting; he has to point out to himself the things that have meaning. . . . Second, by virtue of this process of communicating with himself, interpretation becomes a matter of handling meanings. The actor selects, checks, suspends, regroups, and transforms the meanings in the light of the situation in which he is placed and the direction of his action" (Blumer, 1969. p. 5, emphasis added).

Subjects not only explained expectations in terms of personal background, but the interviewing stimulated the process. Those who were (as they said) "forced to think" more explicitly by the interviewing may have been affected in their learning outcomes.

3. "Focus is almost entirely on expanded horizons." As was noted in the section on "Delimitations" in Chapter One, little emphasis is placed on awareness of home or on conscientization.

4. "Focus is subject to influence." Subjects focused their purposes on the common agenda promoted by the sponsor twice as much as elsewhere.

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5. "Most purposes are based in learning." Purposes were based in <u>reflection</u> on personal consequences far more frequently (75%) than in <u>action</u> alone (25%).[21]

6. "Preparations tend to be few." And they tend not to focus on specific purposes.

7. "Some travelers may be externally motivated." They do not take personal responsibility for the decision to travel, but place that responsibility in another person or agency external to themselves.

"Some travelers may . . . have a passive outlook." They are waiting for something to happen to them on the trip.

"Some travelers may . . . be in transition." They are pausing as they pass from one stage of life to another.

<u>Conclusion About Learning</u>

This study gave support to the contention that on short trips abroad "learning can be high . . ." (conclusion 8). Three-fourths of the subjects' concerns were new.

Yet, according to the second clause of conclusion 8, learning can "vary considerably" from one person to another. The <u>new</u> <u>concerns</u> scores deviated 35 points from the mean.

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[21]
    It could be argued, however, that the interview questions were in terms which induced responses about reflection more than about action. The possibility should be considered that those who talked in terms of reflection were trying to give pleasing responses.

Conclusion About Correlations with Learning

This study gave support to the contention presented in Chapter One that the experience of a short-term overseas trip is not the only ingredient needed for learning from the trip. Rather, as conclusion 9 states, "Learning is associated with indicators of the ability to reflect purposefully upon reality." These twelve indicators are presented in a taxonomy (see Table 11) which includes interpretive notes. The taxonomy corresponds directly to the five categories in which the new concerns scores were found to correlate with the factors of awareness of purpose in Chapter Four. The language of correlation has been broadened, however, to the language of conclusions, and the implications for purposive reflection are pointed out in interpretive notes following Table 11.

Table 11

A Taxonomy of Correlations with Learning:
Twelve Indicators of the Ability to
Reflect Purposefully Upon Reality

CORRELATIONS WITH LEARNING	INDICATORS OF THE ABILITY TO REFLECT PURPOSEFULLY UPON REALITY
STRONG POSITIVE -------	Focus on a _personal agenda_ Explicitness about _expectations_ Focus on _expanded horizons_ Expecting to learn _Preparation_ for purposes
MEDIUM POSITIVE -------	In _transition_ Focus on the _common agenda_
LOW -------------------	Focus on _awareness of home_ Focus on _conscientization_ Basing purposes in _action_
MEDIUM NEGATIVE -------	Focus on _personal background_ _Externally motivated_
STRONG NEGATIVE -------	_Passive_ outlook

I.   Learning has <u>strong</u> <u>positive</u> <u>correlation</u> with five factors of awareness of purpose.

1.   "Focus on a <u>personal</u> <u>agenda</u>" of one's own making, beyond the <u>common</u> <u>agenda</u> of the tour group implies having reflected to the point of being slightly off-center, having new ideas, marginal interests.

2.   "Explicitness about <u>expectations</u>" is characteristic of those who have reflected, know what they want, and will spell it out. These seem to show a sense of purposiveness.

3.   A "focus on <u>expanded</u> <u>horizons</u>" implies the ability to reflect on the task at hand -- a trip abroad.

4.   "Expecting to learn" is shown by basing purposes in <u>reflection</u> on the personal consequences of actions, which implies not only a desire to experience something new, but a vision beyond, involving personal change.

5.   "<u>Preparation</u> for purposes" means not being content only to reflect about the possibilities, but also taking practical, initial steps.

II.   Learning has only <u>medium</u> <u>positive</u> <u>correlation</u> with the following factors of awareness of purpose.

1.   Being "in <u>transition</u>" from one stage to another may be a special learning opportunity for some people. When at a crossroads, those who are usually alert and actively involved may find themselves in a more reflective state of mind. Their eyes may be up, looking around, and ready to notice things they might have passed by a few months ago, when they were intently involved in a previous stage of life.

2. A "focus on the <u>common</u> <u>agenda</u>" may imply a willingness to enter into the experience as defined basically by the group and the occasion.

III. Learning has <u>weak</u> <u>correlation</u> with the following factors of awareness of purpose.

1. Holding one's "focus on <u>awareness</u> <u>of</u> <u>home</u> [or] on <u>conscientization</u>" may indicate such strong attachment to problems of the home or the psyche that one is unable to reflect purposefully on the task at hand or is unwilling to enter into the experience as defined basically by the group and the occasion.

2. "Basing purposes in <u>action</u>" alone may imply a lack of reflection about the personal consequences of action.

IV. Learning has <u>medium</u> <u>negative</u> <u>correlation</u> with the following factors of awareness of purpose.

1. Although a temporary "focus on <u>personal</u> <u>background</u>" was necessary for everyone's process of developing expectations, those who continued to talk primarily about their <u>personal</u> <u>backgrounds</u> under specific questioning tended to be poor learners. Perhaps they were reflecting on the past to the point of crippling their ability to reflect on the present.

2. Being "<u>externally</u> <u>motivated</u>," placing responsibility in another person or agency external to one's self implies a lack of purposiveness.

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V. Learning has <u>strong</u> <u>negative</u> <u>correlation</u> with having a "<u>passive</u> outlook" on the trip. Those waiting for something to happen to them seem to be denying their right to step back from their environment, reflect on it, and name it for what it means to them.

Practical Implications

From the conclusions come six practical[22] implications for educators.

1. Short trips have enough potential for helping people learn about life abroad to be worth educators' attention.

2. Special groups to be expected on short trips include those in transition between life stages and those who do not expect to learn from the trip.

3. Questions need to be raised about selecting candidates who do not expect to learn.

4. Candidates for a short trip abroad can profit by raising their awareness of purpose.

5. The instruments and conclusions of the study are potential tools for raising awareness of purpose.

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[22] Practicality may depend on how the conclusions are interpreted. For instance, one interpretation of conclusion 9, "Learning is associated with indicators of the ability to reflect purposefully upon reality," is that developing these indicators will result in greater learning from short trips abroad. But another is that the ability to reflect purposefully upon reality is not necessarily developed concurrently with some of its indicators. Instead this ability lies deep within the individual, may not be so readily understood as this study has seemed to imply, and may be merely a particular title for a quality that others call by other names, such as "having broad interests" and "open-mindedness."

6. Methods are available for influencing the group's focus, increasing the explicitness of expectations, and helping individuals pursue a personal agenda. The six preceding implications are discussed in this section.

The Potential of Short Trips

A basic motivation for the research was the desire to know if short trips are a good opportunity to help people learn more about the world abroad and begin to participate more fully in international concerns. From conclusion 3, "Focus is almost entirely on expanded horizons," and conclusion 8, "Learning can be high," a practical implication does seem to be that short trips abroad have enough potential as a learning experieance to be worth an educator's time helping people prepare, participate, and follow-up with further education.

Special Groups

Special groups to be expected on short trips include those in transition between life stages and those who do not expect to learn from the trip.

1. The planner of a short trip abroad should anticipate those referred to in conclusion 7: "Some travelers may . . . be in transition." They may be taking the trip either as a means of getting their bearings or because they don't know what else to do for the time being.

Learning was only medium high for this group. Some of them may have learning difficulties peculiar to their

crossroads situation. The tour director should be ready to use specific educational processes proven to help people in transition.

2. It can be inferred from five conclusions that a minority on short trips abroad does not expect to learn from the trip.

-- Conclusion 1. "Explicitness varies considerably." Those with weak explicitness may also have weak intention to learn.

-- Conclusion 3. "Focus is almost entirely [but not completely] on expanded horizons." A small minority could not focus attention on the trip, but focused on problems back home or within the psyche. Learning was low for this small minority.

-- Conclusion 5. "Most [not all] purposes are based in learning." A lack of <u>reflection</u> in one-fourth of the purposes may mean that less than one-fourth of the subjects have very weak intention to learn. Some even expressed surprise that they might learn.

-- Conclusion 7. "Some travelers may be externally motivated [or] have a passive outlook." These will not take personal responsibility for the decision to travel or are waiting for something to happen to them on the trip. Their responses sometimes seemed to indicate a particular worldview or emotional difficulty which hampered their ability to reflect purposefully upon reality. And their <u>new</u>

concerns scores were low.

These conclusions are consistent with Houle's 1961 theory of an "activity oriented" sub-group among adult learners. For this group the activity itself is more important than learning. He characterizes them as "joiners" who attend to escape boredom or to uphold a group value. Tour planning should take these people into account.

Preparing and Selecting Candidates

When tours are conducted as educational experiences, attention should be given to conclusion 9: "Learning is associated with indicators of the ability to reflect purposefully upon reality."

Initial questions need to be raised about selecting candidates with low expectations of learning. Perhaps a short trip abroad does some good for these people other than the type of learning this study measured. If so, that good could be identified and enhanced. If not, the educator might consider screening out those with low expectations of learning or doing something to correct their inability to reflect purposefully upon reality.

Candidates for a short trip abroad can profit by raising their awareness of purpose. Schools and other agencies which want to prepare people over the long run for experiential learning on short trips abroad might incorporate the goal of helping people develop "indicators of the ability to reflect purposefully upon reality." These

indicators are the skills of somewhat independent thought, of reflection, of preparation, and explicitness of expectation.

The instruments and conclusions of the study are potential tools for raising awareness of purpose. Programs orienting candidates for a certain short trip abroad in the near future could adapt the instruments by changing the questions to apply directly to the situation at hand. The candidates could use the instruments to stimulate their own goal-setting processes.[23]

After goal-setting, the taxonomy in Table 11 would help candidates interpret their responses. A discussion could thus be created about prospective learning. Candidates could (a) raise their levels of awareness of purpose for their trip and (b) create their own learning goals for the orientation program.

Finally, since learning has strong positive correlation with preparation for fulfilling one's purposes, candidates should be encouraged to make specific preparation to fulfill their goals.

Opportunities to Influence Tourists' Education

Program planners and tour directors who would intervene in short trips abroad to influence the education of the

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[23]
The explicit questions are better than general questions for eliciting responses with enough variation to produce significant comparisons. For a discussion of the value of writing goals in a group see Delbecq and Van de Ven, 1976.

participants are presented with opportunities for improving awareness of purpose. Methods are available for influencing the group's focus, increasing the explicitness of expectations, and helping individuals pursue a personal agenda.

Influencing the group's focus. Conclusion 4: "Focus is subject to influence." In the tours studied, the sponsor (a) selected people of a common religious identity which included a strong presumption of consensus and (b) emphasized a certain agenda during recruitment. Not every short trip abroad will have such an audience. And in some curricula, such a presumption of consensus would be unwelcome. But sponsors may find effective ways of influencing expectations of each audience and situation.

Learning has strong positive correlation with expecting to learn. Simply promoting the tour as a learning experience, complete with the items associated in western culture with schooling (including academic credit, discussions, readings, lectures, and examinations) may help people expect to learn.

Raising the explicitness of expectations. Learning has strong positive correlation with explicitness about one's expectations. Furthermore, "expectations are . . . subject to influence" (conclusion 2). Not only did subjects develop their expectations under the influence of the interviewer, but their expectations were more explicit when they were probed with more explicit questions.

Pre-tour activities, including the recruitment procedure, the beginning of the tour, and each important experience of the tour, are all opportunities for developing explicit expectations. Tourists could be given exercises, modified to fit their trip, which are proven to stimulate reflective thinking and explicit goal-setting.

Helping individuals pursue a personal agenda. Since learning has strong positive correlation with focusing purposes on a personal agenda, guided opportunities could be built into the schedule for people to move away from the group in brief, safe adventures. (These adventures should be connected to the whole theme of the trip, and the adventurers should be properly prepared for and debriefed from these experiences.) One type of adventure should move people physically away from the group to help them experience the initial emotional isolation of leaving their mobile American colony and crossing cultural barriers. A second type of adventure would be away from the group's common agenda into an area of marginal focus -- marginal focus for the groups studied would have been into Arab culture. Both types of adventure might help people develop the ability to think more independently, thus becoming better experiential learners.

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Implications for Further Research

Five questions are implied for further study.

1. This study could be replicated using different populations, to determine whether these findings have broader application. Alternative groups might include tourists of a different age span or from another region of the country, culture, or religious or socio-economic background.

2. Nine major conclusions, about short trips abroad and those who make these trips, were drawn from the findings:

-- Explicitness varies considerably.
-- Expectations are developed by a reflective
   process which involves personal backgrounds
   and is subject to influence.
-- Focus is almost entirely on expanded
   horizons.
-- Focus is subject to influence.
-- Most purposes are based in learning.
-- Preparations tend to be few.
-- Some travelers may be externally motivated,
   have a passive outlook, or be in transition.
-- Learning can be high and can vary
   considerably.
-- Learning is associated with indicators of the
   ability to reflect purposefully upon reality.

Some of these nine may be at the point of being restated as hypotheses and tested in situations allowing greater control of the variables.

3. The 1985 participants in eight Jordan College tours similar to the two studied in 1986 could be the subjects of survey research which tests the findings of this study via mailed instruments.

4. Learning from short trips abroad could be compared to performance on certain psychological tests which have

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been shown to relate to other types of learning. Those
developed by Rokeach (1960) on openmindedness, flexibility,
dogmatism, and opinionation may be especially relevant to
the ability to learn from another cultural situation.

5. Yet to be determined is the degree to which
orientation programs can influence a prospective traveler's
development of the factors associated with learning. These
were indicators of the ability to reflect purposefully upon
reality, i.e., "focusing on a personal agenda" and
"explicitness about expectations."

Summary of the Study

Many people go overseas for brief periods of work,
study, or travel. Some significantly expand their horizons
with what they learn on these trips, while others do not.
The purpose of this study was to identify relationships, if
any, between the awareness of purpose of adults in a short-
term overseas experience and their learning.

The 45 subjects were on learn-by-working tours in
Israel sponsored by Jordan College. They were interviewed
at the beginning of their tours about their purposes and at
the end about their learning. An exploratory approach was
used for the correlational research method. The subjects'
recruitment process and religious characteristics limited
generalizability. The following observations about short-
term travelers abroad were drawn from the findings.

1. Expectations are developed by a reflective process

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which involves personal backgrounds and is subject to influence.

2. Most purposes are based in learning.

3. Some travelers who do not expect to learn are externally motivated or have a passive outlook.

4. The focus of purposes is subject to influence.

5. Learning is associated with indicators of the ability to reflect purposefully upon reality. The indicators with strongest positive correlation were "focusing purposes on a personal agenda" and "explicitness about expectations." The indicator with strongest negative correlation was passivity.

Practical implications were presented for educators:

1. Short trips have enough potential for helping people learn about life abroad to be worth attention.

2. Special groups to be expected on short trips include those in transition between life stages and those who do not expect to learn.

3. Questions need to be raised about selecting candidates who do not expect to learn.

4. Candidates for a short trip abroad can profit by raising their awareness of purpose.

5. The instruments and conclusions of the study are potential tools for raising awareness of purpose.

6. Methods are available for influencing the group's focus, increasing the explicitness of expectations, and helping individuals pursue a personal agenda.

APPENDICES

APPENDIX A

ITINERARY OF THE TOURS STUDIED

SUNDAY   1:30 p.m.   Cedar Springs, bus to Chicago
               11:00 p.m.   EL AL to Amsterdam and Tel Aviv

MONDAY   8:00 p.m.   Arrive Ben Gurion Airport
                9:00 p.m.   Arrive by bus, Jerusalem Hilton

TUESDAY   7:00 a.m.   Breakfast in the Hilton
                8:00 a.m.   Prune and dig in the Wohl Rose Park
                3:00 p.m.   Jerusalem's Old City

WEDNESDAY   8:00 a.m.   Prune and dig in the Wohl Rose Park
                2:00 p.m.   Bus to Jericho and the Dead Sea
                7:00 p.m.   Arrive Kibbutz Ir Ovot

THURSDAY   6:00 a.m.   All Pick Tomatoes
                8:30 a.m.   Breakfast and devotions
                9:30 a.m.   Small Group Work Projects
               12:30 p.m.   Lunch
                2:00 p.m.   Small Group Work Projects
                6:00 p.m.   Supper

FRIDAY   6:00 a.m.   All Pick Tomatoes
                8:30 a.m.   Breakfast and devotions
                9:30 a.m.   Small Group Work Projects
               12:30 p.m.   Lunch
                2:00 p.m.   Small Group Work Projects
                5:00 p.m.   Synagogue Service
                7:30 p.m.   First Ritual Sabbath Meal

SATURDAY   9:00 a.m.   Synagogue Service
               11:30 a.m.   Second Ritual Sabbath Meal
                4:00 p.m.   Third Ritual Sabbath Meal

SUNDAY   6:00 a.m.   All Pick Tomatoes
                8:30 a.m.   Breakfast and devotions
                9:30 a.m.   Small Group Work Projects
               12:30 p.m.   Lunch
                2:00 p.m.   Small Group Work Projects
                6:00 p.m.   Supper

MONDAY   6:00 a.m.   All Pick Tomatoes
                8:30 a.m.   Breakfast and devotions
                9:30 a.m.   Small Group Work Projects
               12:30 p.m.   Lunch
                2:00 p.m.   Small Group Work Projects
                6:00 p.m.   Supper

TUESDAY	6:00 a.m.	All Pick Tomatoes
	8:30 a.m.	Breakfast and devotions
	9:30 a.m.	Small Group Work Projects
	12:30 p.m.	Lunch
	2:00 p.m.	Small Group Work Projects
	6:00 p.m.	Supper
WEDNESDAY	6:00 a.m.	All Pick Tomatoes
	8:30 a.m.	Breakfast and devotions
	9:30 a.m.	Small Group Work Projects
	12:30 p.m.	Lunch
	2:00 p.m.	Small Group Work Projects
	3:00 p.m.	Visit flowing well via farm wagons
	6:00 p.m.	Supper
THURSDAY	7:00 a.m.	Breakfast
	8:00 a.m.	Bus to Beersheba's Bedouin Market
	12:00 noon	Lunch at restaurant near market
	1:00 p.m.	Bus to Masada, En Gedi (Dead Sea Beach), and David's Well (where David cut the tail off Saul's coat)
	6:30 p.m.	Supper at the kibbutz
FRIDAY	6:00 a.m.	Bus through Arad and Hebron to Bethlehem's Church of the Nativity and to Jerusalem's Old City
	12:00 noon	Bus through Judea, Samaria, and Galilee. Brief stops at Jacob's Well and Joseph's Tomb in Shechem/Nablus and at Mary's Well
	5:00 p.m.	Jordan River baptism service.
	7:00 p.m.	Supper and overnight at Moriah Jordan River Hotel in Tiberias
SATURDAY	7:00 a.m.	Breakfast in hotel
	8:30 a.m.	Ferry Sea of Galilee to Capernaum
	10:00 a.m.	Devotional service, Mussolini's Chapel, Mt. of Beatitudes
	11:00 a.m.	Bus to Acre's Crusader sea wall
	12:00 noon	Lunch, Acre sea-side restaurant
	1:00 p.m.	Bus to Haifa diamond factory, Elijah's cave, and Caesarea
	6:00 p.m.	Arrive Tel Aviv shopping center
	8:00 p.m.	Bus to Ben Gurion Airport
	11:00 p.m.	EL AL to Amsterdam and Chicago
SUNDAY	8:00 a.m.	Arrive O'Hare Airport
	9:00 a.m.	Bus to Cedar Springs

APPENDIX B

THE RECRUITMENT PROCESS

The recruitment process consisted of banquets,
appearances by the leader of Kibbutz Ir Ovot at local
churches, and a newsletter. These three were reviewed to
illustrate the extent to which their elements may have
shaped the common agenda.

The Banquets

Each banquet was sponsored by a different church in the
Jordan College constituency, in a restaurant or banquet room
near that local church. Letters of invitation, computer-
generated to individuals and personally signed by the
college's chancellor, were sent to people in the area whose
interest in Israel was known to the local church or to the
college. Admission was free. According to the December,
1984, newsletter: "The banquet is becoming a tool to
recruit workers and raise funds to do the necessary work in
Israel." The schedule for these early banquets follows.

    -- Grand Rapids, Michigan ------ August 3, 1984
    -- Midland, Michigan ---------- October 8, 1984
    -- Traverse City, Michigan --- December 7, 1984
    -- Port Huron, Michigan ------ January 25, 1985
    -- Bad Axe, Michigan -------- February 22, 1985
    -- Benton Harbor, Michigan ----- April 19, 1985
    -- Grand Rapids, Michigan -------- May 19, 1985
    -- Port Huron, Michigan ------- August 23, 1985
    -- Ludington, Michigan -------- August 16, 1985
    -- Traverse City, Michigan - September 27, 1985
    -- Midland, Michigan --------- October 11, 1985
    -- Dallas, Texas ------------- December 7, 1985
    -- Grand Rapids, Michigan ----- January 3, 1986
    -- Gaylord, Michigan -------- February 28, 1986

Each banquet featured prayer led by a local church
leader, songs by soloists from Jordan College, slides of
Israel with a narrated script, talks by both the Jordan
College president and chancellor, testimonies from
participants in the college's recent tours in Israel, and a
collection of gifts and pledges by the host pastor.

January 20, 1987, a person was interviewed who had
helped with the planning and had attended all the banquets
in the above schedule, Mrs. Darci Frostick, Executive
Secretary for Research and Development at Jordan College.
She was given the following introductory question: "Could

you please help me reconstruct the banquets of 1985 and
early 1986?" She was asked the following questions:

    1. "What kind of events happened at those
banquets which emphasized 'Blessing the Jews' of
Israel?"

    2. "What kind of events happened at those
banquets which emphasized fulfilling Biblical
prophecy?"

    3. "What kind of events happened at those
banquets which emphasized personally working on
the land?"

    4. "What kind of events happened at those
banquets which emphasized Kibbutz Ir Ovot or
Simha Pearlmutter?"

    Descriptions of banquet events which seemed to promote
the following items of the common agenda are based on Mrs.
Frostick's responses. (The researcher attended the banquets
in May, 1985, June, and October, 1986. His impressions
support those of Mrs. Frostick.)

1. "Blessing the Jews" of Israel.

    a. The president's talk emphasized that "blessing the
Jews" was a Biblical doctrine.

    b. The chancellor's talk always emphasized "blessing the
Jews."

    c. Testimonies were from people who had been to Israel to
"bless the Jews."

    d. Brochures at each plate described the whole program of
"blessing the Jews" and the scriptures which support the
doctrine.

    e. The pastor-host had been to Israel to "bless the
Jews."

    f. The slides were of Israel in general, with the
narrated script on the history of modern Israel, persecution
of the Jews, and their return to the land.

    g. The whole group sang Israeli choruses which emphasized
the favor of the Jews, such as "Awake, O, Israel," and "Blow
the Trumpet in Zion."

    h. Solos were sung which emphasized God's favor toward

the Jews.

-- "All My Heart is in Jerusalem."
-- "El Shaddai" (Hebrew for "God, my source of strength").

i. Public prayers asked that people could see that "blessing the Jews" was a Biblical doctrine.

2. <u>Fulfilling</u> <u>Biblical</u> <u>prophecy.</u>

a. The president's talk emphasized fulfilling the prophecy that the desert would be restored.

b. The chancellor's talk usually emphasized "blessing the Jews" by helping to fulfill the prophecy that "The desert will blossom like a rose." One time his talk was entirely about the prophecy of the Jews' return from Russia to the land.

c. Solos were sung which emphasized prophecy:

-- "Elya" (about a Jewish girl imprisoned in Russia for her faith).

-- One singer wrote his own song, using the prophecies that "streams in the desert shall bring forth new life" and "the lion will lay down with the lamb." For this song he dressed up like the Jewish high priest.

d. The host pastor usually said that Christians were grafted into the vine of Israel and that all of Israel (as opposed to Jews in other places) would be saved in a day.

3. <u>Personally</u> <u>working</u> <u>on</u> <u>the</u> <u>land.</u>

a. The chancellor's talk usually emphasized helping to fulfill prophecy by personally working on the land with one's own hands.

b. The host pastor, during presentation of financial needs, always emphasized blessing Israel with prayers, personal work on the land, and gifts.

c. Testimonies were about picking tomatoes, fixing machinery and buildings, and hauling off junk to clean up the land.

d. Slides showed American Christians working in Israel, picking tomatoes, building a greenhouse, and cleaning up junk.

4. <u>Kibbutz Ir Ovot or Simha Pearlmutter.</u>

a. One of the brochures at each plate was entirely about Kibbutz Ir Ovot.

b. In his talk, the chancellor described how the college had started at Kibbutz Ir Ovot, what they were doing there, and how people could help there in person.

He gave updates on how much money had come in from the kibbutz's field crops; how the tomatoes, melons, and cucumbers were doing; and how the college was going to start helping the kibbutz with the development of its date garden. He gave updates of work accomplished by the most recent groups and work planned for the next groups. Mrs. Frostick explained that the purpose of these updates was "to uplift the people by telling them what had been accomplished, and to show people the need for going to Israel."

He told how much fun the kibbutz Sabbath was -- the good meal and the rest from responsibilities.

c. Many of the slides shown were of Kibbutz Ir Ovot.

d. The testimonies were all from tourists who had been to Kibbutz Ir Ovot.

e. Mr. Pearlmutter was the featured speaker at the banquets in Benton Harbor and Grand Rapids in April and May of 1985.

<u>Appearances by the Leader of Kibbutz Ir Ovot</u>

Simha Pearlmutter, the leader of Kibbutz Ir Ovot, made personal appearances at churches in the College constituency during April and May, 1985, on the following schedule.

<u>April</u>

14 -- North Judson, Indiana, and Benton Harbor, Michigan
15 -- Benton Harbor, Michigan
17 -- Nappanee, Indiana
21 -- Traverse City, Michigan
23 -- Leelanau, Michigan
24 -- Kalkaska, Michigan
26 -- Midland, Michigan
27 -- Midland, Michigan
28 -- Detroit, Michigan
29 -- Cedar Springs, Michigan

<u>May</u>

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 5 -- Grandville and Bad Axe, Michigan
 6 -- Bad Axe, Michigan
 7 -- Bad Axe, Michigan
 8 -- Caro, Michigan
 9 -- Bad Axe, Michigan
11 -- Port Huron, Michigan
12 -- Port Huron, Michigan
14 -- Grand Rapids, Michigan
15 -- Cedar Springs, Michigan
16 -- Cedar Springs, Michigan
17 -- Grandville, Michigan
19 -- Holland, Michigan
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In these appearances Mr. Pearlmutter very likely emphasized the <u>common agenda</u>. In his presentations attended by the researcher, one at the Benton Harbor banquet and several at Kibbutz Ir Ovot, Mr. Pearlmutter tended to repeat stories which emphasized all points of the <u>common agenda</u>.

<u>The</u> <u>Newsletter</u>

The bi-weekly newsletter was four pages, each page 17 inches by 11 inches. The newsletter's title was <u>Blossoming Rose</u> <u>Newsletter</u> from Volume 1, December, 1984. It became <u>Blossoming Rose</u> <u>Press</u> in April, 1985. And it was <u>Blossoming Rose</u> from November, 1985, through December, 1986.

The masthead carried the phrase:

> Assisting Israel in Renewable Energy
> Technology -- Agriculture -- Housing

The masthead also displayed a drawing of a rose in blossom, against the background of a cultivated vegetable field. By November, 1985, the drawing was dropped. And in February, 1986, the masthead phrase was changed to:

> The Prophet Isaiah said to the Jews . . .
> -- Even the wilderness and desert will rejoice
>   in those days, the desert will blossom like a rose.
> -- Foreigners will rebuild your walls.
> -- Foreigners will work your fields and vineyards.

The newsletter featured editorials by the Jordan College chancellor, articles by members of the network of sponsoring churches, excerpts from histories of the Jews, articles advocating Christian cooperation with the Jewish community, testimonials from participants in the college's recent tours in Israel, and reports from Kibbutz Ir Ovot.

Copies of the ten newsletters still available (December, 1984, February, April, June, July, September, April, November, December, 1985, and February, 1986) revealed the following statistics.

ITEMS OF THE COMMON AGENDA	NUMBER OF ARTICLES EMPHASIZING EACH ITEM
"Blessing the Jews" of Israel	7
Fulfilling Biblical prophecy	11
Personally working on the land	11
Kibbutz Ir Ovot	25
Simha Pearlmutter	11

APPENDIX C

THE ENTRANCE INTERVIEW -- PURPOSES FOR THE TRIP

1. Back home, when you were thinking about this tour, what do you think were the two or three most important things that made you want the trip?

(PROBES USED FOR EACH QUESTION)

-- Yes?
-- Please tell me more.
-- What all do you mean by that?

* 2. What did you hope to learn about the Middle East?

* 3. What did you hope to learn about Israel?

* 4. What did you hope to learn about Jews?

* 5. What did you hope to learn about Arabs?

* 6. What did you hope to learn about kibbutz life?

* 7. What did you hope to learn about America?

* 8. What did you hope to learn about your home or church or job?

* 9. What did you hope to learn about yourself?

*10. What did you hope to learn about what you can do?

11. What steps did you take to prepare for doing those things?

---

* Added for the March Group

THE EXIT INTERVIEW -- DISCOVERIES ON THE TRIP

We would like to know what you discovered on your trip.

1. What did you discover about the Middle East on this trip?

(PROBES USED FOR EACH QUESTION)

-- Yes?
-- Please tell me more.
-- What all do you mean by that?

2. What did you learn in particular about the nation of Israel?

3. What did you learn in particular about Jews?

4. What did you learn in particular about Arabs?

5. What did you learn in particular about the kibbutz?

6. What did you learn in particular about America?

7. What did you learn in particular about your home?

8. What did you learn in particular about yourself?

9. What did you learn in particular about what you can do?

10. What has this experience made you want to do?

11. What has this experience made you want to learn?

12. What steps do you plan to take toward learning those things?

PILOT STUDY INTERVIEW GUIDE

1. Back home, when you decided to come here, what do you think were the most important things that made you want to come to this place?

2. In your own personal study recently, what topic has been your special area of interest?

3. Could you give me a quick list of the most important things you have been learning?

4. Do you think when you return home you are likely to be directed into any new activities?

5. And what new goals do you have now?

   -- What do you want to do?
   -- Could you explain that further for me?

6. What do you want to learn now?

   -- What will you do to learn this?
   -- Where do you think you will go to learn this?

7. What is your home church?

8. Where do you work?

9. How long have you worked there?

10. Age: _____

11. Sex: _____

12. What is your highest year of schooling?

13. When did you leave school?

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