MILLENNIALS CHANGING THE WORLD? A LOOK AT THE RELATIONSHIP
BETWEEN COLLEGE STUDENTS' VALUES, DREAMS OF TRAVEL, AND THE DESIRE
TO MAKE A DIFFERENCE

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Abstract

This project explores the cultural interaction between millennials from the U.S. and residents in third world countries where they may volunteer, with a focus on how these young people view themselves and others, and, in particular, any "dominant culture" attitudes that might impact the volunteer experience. I explore three important relationships: between millennials and volunteering, millennials and their perceptions of themselves as the dominant culture, and millennials and people who are culturally different from them. I seek to understand the connection between the values and perceptions of young people who want to help and the likelihood that they will follow through with volunteering. A few themes stand out: a strong connection between diversity as a high value and a strong desire to volunteer outside of the US; money and career issues as significant barriers to volunteering; concerns regarding the misallocation of funds by coordinating organizations to the detriment of host countries; and a strong perception by participants that they had a strong skillset to bring in contrast to a weak perception that there was value in learning from residents in their host community. With this research, I hope to increase understanding of the gap between the strong desire for service and the lack of follow-through in volunteering, especially in cultures that are significantly different from our own.

Introduction

Millennials, perhaps more than any generation of young people before, have been raised to believe they can change the world. Community service has made its way into high school graduation requirements and college expectations alike. This generation carries a strong sense that they not only *should* change the world, but that they can. At the same time, as technology connects us and travel becomes more affordable, the world is growing dramatically "smaller" and more accessible. Combined with the idea of "following your dreams" or "finding your passion" that young people have had reinforced so strongly in their growing up, this has made the desire - and the ability - to travel increasingly prevalent for college students.

As a result of these unique dynamics, travel and volunteering have been paired and romanticized to such a degree that a new industry known as "voluntourism" has emerged. Ideally, this industry combines the best of both worlds, as students pay a fee to experience new cultures, visit new places and "make a difference," whether that be through teaching English, working in an orphanage, romping with elephants, building houses, or some other work identified by the host organization. As admirable as the motivations might be, this can result in some unintended negative impacts when not paired with a deeply self-aware understanding of how engagement with other cultures is impacted by our western dominant-culture perspective. With this perspective comes an innate belief that other cultures should and do seek to emulate our western model of "success," and that these other countries welcome western volunteers as teachers and models. Layered on top of this attitude is a failure to assure that volunteers actually have skills that are a match for the assistance they seek to provide. Much of the voluntourism

industry seems to assume that it is enough that volunteers are from the West, speak English and want to help.

I initially set out to explore the relationship between young volunteers from first-world countries (e.g. the US) and the local residents they purport to help (i.e. is the voluntourism industry helping or hurting?). Of special interest is the "dominant-culture" attitude present in the minds of many western volunteers. This dynamic is described by Social Identity Theory, in which one's sense of identity is based on group membership. I am interested in exploring how this unconscious perspective impacts the choices and actions of the volunteer, as well as the relationships they seek to build with those in the home country. As I continued my research further, I realized that I first needed to explore the gap between the stated desire by college students to volunteer and the positive implementation of that intent and the factors that contribute to that gap. An important aspect of these relationships, and the potential gap, is described by the Intergroup Contact Theory, or the idea that, under certain circumstances, interpersonal communication and contact is an effective way to reduce prejudice between members of majority and minority groups.

As a foundation for this research, it is first important to understand the interplay between college students/young people and volunteering. What motivates young people to volunteer abroad? What stops them from crossing the line of the romanticized "backpacking through Europe" to visiting third world countries? Do they really want to help? Do they know how to help effectively? What stands between the desire to help and actually following through on that desire? What is the connection between the values of young people who want to help and likelihood that they will follow through?

Literature Review

Social Identity Theory

Schroder and Rogers (2016) described Social Identity Theory, first developed by Henry Tajfel and John Turner in the late 20th century, as the internalization of 'societal' identities--i.e. a person's sense of self based on membership within different groups, such as families, nationalities, clubs, etc. These social identities can then influence one's thoughts and communication behaviors. Furthermore, the theory assumes that once these identities have been internalized ('American,' for example), we have a tendency to see those who are not a part of that shared identity, as "less" or "wrong" on an unconscious level (Schroder & Rodgers, 2016). This theory then lends itself directly to the idea of the ethnocentrism, the evaluation of different cultures as the "other" as compared to a person's own culture. Often, western (specifically American) volunteers bring this ethnocentrism to experiences abroad (Hart, 2016). Their identities, both as 'American' and as 'volunteer' (another possible layer of perceived superiority and nobility), lead to the dominant culture perspective and the unconscious belief that other cultures should try and emulate our cultural model. This theory forms the basis for my larger exploration. Knight (2015) explored not only the "self" in relation to the "other," but also the "self" in relation to prejudice, only to find prejudice as a result of self-definition in the context of the "other." Xin, Xin and Lin (2016) took this idea one step farther to examine how social identities affect trust in other individuals and members of groups outside of their own, finding a positive correlation between trustors' social identity and their trust of individuals, but a negative correlation with those outside of their group, suggesting that these "dominant culture" beliefs, even unconsciously, could lead to mistrust of the "other." For this base level research, it is

important to first understand what moves people to volunteer in the first place and where the

breakdown in the voluntourism industry has occurred. This research seeks to uncover underlying

attitudes and/or discrepancies between what young people say (about diversity, acceptance and

openness to other cultures) and their internal comparisons between their cultural norms and those

of cultures that do not share the same western values. Do they espouse values of acceptance and

openness because they perceive these attitudes as "enlightened," mature or even "cool." Or are

these espoused values truly rooted in their internal belief systems? When faced with the reality of

volunteering in cultures different from their own, do these discrepancies come to light? And how

could this information inform screening, training and orientation systems used in the

volunteerism industry?

Millennial Interest in Service Learning

The YouthSpeak Global Report 2016 (AISEC, 2016) painted a picture of an engaged and

purpose driven generation of youth and young adults. When asked what kind of learning

experiences are most useful to them, 80% of college-aged respondents chose "practical learning

experiences," double that of any other choice. When asked the most important thing to them in

the first five years after graduation, "global opportunities" ranked number one, at 17%. And

when asked "would you volunteer abroad," 73% responded that they would, and another 9%

responded that they already had volunteered abroad. That leaves just 18% responding negatively

regarding a desire to volunteer abroad. In fact, millennials are far more likely than any

generation of young people to travel abroad to participate in volunteer activities, at 84%, as

compared to 68% of Gen Xers and 51% of Baby Boomers, according to a study done by Marriott

Rewards Credit Card (Global Mindset, 2015).

This picture of motivated and globally-focused young people begs three questions: Do they follow through with these intentions? What impacts if and how they follow through? And are these volunteer efforts, in fact, helpful for the intended recipients of this goodwill?

In a study of the motivations and benefits of student volunteering, Smith (2010) found that the rate of student volunteering (defined broadly) in the US exceeded 78%. Smith also noted, "student volunteering is regarded by governments as essential to perpetuate an engaged and civil society" (Smith et al., 2010). However, he stated, "students face a number of barriers to volunteering, such as the rising costs of education and the need to undertake more paid work, thus reducing the time available to volunteer" (Smith et al., 2010). The costs of volunteering abroad exacerbates these barriers significantly.

Grönlund (2011) found that the underlying motivations for international volunteering varied widely between cultures around the world. For example, they found "students from countries with the dominant cultural value of egalitarianism rated altruistic motives higher compared to students from other countries" (Grönlund et al., 2011). They noted, "cultural values form the basis for cultural norms, and individuals in cultures know what is good, right and appropriate in different situations based on these norms" (Grönlund et al., 2011). For example, when young people from the US interact with citizens of other cultures, absent any cultural awareness training, their behavior is likely to reflect their own cultural belief system, and their reactions to others is likely to reflect comparison to their own cultural norms. While they may find the differences "quaint" or interesting, over time, they are likely to interpret (and even judge) these differences in light of their own norms and values - interpretations that are likely to lead to miscommunication or misunderstanding. Two likely factors that help volunteers

overcome the challenges and discomforts of travel to third world countries are curiosity and egalitarianism. However, these traits may not be as common in millennials as we think. Again, while they may espouse these two values because they wish to be viewed positively by peer groups who espouse these values, their behavior may not reflect these values as strongly, especially when faced with unfamiliar or challenging differences. Findings from a study on themes found in the research on teachers' views of cultural diversity prior to their service experience suggested that despite recent studies reporting a shift toward more positive attitudes about teaching culturally diverse students, persistent issues and unconscious prejudice plague preservice teachers' understanding of cultural diversity (Castro, 2010).

The Gap Between Intention and Action

The breakdown between this positive intention and action is perhaps rooted in western society's lack of tolerance for things different, and therefore unknown. This factor is explained by the Uncertainty Avoidance Theory, defined by James Neuliep (2006) as a society's tolerance (or lack thereof) for uncertainty and ambiguity. The theory suggests that members of a particular society or group may attempt to cope with anxiety, or fear of the unknown, by minimizing uncertainty. In this context, this means staying within their own society or group, avoiding the uncertainty of travel abroad. Added to this fear is the potential anxiety of communication with members outside of one's own group, described in Intercultural Communication Apprehension, a theory defined by Neuliep (2006) as the fear or discomfort and/or anxiety related to anticipated communication with people from different groups, specifically cultural or ethnic groups. Though young people may be interested in global opportunities, the fear of branching outside of their own familiar world within their home country is enough to prevent following through with these

intentions. A potential solution is found with the Intergroup Contact Theory. Allport (as cited in

Pettigrew, 2016) described Intergroup Contact Theory, also known as the Contact Hypothesis, as

a way to reduce uncertainty during first interactions, regardless of socioeconomic, cultural,

racial, or some other differences. Five specific criteria will help to reduce prejudice between

those groups. According to Pettigrew (2016), the five criteria include: 1) the two groups are of

equal status'; 2) the two groups share common goals; 3) there is intergroup cooperation; 4) some

authority or institution must be supporting the intergroup contact; and 5) personal contact

between different members of the groups. This is perhaps an answer to some of the many issues

plaguing the voluntourism industry. Defining values that appreciate cultural diversity could be

the first step to creating a voluntourism industry and culture in which these criteria are met. If

people value cultural diversity and see it as an important part of society, they could be more

likely to put aside their social identity and ethnocentrism and see themselves as equals to those

they are purported to help, thus promoting beneficial cross-cultural communication (Shuping,

2016). The breakdown preventing this solution, however, was demonstrated through a recent

study conducted by Clark & Byrnes (2015), which revealed that, in training, preservice teachers

are rarely asked what it is that they hope to *learn* in their experiences as teachers of young

children. Furthermore, the study revealed that, though millennial preservice teachers often saw

themselves as accepting of differences, they were not actually highly skilled in their ability to

provide critique and feedback to unfamiliar learning styles (Clark & Byrnes, 2015). This thus

calls into question a breakdown in the training of volunteers and in the self-awareness of

millennial volunteers. A set of studies done through the University of California revealed the

importance of *both* minority representation *and* social acceptance in achieving healthy diversity

and acceptance. In investigating how diversity is defined and perceived in majority-group

dominated settings, Chen and Hamilton (2015) found that undergraduate perceptions of campus

diversity were often affected by the individual's own perceived social acceptance on their

campus, even more so than perceived minority representation. They also found that perceived

diversity among majority groups (specifically Whites) can be increased by the perceived social

acceptance of a higher organization. These findings suggest that bringing personal social

acceptance to a large group situation can increase overall acceptance and foster healthy diversity.

Looking directly at the voluntourism industry itself, a *Guardian* (2015) article entitled

"Does voluntourism do more harm than good? If volunteers are truly to help communities

overseas, charities and NGOs must take the time to match their skills with the right projects"

explored this moral question. The article discussed that, in the wake of the horrific earthquakes

in Nepal last year, many people have been inspired to not just donate, but to travel to Nepal to

volunteer, as well. This then calls into question the merits and moral responsibility of sending

inexperienced (no matter how well-meaning) western volunteers to developing countries.

According to Jenkin (2015), the way that non-profit organizations can utilize these well-meaning

volunteers is to choose projects wisely and place volunteers based on actual skills. Sallie

Grayson (2015), programme director at People and Places, is quoted in the *Guardian* article as

saying that the "problem lies not in the concept but with the organizations sending volunteers

abroad" (p. 2). Many agencies are driven by profit and work to meet the demands of the

volunteer rather than the communities they serve.

Additionally, the way that these volunteering abroad experiences are advertised leans into

this dominant culture perspective and could even add to the ways in which the industry can do

more harm than good, marketing more towards the tourists than the needs of the communities

they serve. With advertising pitches like "individualised educational experiences", "the

opportunity to 'do' development through working with vulnerable children", or "a vacation that

combines elements of adventure and exoticism, altruism and hedonism," the organizations are

setting up volunteers to not take their responsibilities as volunteers seriously. According to

Hannant (2015), because of these commercialistic approaches from organizations, the actual

volunteer work becomes oversimplified and creates a "shallow and superficial engagement with

the issues surrounding poverty" (p. 1).

However, with the huge number of young people wanting to help, doing nothing cannot

be the answer. According to one UWIRE article (HARIDASA, 2016), it is direly important not

to "improperly portray impoverished areas as tourist attractions," but equally as important not to

forget why these organizations exist in the first place (pp. 5). The author suggested that a

volunteer participating in a voluntourism experience should not be compared to a national or

professional service volunteer, like those participating in something like Peace Corps. Instead,

she stated, voluntourism trips should be judged based on their potential for change within

realistic reach and the individual and community levels (HARIDASA, 2016). In this context, the

perspective of unskilled volunteers going into service abroad settings in which they are the

minority becomes all the more important. Changing the ways that western volunteers think about

themselves in the context of other cultures could be one solution. Of course, this requires a much

deeper understanding of how these internal biases can be changed and what practical skills (e.g.

re: different learning styles, mores, subtleties of language, and navigating misunderstanding)

volunteers need to overcome these biases. Simply changing the language we use with regarding

to volunteering, so it reflects ideals of curiosity, mutual learning, and shared experiences would likely have a significant impact on this problem. However, this must be paired with 1) increased awareness of cultural differences, 2) appreciation for how these differences have served these cultures well, and 3) practical skills for "helping" in the context of the new culture versus in the context of the volunteer's life experience.

RQ: What factors contribute to the gap between the stated desire by college students to volunteer abroad and the positive implementation of that intent?

Methodology

For this project, I conducted both quantitative and qualitative research. I collected data from a survey and three focus groups followed by two additional follow-up interviews with participants whose desire to volunteer seemed especially high, in order to explore their motivations, attitudes and perceived barriers in more detail. I chose these two methodologies in hopes of getting the "best of both worlds," accessing numerous viewpoints while still gaining detailed individual insight.

For the quantitative survey, I defined a limited set of variables:

- Age - The age of the respondent, which, in the case of the targeted population is, in general, college age (18-22).

- Gender

- Interest in travel - Both general interest in travel and preference for western travel.

- Interest in volunteering abroad - Both general interest and how that interest is impacted by the personal financial burden of volunteering and the alignment of volunteering with career goals.

- Interest in travel to third world countries - Both general interest and the impact of not having the familiar comforts of home, such as bedding, plumbed toilets and electricity.

- Attitude toward diversity - Degree to which the respondent values diversity, both in their home country and as a visitor in other cultures, and whether they see themselves as students or teachers relative to other cultures.

  - Special Note: One of the questions connected to this variable (see Appendix A) - "People from 3rd world countries should learn from western cultures in order to succeed" - is specifically designed to address the research question (RQ): "In general, do college students have a dominant culture perspective towards other cultures?" While all other questions in this variable equate a high score (5) with valuing diversity, this question equates a low score (1) with valuing diversity.

Since I was simply measuring a correlation between the different variables, they are all non-directional. All variables, with the exception of age, were measured using a Level of Agreement Likert scale (Vagias, 2006) with 1=strongly disagree, 2=disagree, 3=neutral, 4=agree and 5=strongly agree. The age question uses multiple choice. The survey can be found in Appendix A. To ensure reliability in this survey, I assigned multiple questions to each variable and tried to ask them in multiple ways. I also included a couple of items to be answered on a reverse scale to account for any participants who would simply select all 5's, throwing off the data. However, because of the individualized opinion-based nature of the survey, it would be difficult (and perhaps even a bad sign) to have high reliability, because it would mean most participants were giving the same answer, which is unlikely in this case.

To try and ensure validity, I aimed to ask questions simply and directly and to only ask questions that pertained directly to my variables/hypotheses. For each variable, I tried to ask a general base question, then build specificity with each sub variable. I achieved face validity by including keywords related to each variable in my questions and construct validity through the Likert scale, distinguishing people who do have certain traits/values/interests (5) and those who do not (1).

The survey was designed using Survey Monkey. The survey was seventeen (17) questions and was estimated to take 1-2 minutes to complete. The anonymous responses could be viewed only by someone with the Survey Monkey login. The survey can be found at https://www.surveymonkey.com/r/63FN9WV.

Respondents for this survey were recruited in two ways:

1. Via a posting on my personal Facebook page. The following message was posted, inviting readers to participate: "Hey everyone! If you have a few minutes and would be willing to take a survey for my research class, it would be greatly appreciated, especially if you're interested in traveling! Thank you so much!"

Thirty (30) respondents completed the survey between October 8 and October 19, 2016. The ages of respondents broke down, as follows:

- Under 17 = 0
- 18 - 23 = 22
- 24 - 29 = 3
- 30+ = 1

Additionally, I chose to hold focus groups because I wanted to gather a wide variety of opinions and beliefs at one time. First, a focus group made up of six college students met the sampling criteria and were readily accessible and willing to participate. The following message was posted, inviting readers to participate: "Hey everyone! If you have an hour or so and would be willing to participate in a focus group for my research class, it would be greatly appreciated, especially if you're interested in traveling! Please text me at 207-***-**** if you are interested. Thank you so much!" The end result was a small sample gained through both convenience and the snowball method. I was assured of these participants match for the study based on the following criteria: 1) all were college aged; 2) all were affluent enough to potentially travel; demonstrated through their ability to attend a private college, even through scholarship, as travel scholarships are available as well; 3) some interest in travel, demonstrated through their response to the call, which included this requirement; and 4) some level of independence, which would be required in an international volunteering scenario, demonstrated by their ability to live in an off-campus apartment on their own. While this sampling is not indicative of the population as a whole, it is somewhat representative of the target population. It is designed not to provide a valid sampling of all college students, but rather to provide some initial insights about the attitudes of a limited sampling of the target population.

The focus group was guided by a set of ten pre-written discussion prompts, three based on each research question, followed by one other related questions. The guiding questions can be found in Appendix B. The focus group discussion relied heavily on natural conversation that evolved from the discussion questions. For each research question, there were a number of factors that, in writing the guiding question, were intended to be investigated:

○ Participants' interest in travel, including both general interest in travel/volunteering and preference for western travel versus more rural, or third world travel.

○ Participants' interest in volunteering, including general interest, interest in volunteering internationally, and the factors that impact potential action on that interest.

○ Participants' attitudes toward diversity, including the degree to which the they value diversity, both in their home country and as a visitor in other cultures, and whether they see themselves as students or teachers relative to other cultures.

Participants gathered in an apartment living room in an effort to create a relaxed, casual environment to foster honest, natural answers and conversation. Once the study was explained to the participants, participants were made aware of the recording device on the table in the middle of the group, and each participant was asked to sign a consent form (included in Appendix C). The total time of the focus group was one hour. After the focus group, two of the participants were asked if they would like to be a part of individual follow-up interviews. Both responded positively, and two roughly thirty-minute long interviews were completed the next day. These interviews were also recorded, and, as with the focus group before, participants were assured that the recordings would be kept in a private location. The interviews were semi-structured and based loosely on follow-up questions also available in Appendix B, but were more focused conversations than interviews. Interviewees were chosen based on an especially high interest in volunteering abroad.

I took careful field notes, which I separated into time notations to go back for notable quotes, body language notes, on-site insights, and general impressions. I analyzed this data through coding my notes at the end of data collection and found common themes based on those codes. I then went back through the data with those themes in mind to highlight any missed relevant data.

The nature of the questions posed in both my focus group and survey have a potential for social values judgment. For example, when asked about their interest in helping others or being of service, it may be perceived as socially (politically) "correct" or generous to respond positively and enthusiastically, regardless of how the participant actually feels. Similarly, discussing lack of income as a reason not to volunteer may be perceived as selfish or ungrateful. Answering these questions in a focus group among peers likely adds to this self-monitoring, which probably occurred during the focus group. Consequently, one of the critical ethical components of this study was the assurance of anonymity and confidentiality of responses after the focus group was over, in order to elicit responses that were as reasonably honest as possible. While a respondent's internal self-judgment may heavily impact the honesty of his/her answers, fully mitigating the impact of this intrapersonal dynamic is beyond the scope and capacity of this study. It is for this reason that I decided to conduct two semi-structured individual follow-up interviews following the focus group, in hopes that individual participants might be willing to be more candid outside of the group.

The target population for this study was college-aged students who are affluent enough to consider travel abroad (i.e. affluent enough to attend college, etc.), interested in travel, with some level of demonstrated independence. Given the specificity of the target population and my own

limited resources as the researcher, a mix of snowball and convenience sampling methods were

chosen. This sampling method was acceptable in the context of the project because the purpose

of this study is not to draw conclusions applicable to the total population, but rather to provide an

initial understanding of a specific target population that could inform future research design.

For the third part of my research, I conducted two additional focus groups made up of

senior level college students. The eight participants first signed the consent form found in

Appendix E and then answered a set of questions about their overall feelings towards the

voluntourism industry, as well as some questions from the first focus group, in order to compare

and contrast answers. These questions can be found in appendix D. Following these questions,

the groups watched a TEDTalk video entitled "International Volunteering - Valuable or

Vandalism," which provides a different perspective on the issues of the voluntourism industry.

At this TedX event, Jingting "Lily" Kang tells her own story of volunteering at an orphanage

during college in an engaging way. She does not necessarily criticize the concept, but simply

asks potential volunteers to think more critically about what they are doing.

Following the video, each group had a discussion on how the video impacted their

perspective on the role of volunteering abroad, using the same questions found in Appendix D as

discussion prompts. I then compared responses from the two focus groups to look for similarities

and differences. Understanding the differences in reactions could help me to form a more

educated view about what potential training for American volunteers might be most useful.

Results

Survey

The results of the survey, though inconclusive, were a valuable starting point. After making necessary reverse coding adjustments, the test showed the study to be mostly reliable, with Cronbach's alpha=.76. If I take out the ambiguously worded final question, the reliability is even better with Cronbach's alpha=.78.

To test the "interest in travel" variable, I used a correlation test, which showed a relationship between age range and travel (r=-.23, p<.05). With a significance of .03, this means that there is a negative relationship between age range and interest in travel. Therefore, the younger the age range, the higher the interest in travel, which suggests that my lower age ranges (millennials/college students) are very interested in travel. 100% of my participants, 29 of which were college aged (22) or post-college aged, ranked agree or highly agree to "I am very interested in travel."

For the remaining variables, I used a correlation test, because Likert scale items are continuous level variables, and I was testing the relationship between just two variables. In testing a relationship between interest in travel to 3rd world countries and interest in volunteering abroad, I found no significance (r=.29, p>.05); therefore, there is no correlation between interest in travel to 3rd world countries and interest in volunteering abroad. In testing the correlation between a student's positive attitudes toward cultural and racial diversity, and their desire to volunteer abroad, I again found no significance (r=.33, p>.05), showing no relationship between a student's attitudes toward cultural and racial diversity. However, the significance is .08, so there is the potential for a positive relationship. This could be affected by a person's adverse

reaction to or self-judgement affecting answers based on the wording of the question "I am

interested in volunteering, but only if it does not cost me money out of pocket," as this could be

perceived as selfish or ungrateful. If I simply calculate a correlation between the question "I am

interested in volunteering abroad" and the diversity variable without the last question, I get much

closer to significance, as $r=.35$, $p>.05$, with a significance of just .06.

In this survey, I was also concerned with college students and a dominant culture

perspective towards other cultures, and to test this I measured a correlation between college-aged

participants and the last question of my survey. Responses were spread equally across the

choices, with 40% choosing "neutral," creating inconclusive results on the research question.

Focus Group One

While all of the participants want to travel, where they want to travel varied widely.

Motives included "to see the world," "to see something more than where I grew up or to see how

other people live," and "to get to know myself better," or "to change myself," all followed by

nods and vocal indications of agreement from the rest of the group. Only half of the participants

wanted to travel to third world countries. Others, instead, listed backpacking through countries in

Europe and travel to Australia and New Zealand as preferred adventures abroad.

While all of the participants said that they were interested in service abroad, five out of

six participants said that they would place higher priority on recreational travel before planning

to volunteer abroad. Again, while all six participants voiced enthusiastic interest in volunteering

in general, and cited ideas for service and past service experience (one had volunteered building

outhouses in Tanzania for three weeks as part of a service trip during a gap year between high

school and college), only one participant volunteers on a regular basis now, and does so through her local church.

Half of participants cited family members, friends or Facebook friends who have volunteered as inspiration, saying that these peers' experiences looked so "life-changing" that they wanted to try it, as well. Several participants discussed a desire to volunteer abroad that stemmed from the idea of "changing the world by helping people," while another brought up seeking a greater appreciation for her own culture and privilege by experiencing a "lesser" culture, which she followed up with, "you know, the less fortunate." Other participants showed nonverbal signs of agreement and approval to these statements. Another participant brought up resume building and application strength, which started a discussion on companies and graduate schools looking for more than good grades, as they maybe once did. All of the participants added to this discussion. One participant also brought up social media and Instagram photos as a motivation behind volunteering abroad, while two others nodded or voiced agreement to this idea.

When discussing the factors that might keep them from traveling or volunteering abroad, multiple participants brought up the financial cost. "It seems silly to pay for a plane ticket somewhere and then pay more money to provide a service for them," one participant said, "especially when we don't know where that money is going." The rest of the group nodded in approval and one added, "Yeah, the school or orphanage or wherever might never see a dime of that money, so what's the point?" This discussion went on for another few minutes, with five out of six participants in agreement.

Educational and career goals were also brought up as potential barriers to volunteering or traveling abroad, and one participant showed concern that if she did not continue straight on to grad school, she would lose motivation and never return. Another brought up the fact that many companies do not offer enough vacation time to go on any trip of significance. Others agreed that a career or educational opportunity would have to take precedence over the opportunity to volunteer abroad.

When discussing factors that might make them more likely to travel abroad, the group was unanimous in the idea that if it were free, they would travel and volunteer whenever possible. Other factors listed include assurance of safety, better conditions, and paid vacation time from work.

On the topic of racial diversity in this country, all six participants said that they place a high value on diversity and learning from people different from themselves. In this discussion, one participant brought up a disapproval towards illegal immigrants, followed by nods from two other group members. When the discussion shifted to whether people in third world countries should learn from western cultures in order to succeed, the responses were intermittent and mixed, but all participants agreed that the United States was more successful than these countries, and thus "must have something to teach." Reasons for being "more successful" included the knowledge of English, based on its growing popularity and use around the world, democracy, and western education methods. When discussing the impact of these changes on other cultures or possible ways of implementation, the discussion came to a pause. When the question of what western volunteers can learn from their host countries was broached, the

discussion was again met with silence, with the exception of mumbles of "local traditions" and "other languages" from a couple of participants.

Interviews

The first follow up interview was with the participant who had experience volunteering in Tanzania. She does not have any specific plans to volunteer abroad in the future, choosing to pursue career goals first. "That's kind of what my gap year was for," she said. "I loved it. But now it's time for me to be a grown up and focus on those more mature goals." She also discussed a concern that, in the service project she did, she was not really helping. "I have no idea what happened to the project after I left," she said. "It could all just still be sitting there, untouched. I loved meeting the people, but I think it was more impactful for me than it was for them." She said that she gained an appreciation for her own privilege and the opportunities she has been afforded simply based on where she was born. She also felt that the experience made her more empathetic towards others. She said that if she were to volunteer abroad again, she would want to be sure she was doing something that was really making a difference that she could see, and that she knew the project would continue to be implemented after her departure. Though she was not a volunteer teacher, she often spoke with the children of her host village, and felt overwhelmed by their desire to learn English, without being fully equipped to know how to teach them.

The second follow-up interview was with a participant who voiced perhaps the strongest interest in volunteering abroad, but who does not have any plans to do so in the future. "I need to get everything else figured out first, before I can make any plans like that," she said, "or maybe if no one hires me I'll run away to Thailand and work with elephants," she laughed. "Easy, right?" She said that she does not hope to gain anything specific from an international

volunteering experience, but just wants to help people. She said that she does feel equipped to volunteer abroad, as she is fluent in English and can do any basic handywork or construction work. She had not thought through what she would look for when volunteering abroad, other than a low price tag. She mentioned wanting to go through an organization, rather than traveling independently, to ensure more safety and accountability. When asked what might prevent her from following through on these plans, she shrugged and simply said, "life." When asked to elaborate, she said "I've been wanting to do this for years but just out of high school I was too scared, then I had to work summers or was in school, and now I need to get a job. It will always be something that I want to do, but this or that keeps coming up and getting in the way. But I suppose if I really wanted it now I could make it happen. But I'm not in a rush. I trust that it will happen when it's meant to happen and when I can truly make a difference." She was unsure of what truly making a difference would look like.

Focus Groups Two and Three

In the final two focus groups, answers to the pre-video questions were similar. Seven out of the eight participants said that, if they had the opportunity to volunteer abroad in a meaningful way, they would, and that they have valuable skills to offer as a volunteer. In the first group, three out of four felt that people in third world countries have valuable things to teach them, whereas all four in the second group felt this way. All eight participants felt that people in third world countries are grateful for, and lucky to have foreign volunteers. However, the groups were both split on the questions of whether or not American volunteers understand what is helpful in other countries, with two participants saying yes and two saying no in each group. When asked what might prevent them from volunteering abroad, the groups listed factors like budget, type of

and trust in the organization, training provided, time constraints and work obligations. Factors

that might make it more comfortable for them to volunteer abroad included accommodations,

time/accommodation trade versus payment, and organizations/projects that participants truly

believed were helping others. When asked what types of training volunteers need to be effective

abroad, participants named mostly hard skills, like language and technical skills, though one

participant in each group mentioned intercultural training. For types of travel that interest them,

participant answers ranged from backpacking through Europe to beach vacations in countries

like Australia, New Zealand and Bali. Other locations listed included Hong Kong, Bangkok,

Cuba, Colombia, and European cities like Paris, Rome, and Vienna. Again, travel motivations

included vague buzz phrases like "a new perspective," as well as factors like curiosity and

willingness to learn about other cultures. All participants said that developing their career and

income took precedence over volunteering and that volunteering could assist them in developing

their resumes. Answers were very split across the two groups regarding racial diversity, but all

agreed that there is a lack of understanding between different races and cultures in the US,

whether this be to a positive or negative outcome. Some felt like racial diversity was a negative

based on past experiences of negative energy in workplaces, whereas other felt like it is a

positive based on experiences of understanding and an expanded perspective after experiencing

being the minority or diversity at home and in friendship groups. The first group had a very

positive reaction to the video, all voicing that that it really changed their perspective on the initial

questions, especially in terms of the skills they have to bring as a volunteer. In regards to third

world countries being grateful for foreign volunteers, one group member stated that "I think, like

she said in the video, there is some intrinsic value and some volunteers are better than no

volunteers. That said, grateful is an objective word. I think that they're happy to have people there and to meet people from other cultures, but perhaps not grateful in the sense that most volunteers walk away thinking." Other group members agreed, saying that it wouldn't be a positive course of action for volunteers to stop going abroad. However, everyone agreed, an effort to send more skilled volunteers and implement more long term training and projects would be far more valuable. One group member suggested that, for short term projects, perhaps less than a month or longer, the focus should not be on service, but rather on learning. "High schools shouldn't be advertising service trips abroad, but instead a chance to travel and learn from someone different from them," she suggested. While the other group expressed similar sentiments, one participant reacted less positively to the video, saying that the speaker was perhaps not reflecting the true sentiments of those she served. This participant had experienced volunteering abroad in Southeast Asia, and had felt that, despite her students already knowing their ABC's before her arrival, she was able to take this foundation and advance their English knowledge in the two weeks that she was there, starting to build their vocabulary. Another member disagreed, saying that they could have forgotten those words a week after she left with no implementation or follow-up. Others nodded in agreement. Overall, the group felt torn on whether or not volunteering abroad was truly helpful, but were more resistant to discussing possible solutions. This group also discussed career reservations and resume building in depth, one participant describing his time spent volunteering as "a transaction." He said that he was aware that he perhaps got more out of the experience, both in terms of the way he was able to spin the experience in interviews and in the insights he gained into the lives of his students. That said, however, he also felt like he did genuinely make a difference in the lives of his students.

Discussion

The purpose of this research was to gain some initial insights into the attitudes of college students toward travel and volunteering, especially as it relates to volunteering in non-western, third world countries, where dominant-culture attitudes can significantly impact the efficacy of volunteer efforts.

The participants recruited for the focus groups, interviews and survey were all predominantly 18 to 23 years of age, which is consistent with the identified target population (college students). All of the respondents indicated that they were very interested in travel prior to their participation in the study. Several common themes emerged from the focus group and follow-up interviews:

- participants who placed a high value on diversity in American culture were often the same students who had a strong desire to volunteer outside of the US;

- money and career issues were the most common factors cited as reasons not to volunteer;

- concern was voiced regarding the misallocation of funds by coordinating organizations, to the detriment of host countries;

- nearly all participants felt that they had a strong skillset to bring to volunteering, while only a small segment focused on the value of learning from residents in their host community.

While many of the participants' stated motivations to travel were both broad and personal, including things like "to see the world," and "to learn more about myself," few answers were more specific. Though all six participants indicated that they might be interested in volunteering abroad, five out of six also indicated that the discomfort of rural conditions would

be a barrier. This is consistent with the most common responses regarding where they wanted to

travel, which tended toward European countries like England and Italy, as well as Australia and

New Zealand. When discussing third world countries, participants were less able to articulate

specific countries they might like to visit or in which they'd like to volunteer, instead naming

general regions like "somewhere in Asia or Africa," suggesting a lack of thought or even

knowledge of countries in need of the service they wish to provide. As well, the majority of the

group voiced positive sentiments about the idea of volunteering, if only it did not cost them

financially, and a slightly less enthusiastic but still positive view was voiced for the idea that

they would volunteer abroad, if only it matched their career goals.

Assurance of safety was also mentioned, though this is an unrealistic and impossible

factor to ensure. Additionally, this verbalized fear regarding the lack of safety abroad confirms

the ideas that Xin, Xin and Lin (2016) found, suggesting that our dominant culture beliefs

unconsciously lead to mistrust of the "other." In the groups, there was significant pause and

contemplation around these questions, which would seem to indicate that participants had not yet

considered these issues at a deep enough level to know what they think. Again, while service

work was listed as high on priority lists, when pressed, monetary factors, education, family,

work, and others all seemed to top it, suggesting that participants held the ideal of service work

higher than the reality of doing service work. These results are consistent with a tourism study

done by CNN (Avon, 2011) on why more Americans are not venturing abroad. The study cited

two key factors, among others, to explain Americans' lack of interest in international travel: "an

American skepticism and/or ignorance about international destinations, and a work culture that

prevents Americans from taking long vacations abroad and the prohibitive cost and logistics of

going overseas" (pp. 7). These findings suggest that these factors are ingrained in our culture, affirming my conclusion that the key to change in American society in changing the conversation surrounding cultures outside of the US, from that of "other" to one of mutual understanding.

Within the groups, almost all participants seemed to place a high value on diversity and learning from people different from themselves. When the discussion shifted to whether people in third world countries should learn from western cultures in order to succeed, the responses were mixed, but all participants agreed that the United States was more successful than these countries, and thus must have something to teach. When articulating these teachable qualities, most cited English and its growing necessity in the world, democracy, and western education methods. However, when we discussed how these changes might be implemented or how they could impact the current cultures, almost all of the participants fell silent, again suggesting a tendency to come to conclusions without fully considering all the factors inherent in the question.

In researching the actual effects of the voluntourism industry, I found that, in our efforts to serve, we are often actually taking more than we give. As my findings suggest, we treat service as a transaction - something we do in order to make ourselves feel better about continuing our first world lives. This idea is built into every area of our lives, from the messaging we receive as children to the tax breaks we receive as adults. However, it is hypocritical to define something that we want to do to make ourselves feel good as helping or sacrifice. Shallow compassion and mere good intentions are not enough, and are in fact often damaging, in cultures that we do not understand. We are raised with conversations around volunteering that put us in the role of "savior." Advertisements reinforce this idea, either asking

for our sympathy or putting the focus on the volunteer. Our emotional concerns shift our focus

from impact to input. Especially abroad, these efforts have had a visibly negative effect. Foreign

arrivals in Cambodia have doubled in the last decade (Davidson, 2014). In this time, the number

of orphanages has increased by 75% - orphanages in which a vast majority of "orphans" still

have living parents, and are separated from them in order to fuel this industry and attract Western

aid (UNICEF, 2012). Additionally, volunteers form emotional connections with the children,

only to leave and never return, leaving them feeling abandoned all over again. In Jamaica, there

are sites where volunteers come in, work on a project, and after they leave, the building is

destroyed for a new group to start again (Papi, 2012). Giving things away, like pens and books

and shoes, can destroy local markets. Buying things from kids on the streets can help to keep

these kids alive. As volunteers, we often do not look, or stick around long enough, to see what is

underneath the bandage that our service work temporarily covers. Additionally, as my research

highlighted, volunteers often come in knowing nothing about the language, culture, or politics of

the country they are seeking to serve. This leaves organizations with either the responsibility of

spending time and resources to train/educate their volunteers or to simply allow them to go

through the volunteer experience blind to these issues, likely imposing their Western savior

ideals on the locals they are there to help. Right now, we are offering short term solutions for

long term problems, which ends up failing both the young people we are sending abroad and the

communities to which we send them.

Based on the focus group, most college students appear to value diversity and, at least,

express the desire to experience more diversity in their lives. However, those who expressed

stronger dominant-culture attitudes ("they" should learn from "us") seemed slightly less

interested in the value of diversity. Similar to the observations relative to travel/changing the world versus the specifics of doing so, participants seemed to hold diversity as an ideal, but that didn't necessarily translate to articulated action or a higher level awareness of their dominant-culture attitudes.

In the survey, all of the respondents indicated that they were very interested in travel, confirming the first hypothesis and providing a foundation for the variations in attitudes reflected in other responses. For example, while the entire respondent pool wants to travel, where they want to travel varied widely. Less than a third most wanted to travel to third world countries, a smaller number than those who want to travel to non-western countries. More than a third were neutral on questions about where they want to travel. It would appear that the idea of travel is attractive to college students, but they are less clear about the specifics of this desire. One would expect this same dynamic to be evident in their attitudes about volunteering.

A particularly interesting finding is that nearly two-thirds of respondents indicated that they want to volunteer abroad, yet about the same number indicated that the discomfort of rural conditions would be a barrier. As well, more than half would only volunteer if it did not cost them financially, and a smaller number would volunteer only if it matched their career goals. Significantly, many more respondents chose N/A or Neutral on these questions, which would seem to indicate that they have not yet considered these issues enough to know what they think. These findings are aligned with the qualitative data.

The idealism of college students was evident throughout the entire study, with nearly all of the participants indicating enthusiastically that they want to "change the world" and "help people." Through this and other relevant discussion, college students, or at least those in the

sampling, overwhelmingly want to travel and change the world by helping others, but have more mixed emotions when the "how" becomes more specific or involves sacrifice or inconvenience.

This contrast between what college students say they value and what they do or how they think is perhaps the most striking finding that emerged from this study. Participants talked about the value of volunteering primarily in terms of what it can do for them--listing benefits like improved graduate school applications and resumes as motivating factors--rather than how they could be of service. They seem to see themselves as intrinsically valuable, regardless of the depth of their skills. This certainly points to the need for dominant-culture awareness training as a central component of any successful international volunteer program. As well, while college students appear to be ripe for effective marketing messages from volunteer organizations - messages that focus on the volunteer versus the people being helped - volunteer organizations might do well to screen students carefully, offer high quality training and orientation, and accurately describe the nature of the volunteer experience.

These observations, the focus groups, interviews and survey conducted provide a glimpse into the attitudes of college students. Most significantly, the observations seemed to indicate a discrepancy between what college students value, and, perhaps what they want to be, and what they have taken the time to genuinely consider and examine. This pattern is also consistent with the findings from my quantitative research on a similar topic, suggesting further validity. This dynamic, even by itself, informs any effort to increase the efficacy of international volunteer programs, and explains the challenges so many face.

In the final focus group, I hoped to explore potential solutions to this dichotomy, and how the voluntourism industry could alter its practices to tap the deep desire for volunteer

experiences and the positive role this could play in fostering cross-cultural communication. Nearly all of the participants expressed a change in opinion after watching the video, seeming more open to different perspectives and discussing their own potential shortcomings as volunteers. This suggests that changing the conversations from savior to student and adding these kinds of materials to volunteer training, could make a big difference.

Overall, this study reinforced the idea that there are no easy answers, but it is so important to keep asking the important questions. It is clear that there is a discrepancy between what young people say they value and what values are expressed in their behavior, especially when the culture is significantly different than their own. To deal with this dichotomy, it seems that the most important starting place is to change the language we use to talk about volunteering abroad to reflect the values desired and, in practical terms, to more accurately reflect the experience: shared experience, mutual learning, mutual benefits, and the chance to understand how other cultures have developed and the benefits of their cultures. This is not an issue that is going to be resolved quickly or easily. Volunteerism is a lucrative industry that appeals to those who want to be seen as egalitarian, generous, adventuresome and helpful. However, as those on the cutting edge begin to change their language, the pressure will build for others to follow suit. Those market forces may be the best hope for rapid change. When it becomes "cool" or cutting edge to seek out shared experiences with people different from oneself, genuinely appreciate that we have much to learn from other cultures, and seek to understand as much as we seek to "give," it will become the norm to use this language and back it up with ever superior training and support services. The best of the industry could become those who provide the best training, support and cultural awareness experiences.

Service does not mean saving the world, but rather *understanding* it. As volunteers, we must acknowledge our powerlessness. It is possible to do amazing things and make a difference, but only if we come from the perspective of student, rather than of teacher. Before leaving, volunteers must educate themselves; learn about international development, and the cultural, economic, and political history of the host country. More importantly, we must see it as just that - a *host* country. We are the minority, the guest, and it's time to start acting like it. The learning *will* eventually become service when we are humble enough to stand side by side with those we serve. My research suggests that this respect towards different must start at home. We can make an effort to respect those around us and have a conversation with someone different or unfamiliar. We can begin using the language of learning from, instead of giving to, those around us and those in host countries. We can reframe short-term volunteer projects as opportunities to learn about international development versus changing the world in a week. It is this shift in our conversation and ways of seeing ourselves in relation to "different" that could transform volunteering from giving a hand up to reaching out. The purpose of this discussion is not to discourage volunteering, but to urge critical thinking about our actions - both good and bad. We have to learn before we can help. If we serve with knowledge and with humility, perhaps we can begin, at last, to give as much as we take.

Limitations and Future Studies

While the limited size of the sample for this research limits the conclusions that can be drawn from these observations, it does provide a glimpse into the patterns one might expect to see in a larger sample. In addition to a larger sample, a larger study might seek to subdivide the focus groups by socio-economic status, geographic location, and age. Viewing these discussions

through the lens of socio-economic status would allow us to look for patterns tied to financial

security, need for income, and availability of discretionary funds. Expanding the sample to

include students from different parts of the country would allow a researcher to look for

correlations between geographic location and diversity within that region, and attitudes toward

diversity. For example, do students from the Northeast value diversity in greater numbers than

those from the south? Similarly, do 23-year-old students show more self-awareness about

dominant-culture attitudes than do younger students? Additionally, in order to draw valid

conclusions about the total population of college students, relative to the focus group questions,

at least three changes would be required: a significantly larger and statistically balanced

sampling of college students divided into many smaller focus groups, carefully trained

facilitators to create consistency, and strategies to mitigate the impact of the potential bias of

personal judgment and the resulting possible self-editing of responses. Overall, it is important to

continue a dialogue about best practices in cross-cultural communication in order to better train

volunteers, to move away from an ethnocentric perspective, and to encourage the volunteer to

become life long student.

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Appendix A: Survey

The variable of age was measured by a simple multiple choice question with the following

choices:

- Under 17

- 18 - 23

- 24 - 29

- 30+

The variable "Interest in travel" was measured by asking two (2) items:

- I am very interested in travel.

- I am most interested in traveling to western countries, like the US and Europe.

The variable "Interest in volunteering abroad" was measured by asking four (4) items:

- I am interested in volunteering abroad.

- I want to change the world by helping people.

- I am interested in volunteering, but only if it does not cost me money out of pocket.

- I am interested in volunteering, as long as it fits with my career goals.

The variable "Interest in travel to third world countries" was measured by asking three (3) items:

- I am most interested in traveling to non-western countries.

- I am most interested in traveling to less developed/third world countries.

- Rural conditions (no mattresses for beds, no toilets, no electricity) would be a barrier to wanting to travel to less developed countries.

The variable "Attitude toward diversity" was measured by asking seven (7) items:

- I really enjoy learning about other cultures.

- I think that diversity within our own culture strengthens us.

- I do (or would, if available) seek out relationships with people who are of different races, cultures or religions than me.

- I can learn a great deal from people from other cultures.

- I can learn from people who live in rural, 3rd world countries.

- I think that cross-cultural communication and understanding is vital to the future success of the country.

- People from 3rd world countries should learn from western cultures in order to succeed.

Appendix B: Discussion Prompts for Focus Group and Interviews

1. Tell me about what motivates you to want to travel.

2. What kinds of travel are you interested in? Where are you interested in traveling?

3. Tell me about any desire (or lack thereof) to volunteer, especially abroad. What appeals to you about it? Where would you like to volunteer? What are the benefits?

4. What kinds of factors might keep you from traveling or volunteering abroad?

   a. How do you view the balance between your developing your career and income, and your desire to travel or volunteer?

5. What factors might make you more likely to travel or volunteer abroad?

6. Talk about any impressions you have gained, directly or through people you know, about travel or volunteering abroad.

7. Where does travel and volunteering fit into your priorities as a college student and in the years after you graduate?

   a. As you think about all the things you'd like to do, or perceive that you need to do after graduation, where does travel and volunteering abroad in those priorities?

8. Do you think cultural and racial diversity in this country is positive or negative or neutral? Why?

   a. Talk about the cultural and racial diversity you experience among your friends, in social circles, in work environments, in family or other life experiences. What are the pros and cons of your experiences?

9. What are the greatest benefits, to you or the people you help, to volunteering in a third world country?

10. What do you think people from third world countries have to learn from us? What do you

    think you have to learn from visiting, living in or volunteering in a third world country?

Follow up questions for interviews:

1. You showed very strong interest in volunteering abroad, do you have any specific plans

    to do so in the future? Tell me about them.

2. Can you tell me a little bit more about what you would hope to gain from an international

    volunteering experience?

3. Do you feel like you have the skill set and are qualified to truly be of service abroad?

    How so?

4. What factors are important to you as you decide where to volunteer, what organization to

    work with, etc.?

5. Can you elaborate on what might prevent you from following through on volunteering

    abroad?

Appendix C: Consent Form for Recorded Focus Group and Interviews

**Note: Guidance on creating this form was found through Cornell University's International Review Board for Human Participants website (IRHB, 2007).

You have volunteered to take part in a focus group for a research study on the factors that affect college students volunteering abroad and the personal biases that might impact the volunteer experience. Please read this form carefully and ask any questions you may have before agreeing to take part in the study.

What the study is about: The purpose of this study is to learn about and understand what prompts and impacts young people's desire to travel or volunteer abroad, the factors that sit in the gap between the desire to volunteer abroad and the action to volunteer abroad, and the ways that a student's attitudes toward cultural and racial diversity might impact their desire to volunteer abroad.

What I will ask you to do: If you agree to be in this study, you are agreeing to participate in an hour-long focus group. The group discussion will be facilitated by me and will be guided by questions about your desire to travel and volunteer, concerns you may have about this topic, and your own personal views on cultural and racial diversity, but any other related topics you wish to discuss are welcomed. With your permission, I will record the group discussion on my phone. The recording will be kept in a private location and all of your identities will be kept 100% anonymous.

Risks and benefits:

There is the risk that you may not like some of the questions, or might have opposing views to other group participants, but I do not anticipate any real risks to you participating in this study other than those encountered in day-to-day life.

There are no benefits to you, other than helping out a friend or fellow student and, perhaps, gaining unique perspectives and learning more about the opportunity to travel and volunteer abroad.

Compensation: There is no monetary compensation, but there will be refreshments offered during the course of the group discussion.

Your answers will be confidential. The records of this study will be kept private. In the paper report and presentation I will create, I will not include any information that will make it possible to identify you. Research records will be kept in a password protected laptop, and only I will have access to the records. If you feel comfortable and I record the discussion, I will delete the recording after this project has been completed, which I anticipate will be within one year of its taping.

Taking part is voluntary: Taking part in this study is completely voluntary. You may refrain from answering any questions that you do not want to answer. If you decide to take part, you are free to withdraw at any time.

If you have questions: The researcher conducting this study is Zoe Trout. Please ask any questions you have now. If you have questions later, you may contact me at tro*********@gmail.com or at 207-***-****. If you have any questions or concerns regarding your rights as a subject in this study, please ask me or withdraw from the group.

Please ask if you would like a copy of this form to keep for your records.

Statement of Consent: I have read the above information, and have received answers to any questions I asked. I consent to take part in the study.

Your Signature _____ Date _____

Your Name (printed) _____

In addition to agreeing to participate, I also consent to having the interview audio-recorded.

Your Signature _____ Date _____

Signature of person obtaining consent _____ Date _____

Printed name of person obtaining consent _____ Date_____

Appendix D: Pre-Video Questions and Discussion Prompts for Final Focus Groups

Age:

Gender:

1. If you had the opportunity to volunteer in a meaningful way, would you?

2. Do you believe you have valuable skills to bring as a volunteer?

3. Do you believe that people in third world countries have valuable things to teach you?

4. Do you believe that people in third world countries are grateful for foreign volunteers?

5. Do you believe that American volunteers in other countries have a positive impact?

6. Do you believe that American volunteers understand what is helpful in other countries?

7. Do you believe that third world countries are lucky to have American volunteers?

8. What factors might prevent you from volunteering abroad? What factors would make it more comfortable or easier for you to volunteer abroad?

9. What kinds of training do you think volunteers need to be effective when abroad?

10. What motivates you to want to travel?

11. What kinds of travel are you interested in? Where are you interested in traveling?

12. How do you view the balance between your developing your career and income, and your desire to travel or volunteer?

13. Do you think cultural and racial diversity in this country is positive or negative or neutral? Why?

    a. Think about the cultural and racial diversity you experience among your friends, in social circles, in work environments, in family or other life experiences. What are the pros and cons of your experiences?

Appendix E: Consent Form for Non-recorded Focus Groups

Project Title: Millennials Changing the World? A Look at the Relationship Between College Students' Values, Dreams of Travel, and the Desire to Make a Difference
Researcher: Zoe Trout
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I am a student at Florida Southern College. You are being invited to participate in a research study because you are a college student with valuable insight. The purpose of the study is to learn about and understand what prompts and impacts young people's desire to travel or volunteer abroad, the factors that may create a gap between the desire to volunteer abroad and taking action to volunteer abroad, and the ways that a student's attitudes toward cultural and racial diversity might impact their desire to volunteer abroad.

As part of this study, you will be asked to watch a 15 minute video and participate in a short focus group discussion. It will take you about 30 minutes to complete the study.

You will not be paid for taking part in this study. There are no anticipated risks to you, however, there is the risk that you may not like some of the questions, or might have opposing views to other group participants.

All data will be stored in a secured file on the researcher's computer. Your privacy and research records will be kept confidential to the extent of the law. No personally identifying information will be collected or saved. Authorized research personnel, employees of the Department of Health and Human Services, and the FSC Institutional Review Board may inspect the records from this research project.

The results of this study may be published. However, only group results will be reported. The published results will not include your name or any other information that would personally identify you in any way.

Your decision to take part in this study is completely voluntary. You are free to withdraw from the study at any time without penalty. If you have any questions about this study, contact Zoe Trout at the phone number or e-mail at the top of this form. If you have questions about your rights as an individual taking part in a research study, you may contact the Chair of the Florida Southern College Institutional Review Board or the FSC Vice President for Academic Affairs (863-680-4124).

I have read the Informed Consent Form and agree to participate in this study. I understand that I can withdraw from this study at any time without penalty. I understand that I will not receive payment for my participation. Additionally, I understand that this form will be renewed annually for research projects lasting longer than one year.

Name of Participant (please print)_____

Signature of Participant _____ Date_____

Signature of Investigator or Witness _____ Date_____