

**The Art of Exchange:
Implementing Cross-Cultural and Community-Based
Arts Volontourism Programs**

By

Karen Agocs

June 2013

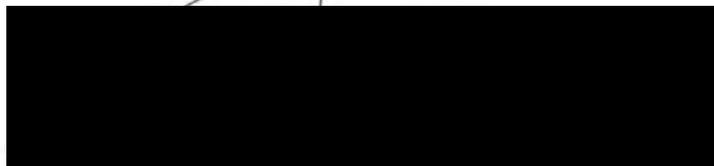
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Abstract

This Master's research project explored how international community-based art-development projects are implemented through volunteer tourism programs. It addresses the impacts of volunteer-tourism on receiving communities, which are often negative because the focus of the serving organization is ironically on the volunteer motive. On the contrary, when service projects are focused on the receiving community, student motivation and engagement is increased and they receive greater insights to carry home. If service projects are designed to strive for reciprocity, greater benefits are reaped for everybody. This study explored the core components of volunteer-tourism programs to identify a model that will deliver positive outcomes and benefits that outweigh the negatives to receiving communities. These core components include participant-selection (including organizational staff and students, partnering NGO staff, and host-community participants), partnerships with NGO's, and project identification. This study also examined the best practices that inform these core components, specifically focusing on the policies and models applied. Overall this research examined the impacts of youth engagement in community-based arts, and methods for achieving reciprocity among all constituents. Youth engagement in community arts, application of policies and models, and methods for achieving reciprocity ground the foundation of each core component in this research.

Key Words: Mutual, Arts development organization, Volunteer tourism/voluntourism, Experiential education, Cross-cultural exchange, Receiving and Host community, Community, Culture, Community-based arts, Community arts-development project, Development, Sanga

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Unit 1

Facing Issues in Volunteer Tourism and Merging Community Based-Arts and Experiential Education

Chapter 1:

Introduction and This Study's Research Questions

International experiential education programs are increasing in popularity and are valued by academic institutions and employers. They provide a rejuvenated motivation for learning, help students become culturally competent, self-aware and identify career interests. Often experiential education programs incorporate a volunteer service component.

The Art of Exchange: Implementing Cross-Cultural and Community-Based Arts Voluntourism Programs, examines how international community-based art-development projects are implemented through experiential education and volunteer-tourism organizations. This paper responds to the impacts of volunteer-tourism on receiving communities. Often volunteer tourism focuses of the serving organization and is ironically on the volunteer motive rather than the receiving community. On the contrary, when service projects focus on the receiving community, student motivation and engagement is increased and they receive greater insights to carry home. If service projects are designed to strive for reciprocity, all participants reap greater benefits.

My primary research question is: In cross-cultural, and community based-arts education organizations, what are the core components of a strategic plan that implement sustainable volunteer-tourism programs? This research question requires attention to be focused on youth and community-based arts practices, sustainable community development, and international cross-cultural education. Within these sectors, I will be examining organizational models and policies that: help identify and establish partnerships with NGOs and communities in need, guide the selection of program participants, and guide service project identification and evaluation. Supplemental questions that will satisfy my primary question are:

1. What are effective methods for engaging youth in sustainable volunteer development using community-based arts practices?
2. What are resident desires and opinions regarding service project process and outcomes upon a specific case study?
 - a. How can I implement a component that considers resident desires in a project identification guideline?
 - b. How can I fit useful strategies of data collection into evaluation methods for cross-cultural service learning programs?
3. What evaluative methods are used to measure the impact of international and sustainable service development from experiential education programs on specific communities?
4. How are community-based arts and service learning organizations leveraging partnerships to establish sustainable impact?
5. What organizational policies and conditions are applied to community-arts development and cross-cultural service learning organizations that help identify participants who are invested in effective and sustainable development and learning?
 - a. What application procedures do organizations use to select staff (program facilitators and directors, and in country cultural advisors)?
 - b. What professional development tools are applied to train staff?
 - c. What application procedures do organizations use to select student participants?

This study is informed by literature review, and a comparative case study including participant observations about building partnerships. I have created a model that was developed from an analysis of my literature reviews and was also used as a model for the conceptual framework for the case study data collection. This model strives for reciprocity in volunteer tourism programs as well as sustainability in service efforts and partnerships. This study concludes with a strategic plan guide for implementing cross-cultural and community-based arts voluntourism programs that is applicable to

cross-cultural, experiential education organizations, and community-based youth-arts organizations at large.

Chapter 2:

Conceptual Framework, Literature Reviews, and Research Design

Youth engagement in community-based arts

The broad topics of my research include youth engagement in community-based arts practices and cross-cultural education, and the core components of strategic planning in sustainable community development and cross-cultural service education programs. Exploring the best practices in models and policies has informed each of the core components in the strategic model I have appended titled, *Implementing Sustainable Cross-Cultural and Community-Based Arts Voluntourism Programs*. These core components are: partnerships, participants, and project identification. This research project also reviewed and executed evaluation methods to measure effectiveness and sustainability of completed volunteer projects.

Community Youth Arts organizations address four basic principals of community-based arts: place, purpose, participants, and practices (Hager, 2006) and empower youth to take on responsibility for both the self and their community. Youth are an integral part of our society and they are the foundation of the future. As an emerging leader in the arts, it is critical to recognize effective models in strategic planning that assist youth in assuming roles in our global community. "...Youth generally feel they want to "give back" to their communities, moreover, that it is their responsibility to do so" (McLaughlin, 2006, p.6). "McLaughlin and Brice Heath demonstrate that high-quality CYOs [Community Youth Organizations] view youth as resources, and they recommend providing intentional leadership opportunities for youth in the organization" (Hager, 2008 para. 24). Viewing youth as resources, rather than problems, will assist them in feeling a sense of worthiness and with earning respect within their community. Including young adults in volunteer development programs is an effective way to achieve this role.

This study regarding the best practices to implement cross-cultural and community-based arts service learning programs drew from a conceptual framework (appendix A), which included two planes for the concepts foundation. Youth engagement in community-based arts practice is the foundation that holds the entire research design. The next tier of this study explored policies and models that inform and help manage

each core component that are built into the strategic plan guide to implement sustainable cross-cultural and community-based arts voluntourism programs. This strategic plan guide has been designed to guide cross-cultural arts-development organizations (referred to as arts development organizations in this research) in providing conscientious and effective voluntourism projects. The three core components that this study explored, included partnerships, participants, and project identification. Thus this research worked to identify policies and models to inform how to effectively implement and manage volunteer tourism at large.

Statement of problem and literature review on policies in volunteer tourism

First they went climbing in Kathmandu. Then they stumbled into a local school and taught English to baffled Nepalese. Fifty spliffs and a thousand emails later, they returned home with a Hindu charm and tie-dye trousers. They had lots of great stories, but the world remained thoroughly unsaved (Barkham, 2006).

Over the decades, tourism has become one of the fastest growing economic sectors in the world that has deepened cultural and global understanding (United Nations World Tourism Organization, 2011, para.1). Volunteer tourism and experiential education programs are also growing global trends. Combining them has the potential to satisfy the desire to give back to communities while participants engage in a personal and educational journey. While this style of traveling seems like a thoughtful exchange, volunteer tourism and experiential education programs often have a negative impact on rural developing communities when planning and processes are not carried out carefully. In Barkham's cynical example in the opening of this chapter, it is implied that the travelers did not have teacher training because their entrance is described, "They *stumbled* into a local school and taught English to *baffled* Nepalese". Although it feels good to help others, perhaps the Nepalese children would have been better off, and less baffled, learning the original school curricula by their trained teacher during that time.

There is limited policy regarding volunteer work, which allows it to be carried out easily (McGehee, 2012, v.2, p.1). Exposing developing communities to service and charity without policy guidelines can put them in a vulnerable position. Dependence on service can create detrimental harm to rural communities; therefore service should be

executed with sustainable intentions. For example, volunteer-charity programs can create a crutch of dependency through the act of giving. Overtime development organizations may lose the capacity to provide, thus unintentionally pulling the crutch out from under the community, leaving them in a deeper state of need than before the service involvement (Guttentag, 2009). This is a form of charitable dependency, when a community or person depends on charitable resources to meet basic needs. If you provide someone with food, they don't need to learn how to grow it, and it is unlikely that they will. Later, if food is not provided, that person will suffer from hunger. If you teach someone how to grow food and then you walk away, that person is likely to provide for the self. Many scenarios such as charitable dependency occur when "...development is based outside of stakeholder communities" (Simpson, 2004, p. 687), and the focus is on the volunteer motive, extending to the organization's desire to then fulfill the volunteer's motive.

In Europe, it is expected that students will take a gap year. Being that there are many international borders that demarcate a wide array of cultures, it is imperative that common folk have an understanding of one another. The United States also continues to diversify and the idea of taking an academic break with a structured gap year program is catching on. Cross-cultural understanding and competence minimizes marginalization and the act of creating otherness (Sparrow, 2007). Being able to understand neighbors', colleagues' and strangers' various ways of living are important when working to cultivate a cohesive community. The melting pot metaphor in the United States has remixed a multitude of cultures and attempts to normalize ways of living. At the same time, the metaphor also highlights other cultural aspects as exotic or unique, which consequently encourage otherness and marginalization. Preventing this is critical, which highlights the importance of education about other cultures. "One can't change who [he] is, but can change [his] awareness" (Sparrow, 2007, p. 252).

Achieving cultural competence is a common soft skill that international experiential education organizations integrate into their curricula. "Being culturally aware promotes not only the understanding of cultural variability, but also feelings toward the search for a common ground of multicultural coexistence" (Chen & Starosta, 2008, p. 224). In diverse communities the ability to understand other's perspectives and priorities,

and being able to negotiate them has become a prerequisite of interpersonal competence in modern society. In order for one to be accepted into a different culture from her own, the individual needs to be aware of the self and the behaviors of her surrounding company, and act accordingly. “Self-awareness involves knowledge of one’s own personal identity, cultural awareness involves understanding cultural variety. Both combined provide a framework for communication competence in a global society” (Chen 2008, p. 225). If society is willing to hear other perspectives on specific situations and work to understand one another, we will work better together to create a more peaceful world. “Interacting with one another is the way we live and so we must do so together—work, live, share, laugh and respect” (Ramadan, 2010, p. 114).

Volunteering internationally is a large component of gap year programs because volunteer projects are a vehicle for cross-cultural communication and are used to teach cultural competence. Intentions for including service in gap year itineraries are inherently good, however, the popularity of volunteering in another country has gotten to the point where visitors must question: does this engagement pigeonhole communities? Through this practice, are we marginalizing other cultures by touring through them as a source of entertainment? Are programs projecting that these rural communities do ‘need help’, thus positioning them in a vulnerable place that keeps them in need while we bring in carts of unskilled volunteers to fulfill the desire to provide aid? These are all ethical questions that must be addressed by the delivering organizations and the participants engaged in their programs.

Implementing policies can help eliminate the negative impacts of voluntourism and improve the efforts of global voluntourism organizations, and work toward sustainable development in host communities. Yet, whose responsibility is it to implement and manage these policies, the volunteer organization, or the host community? A lack of ownership for this responsibility could be a reason that so many voluntourism organizations end up having negative impacts upon communities.

It is important to consider resident desires and attitudes toward volunteer development to ensure that communities are invested in a project that they believe will improve their quality of living. Implementing reciprocity needs to be addressed during the planning of cross-cultural exchange and service development because all participating

parties have varying goals (Litwiller, 2009). However, it is difficult to assign value upon the intangible rewards of volunteering, or the volunteer organization's varying objectives. It is especially challenging to achieve reciprocity when the volunteering party measures the related values of their participants and those of the receiving community. Since the volunteer organization often conducts the facilitation of these programs, interaction with the international and developing community can be precarious. Policies and modeling guidelines need to be implemented to ensure that positive outcomes of volunteer-tourism outweigh the negative.

Placing full responsibility onto one party allows voluntourism organizations to ignore reciprocity, and focus their motives on serving the volunteer desires. Provided that the receiving community lacks education about creating cultural policies in this realm, which is common, more responsibility is dependent on the volunteer organization to deliver transparency; and teach the receiving community leaders about the purpose of implementing guidelines for service projects to achieve positive impacts from the service exchange. As this occurs, reciprocity must be minded. Consideration of resident desires, respect for cultural heritage, and participant desires is essential. If all participants' desires are met, investment is present, and thus the potential for sustainable progress is greater.

Ironically, primary volunteer organizational motives are not typically focused on improving the receiving community, but rather on the volunteer. "Volunteer tourism has been criticized as an enactment of the Western tourist's desire to assuage guilt, feel good about one's self, build resumes, or otherwise gain cultural capital. It has also been deemed a de-commodified peace offering" (Stritch, 2011, p.1). A common theory about this negative outcome is that receiving community desires are not considered in the strategic planning and execution of the volunteer tourism service. "Though other stakeholders are important, the voices of the community partners are often ignored or forgotten in cross-cultural education conversations, and they need a space to be heard" (Litwiller, 2009 p. 6).

Policymakers hold social power. Often it is the elites amongst a society who choose what rules and regulations are implemented (Singh, 2010). How the elites came into their position is an important topic to consider when examining policies. Cultural policymakers affect everyone in the respective culture that they represent. It makes sense

that the demarcation that the policymaker creates represents their own motives; and so it may be questionable if they consider the desires of the people who they represent and enforce policies upon. If the represented people do not have a say in the policies, are they just? Do these policies marginalize, create otherness, and perhaps even oppress? J.P. Singh responds to these questions in his book, *Globalized Arts: The Entertainment Economy and Cultural Identity*,

The ability to demarcate the contours of identity is a form of metapower: itself born out of interactions with people and their creative representations. Such is the power of representation or art; expressions beget power by providing an identity to the issues they enact. Once the contours have been set, what we do with our identities is business as usual (2010, P. 2).

Since policymakers represent their own motives, it is important to include the receiving community leaders in the policymaking relevant to a cross-cultural volunteer service-exchange to prevent abuse of social power. Community leaders represent the resident voice and will also be able to provide parameters for the service project selection. Additionally, leaders will help create appropriate guidelines to identify invested community workers to participate in the project alongside exchange students.

Every participant is entitled to the benefits of the international volunteer-tourism and cross-cultural exchange programs. Each party holds varied goals and motivation for the service exchange, thus striving for reciprocity should be an overall aim to benefit everyone involved. Focusing on sharing and processing reciprocity-related experiences, ideas, and information between program staff and partners is critical in moving forward to an ultimate goal of making improvements that are mutually beneficial (Litwiller, 2009). Additionally, ensuring that all the participants involved in community service projects will meet their goals determines their level of investment, which is a critical aspect of establishing the potential for a project to be sustained. This is why engaging in a conversation about reciprocity with the receiving community is so important before beginning a cross-cultural exchange.

Upon conversing about reciprocity, and how it can be achieved through identification of common goals, policies should be identified. The purpose of implementing policies is to guide the process of achieving a common goal with integrity. The policies need to be created in a way that minds each party's desires. Policies are

implemented to help solve existing problems and to prevent issues from arising. Policymaking can be done at the local level and shift “onto the government agenda toward decision and action” (Burgess & Galligan, 2005, p.1). Kingdon identifies the opportunity to address issues with policies as a policy window, which has three convergent streams:

(1) the problem stream, involving problem identification and recognition often based on indicators or focusing events;

(2) the policy stream, populated by disparate policy communities producing alternatives and proposals’ and

(3) the political stream, incorporating shifts in public opinion, administration changes, and interest-group dynamics in the determining of actor receptivity of policy actors to varied changes.

This process of naming a problem, brainstorming solutions with key affected players to develop a plan, and finally implementing that action to incorporate a shift can be applied in volunteer tourism policymaking at the organizational level.

In voluntourism, Kingdon’s process for leveraging the policy window can be applied to three core components in a strategic planning in sustainable community development and cross-cultural service education programs. Exploring best practices (models and policies) inform each of the core components. This study’s three core components of the strategic planning are: partnership, participants, and project identification, which are all dynamically connected. Beneath these core components is a base that considers reciprocity, thus helping to guide policymaking for each. The main purpose here is to identify policies and models to inform how to effectively implement and manage volunteer tourism at large.

Each of these components is connected to one another, and informs each other dynamically. This dynamic is influenced by the type of desires that each party has throughout the course of the community arts-development project. The level of participant engagement is dependent upon their investment in the activity. Investment is directly related to the parties’ goals, objectives and overall desires for a service project, which is connected to reciprocity. Identifying models for reciprocity is the starting point for establishing effective partnerships in volunteer organizations (Litwiller, 2009), which

is a critical component of this study. In the conceptual framework, methods for achieving reciprocity are the starting point for establishing effective partnerships in the arts development program.

Referring to appendix A, the three key parties included in the reciprocity models are the participating non-government organization (NGO)¹, the receiving community, and the arts development organization. The ways that these parties establish vetted partnerships with each other vary. Typically the NGO and arts development organization have a partnership, and the NGO has a reputable relationship, and/or partnership with the receiving community. Rarely the arts development organization has a direct partnership with the receiving community because their engagement with the community generally is not as lengthy as the NGO's. Thus, the arts organization leverages the partnership with the NGO to connect with the receiving community and establish a level of trust that opens the gate for cross-cultural engagement. In other words, the NGO's partnership with a community provides an avenue for volunteer tourists to exchange with the community by participating in a volunteer project. The above is a generalization because each partnership will be unique and informed by the relating cultures.

Once the desires and goals are established to create an agreement for reciprocity and partnership, people are selected to work toward identifying a community development project (refer to the arrow moving from partnership to participants in appendix A). This process needs to consider the goals of all the parties to ensure investment. The higher level of investment increases engagement, and furthermore can be a catalyst for sustainability. Key people act as representatives from each party, and so the exploration of best practices and policies in choosing these participants is of particular interest in this study. They include the staff of the NGO (direct and cultural advisors who collaborate directly with all the participants), the staff and students of the arts volunteer organization, and the community chairmen, homestay host families and workers.

All of these people are key players in identifying a service project (moving from

¹ It is not critical for partnerships to be arranged only with non-government organizations. Effective partnerships can be between individual contacts and organizations in general. In this research's case study, the cross-cultural host organization partnered with an NGO. Throughout this paper I will use the term NGO, which can also refer to a partnership with an individual or general organization.

participants to project identification, seen in appendix A), the third core component, which will ideally meet the goals and desires of all players. Of course, some will have more say on the type of project chosen based upon hierarchy within the community, NGO and volunteer organization alike. This again circles back to the foundation of reciprocity. It is critical to identify the goals of each key player as they inform the larger relationship to their respective party. The parties identify their goals and form a model and agreement for a partnership and then the opportunity arises to identify a service project from which everyone can benefit. Moving forward, participants who will work on the community development project are chosen. This may include some of the same people who identified the service project, and it may branch out to others within the community, participating students of the arts development organization, and to those of the collaborating NGO.

The voices of all these participants need to be heard for each building block to uphold the next in achieving the greater goal for sustainable development. When one block is not considered or paid attention to, possible negative impacts of volunteer tourism arise. Another way to look at this in reference to Kingdon's policy window process is that if key participants are not considered in the action plan, either wasted resources float down the river, or a dam occurs; the existing problem will not be solved effectively.

The models and policies for development, particularly in fields of volunteering in experiential education and cross-cultural education sectors, and in community-based arts practices are critical to informing a coherent strategic plan for arts development organizations. Applying models and policies will alleviate oppression, marginalization and help work toward outcomes of volunteer tourism efforts that best assist receiving communities. These outcomes are contingent upon policymaking management to avoid overuse. This weighs heavily upon the policymakers' ethics and procedures. Policymakers are leaders in the field because they pave the way for action to be carried out. So, circling back to a previously stated question, who should be the policymakers, and who is in charge of enforcing the policies?

Ideally all key participants of each party who are involved in a cross-cultural voluntourism program should be held responsible for making policies and upholding

them. However, it cannot be assumed that receiving communities are educated about the positives and negatives of voluntourism. This puts more weight on the serving organization to teach about possible negative impacts and work to implement policies ethically. Another challenge to this statement is that if voluntourism programs continue to revisit communities, the organization and the receiving community are at risk.

The receiving community is bound to become dependent on charity, purely because it keeps flowing (Guttentag, 2009). The authentic cross-cultural experience is also likely to exhaust because the community will become accustomed to being toured (put on display). Additionally an effect of globalization arises, cultural-hybridity. Sing explains that, “cultural-hybridity is a problem to be posed or deliberated through cultural policy. Hybridity refers to the intermixing of various influences in art” (2010, p. 9 &10). This is especially relevant in the arts related service organizations in particular. Perceptions of cultural hybridity will vary depending on the cultural identity of the receiving community. It may be embraced, and celebrated (Singh, 2010)— or it may be seen as a threat to cultural heritage. Furthermore, repetitive touring in a particular community may result in exploitation of a culture, similar to a ‘Disneyland’ feel, which carries the connotation of otherness and pigeonholes communities into a position of need. Salazar explains:

Tourists to developing countries often participate in a voyeuristic consumption of poverty, taking advantage of the photogenic aspects of it. The consequences of this tourist colonialism are no less deep-seated or penetrating than the more familiar economic and political expression of colonialism. The camera substitutes for the gun and tourists shoot their pictures and capture images in order to make their photo albums into trophies; vision becomes supervision (2004, p. 102).

For all of these reasons, voluntourism should avoid excessive touring, and rather consider spreading cross-cultural interactions to benefit a wide breadth of communities. This way there is also a lesser chance of creating charitable dependency.

Throughout the history of society, cultural policies have been created to govern the acts of creative expressions: fine and performing arts, entertainment industries and cultural tourism (Singh, 2010). Governing creative expression can be a delicate dance to choreograph and perform. Inherently, identity is influenced by the culture in which one lives, and the arts are a reflection of one’s cultural identity as well. Images and all types

of creative art works carry the weight of one's identity. The arts express one's emotion, thoughts and ideas, and may also represent those of a particular group of people. The arts also represent time and place in which it is created and speak to the creators experience in that world, or interpretations of it. In short, creative mediums are tools for self-expression and are related to freedom of speech (Cherbo & Wyszomirski, 2000). The arts contribute greatly to culture, while culture also informs art making.

Cultural policies, and voluntourism can alter the ability to represent one's identity accurately, and furthermore may make a shift in community traditions, thus indirectly altering culture, and hence identity—an effect of globalization (Singh, 2010). Depending on how policies are managed, they may improve one's ability to express the self, or they may suppress expression. Cultural-volunteer tourism, can effect how an individual is perceived, and furthermore, may affect local identity and culture at large, especially when we consider the term “culture” defined as the ways people live with each other and interact with local resources. Avoiding the corruption of cultural identity underscores the importance of including locals in the policymaking process.

A solution to preventing the risks mentioned above: unwanted cultural-hybridity, dependence on charity, and marginalization, is to implement a policy that only allows programs to run in communities that have never participated in a cross-cultural service exchange program. This is an aim of Global Routes education, a non-profit cross-cultural service exchange organization based out of Massachusetts, which strives to achieve mutual benefits for the receiving communities and students alike (Litwiller, personal communication, March 2013). Since most of their programs take place in a new community, every program is adapted to the receiving community culture. In some cases, this implies that policies are created to guide adjustments. Although Global Routes strives not to repeat programs in communities, they do continue working with regional partnering organizations or individuals². Consistent partnership alleviates the need to

² Not all Global Routes student groups are placed in new host communities. This is a goal that Global Routes is able to meet in almost every program, however it has been difficult in Costa Rica where Global Routes has been running 2-3 groups every summer and has been traveling there for many years. Costa Rica is also a very popular destination with other organizations which makes it very difficult to find a host community in the

reinvent the wheel for each program, and allows the local contact to interpret important Global Routes policies to host communities while also keeping in mind important cultural considerations.

It is not realistic to expect that all participants involved in a voluntourism program will take part in policymaking when the serving organization is nomadic, in particular, the receiving community members, but rather this is a goal to strive for. The organization must own the responsibility of policymaking. To do so ethically, the process needs to teach the receiving communities about the possible positive and negative impacts of voluntouring. Being transparent with receiving communities about the motives of cross-cultural service learning programs “create conditions for problem-posing deliberations or the weighing of alternatives through persuasion” (Singh, 2010, p. 7). Conversations about each party’s intentions and goals help provide understanding about other’s perspectives. This kind of interaction paves a road to identify a collaborative goal that also works to satisfy each party’s goals alike, thus working to achieve reciprocity. Once the collaborative goal is identified, it then informs policies that guide the core components: establishing a partnership, selecting participants and identifying a service project. Implementing policies helps ensure that the approach of working to achieve the collaborative goal maintains integrity to the individual and collaborative goals of the parties that make up the partnership, supporting the cross-cultural development work.

The nomadic style of cross-cultural education organizations presents variables of location, culture, and motives. These variables make it challenging to regulate approaches because each program will be inherently different. This is especially true when organizations avoid repeating service programs in communities to prevent charitable dependency. This approach indicates that “unregulated practice will continue, rather than condemning it, it seems more pertinent to ask how we can make it better” (Stritch, 2011). In order to address Stritch’s inquiry, this study reviewed literature about the models and policies for development, particularly in fields of volunteering in experiential education and cross-cultural education, and in community-based arts practices. The conceptual

region where Global Routes’ local contact lives and works that has not received a volunteer tourist group of some kind (Litwiller, personal communication, March 2013).

framework for this research used these two fields to compare and merge successful models for: reciprocity, partnership, people and project identification into a coherent strategic plan guide for arts development organizations, titled *Implementing Sustainable Cross-Cultural and Community-Based Arts Voluntourism Programs*.

To explore existing models, it was necessary to review a case study to understand the complexity of the dynamics involved among the participants. Sifting and sorting the aspects of the three core components in this study helped identify the best practices to apply in the field of cross-cultural community arts development to best assist the receiving community, and as a result, all participants.

Purpose statement

One of the best ways to foster a global community is to engage youth in experiences that influence personal insight and challenge them to become better emergent leaders and global citizens. The purpose of my research is to provide cross-cultural service education organizations with a sustainable development guideline and evaluative material to maintain and improve global volunteer tourism efforts that will benefit community residents and student participants alike. We must teach our youth to be emerging global leaders that provide guidance for the succeeding generations. Other underlying goals of my research outcomes are to address these concerns by providing young adults with an opportunity to be more globally aware and take part in meaningful and successful service utilizing their artistic skills.

Research methodology and the roll of the researcher

I applied a qualitative, ethnographic and interpretive approach throughout my research. It was designed with a constructivism and ethnographic approach because I am especially interested in advocacy and participatory components for resident desires as they are related to the community development projects. I drew qualitative material from reviewing literature on related case studies about subjects of: sustainable community development through experiential education programs, community-based arts engagement and volunteer tourism. Preceding this, I conducted a case study in Belachalavadi, Southern India, of which I was an observant participant, to explore the

three core components of my conceptual framework and evaluate the sustainability of the programs' efforts.

My professional experience combined with my participation in the Belachalavadi case study may have brought forth professional biases that I have acquired. I have been working in the field of cross-cultural and experiential service education for five years. I have worked with multiple organizations and experienced a variety of rolls within the field. I have been a volunteer worker, a facilitator of the volunteer programs, and a cultural liaison between participating parties. I have collaborated with a wide variety of volunteer tourism NGOs in eleven countries and five regions of the world. Throughout my experience I have observed different methods and styles of implementing cross-cultural community service. I regard Global Routes, a cross-cultural education organization, as an effective organization that implements strong and effective models for sustainable service that highly regards reciprocity.

I served as a program facilitator for Global Routes in the summers of 2010 and 2011. Global Routes is a non-profit organization based in Massachusetts that designs experiential-based, community service programs for high school and college students in rural communities worldwide. During this program, Global Routes partnered with IHDUA (International Human Development Upliftment Academy), a U.S. non-government organization based out of Chicago, Illinois, which is located in Mysore, India. Collaborating with cultural advisors, eleven Global Routes' students worked alongside village members of Belachalavadi. Program participants painted a mural, cultivated gardens, built a community center and painted a preschool school. This case study allowed me to engage with Belachalavadi first hand, and collect primary data as an observant participant.

I have chosen to include this case study as a hub for my research. The relationship that I have already established among Belachalavadi, IHDUA and Global Routes, eased my collection of data while I evaluated the models and policies applied in the case study. As an observant participant, I was able to apply before and after comparisons, and formative/process evaluations. This allowed me to discover the strengths and areas for improvement for the applied models, which contributed to this study greatly.

In the Belachalavadi and Global Routes 2011 program, detailed in Unit 2, Laura Litwiller was the Global Routes India program director. In completion of her M.A. in International Education, at SIT Graduate Institute, Litwiller wrote, *Piecing together the reciprocity Puzzle: A Participatory Approach for Cross-Cultural Education Programs*, which includes a workshop and guidebook designed to provide programs with a framework “to think more in-depth about the nature of their relationships with community partners” (Litwiller, 2009, para. 1). Her study “focuse[d] on sharing and processing reciprocity-related experiences, ideas and information between program staff and partners. The ultimate goal of such a process is to make improvements that are mutually beneficial” (Litwiller, 2009, p. 1). To set the stage for a mutually beneficial program, Litwiller suggests to engage cross-cultural program leaders in “exploring the meaning and importance of reciprocity. Next, [to] examine various theories behind the desire to collaborate, thus raising an interesting discussion of the tension between self and collective interest” (2009, p. 1).

Litwiller’s reciprocity workshop was implemented into the Global Routes’ staff training for the summer 2010 programs, of which I participated in before leading the Nepal 2010 high school program. I remember Litwiller prompting us to engage in wordplay, and to contemplate the definition of “reciprocity.” I immediately hypothesized its etymology. I discussed that it may have stemmed from the mathematical term, reciprocal. In this regard, the reciprocal of a fraction does not always indicate that the value on either halves of the fraction is equal when the fraction is reciprocated (e.g. $3/4$ is not equal to $4/3$), unless the fraction is a whole unit (e.g. $4/4$). However, in cross-cultural service work, the units measured may not be measurable in quantitative terms because the value of resources (e.g. labor, skill, materials and currency) will vary based upon the cultural, economic and political contexts. Thus, the values of resources are measured in qualified terms, which make it challenging to assess the contributions that come from the different parties within a partnership. Ideally, contributions should be equal from both halves, and the benefits should also be mutual, indicating that a program was ‘wholesome’ achieving a whole number, thus, reciprocity. This was an interesting concept that I considered when I contemplated my intentions for facilitating the Global Routes’ Nepal 2010 and India 2011 Global Routes’ high school summer programs.

Litwiller's workshop was not implemented in the 2011 training session, yet results of her informal reciprocity research carried out in Ecuador were discussed during training (Litwiller, personal communication, March 2013). As a participant in her 2010 workshop, this research study is influenced by the facilitation of her workshop. In Unit 2, Chapter 4, I have woven a section about Litwiller's reciprocity training workshop into my data collection because I believe her workshop sets the tone for cross-cultural service exchange programs, and it has influenced my facilitation style. As a result, I have included Litwiller's reciprocity workshop in my strategic plan guide, *Implementing Sustainable Cross-Cultural and Community-Based Arts Voluntourism Programs*. To view the workshop that Litwiller facilitated in the Global Routes program leader training, refer to appendix B.

My professional experience and connection to this case study likely displayed my own professional biases in the field. I intended to recognize them as they arose, respond to them as participant observations, and record them in a reflective journal and carry on ethically. I am no longer employed by Global Routes and I have striven to set my biases aside and utilize this case study to further the fields of volunteer tourism and cross-cultural education in the arts.

Definitions

For the purposes of this research, there are a number of terms that require a clear definition. I will use them interchangeably in particular contexts. Understanding the use of my intended definitions will help provide for a clearer understanding of the concepts this study explores. Additionally, in *Piecing Together the Reciprocity Puzzle: A Participatory Approach for Cross-Cultural Education Programs, 2009*, Litwiller used a specific definition for the term 'mutual'. In order to build upon her study, I also used the same definition in this paper.

Mutual: Mutual can also be defined as "same," creating an expectation that any benefit given must be reciprocated with an identical benefit (*Mutual*) (2009, p. 13).

Arts development organization: This type of organization combines the practices of community-based arts, cross-cultural experiential education, and service-learning

programs. Arts development organizations may work in a national or international setting, however in the context of this study, I am referring to organizations that facilitate international programs that immerse students in other cultures, living and working alongside locals to work towards community arts development projects. I will use the term, arts development organization, to ease the understanding of my sentence structures throughout the study.

Volunteer tourism/voluntourism: Volunteer-tourism is the *conscious*, and seamlessly integrated combination of voluntary service to a destination and the best, traditional elements of travel — arts, culture, geography, history *and recreation* — in that destination (McGehee and Andereck, 2012). This term is often referred to as voluntourism in the field of international development and aid. I interchangeably use terms, volunteer tourism and voluntourism, throughout the study, to refer to the same meaning.

Experiential education: Learning through experience or doing. For the purposes of this paper, I will use this term to cover the wide breadth of international study abroad and experiential learning programs, including: volunteer-service learning programs, and internship, practicum and focused volunteer placements, and gap year programs (structured education programs during the course of a year, away from an institutionalized setting).

Gap year: A period of time away from an institutionalized setting in which a student may choose to work, travel volunteer, or engage in a combination of the like.

Cross-cultural exchange: The term is applied when an individual interacts with individuals in another culture on a deep and connected level. A cross-cultural exchange occurs when one lives, works, or volunteers along side local residents of a given region. This can occur through a homestay and service learning setting, which is how the term is used in this study. Cross-cultural exchange is also regarded as a process of learning.

Receiving community: The community or village in which the cross-cultural exchange and service projects take place.

Host community: A community or village that hosts students in a homestay setting. In the contexts of this research, I apply this term to international cross-cultural student exchange programs. Often this community or village is also a receiving community of a service development project.

Community: A gathering of people that reside near each other geographically in a village or neighborhood, and share similar values.

Culture: Ways of living together, which makes culture a core element of sustainable development (UNESCO, 1997). By means of living together, a community is able to

build together. Culture is in part derived from the way communities interact with their land. The style of living has evolved from the natural resources available in which the people reside. This includes the basic human needs: food, clothing, shelter. Through the evolvement of living methods, values and beliefs are created. These values are also included in this definition of culture, which is applied in this study.

Community-based arts: Arts engagement that is derived from a community's local cultural assets.

Community arts-development project: Community-based arts often contribute to the corresponding community; in this case, this study refers to this as a community arts-development project.

Development: This term is a result of the discourse around shifting terminologies of 'first world' and 'third world', which has evolved and translated into 'developed and 'developing'. Considering all countries are continuously developing, this term is used to describe the basis of building or strengthening (Stritch, 2011). This term does not intend to identify two types of community through advanced measurement.

Sanga: This is a local term of the villagers in Belachalavadi. A sanga is a group of elders that represent the village. The sanga are the elder and respected folks who make decisions that are intended for the well being of the Belachalavadi.

Delimitations

I narrowed the scope of this research to one case study as an observant participant. In addition, the literature reviews about other case studies were related to the active case study in Belachalavadi where I revisited to inform my observations and outcomes of research my instruments. I have chosen to review evaluations applied in particular case studies, especially in the Belachalavadi case, but not to include them in my main components.

I only visited the Belachalavadi site because I have already invested time with this community and development projects. I was also knowledgeable about the models that have been implemented to facilitate the cross-cultural exchange service projects. Additionally by previously engaging with Belachalavadi, I had already established the rapport and trust among the villagers, which allowed me to gather open and honest feedback of the program's processes, procedures and outcomes.

I also looked at the geography of one area for my specific case study. Volunteer service needs to consider the geography and culture of the communities as they engage

with the land. Culture is in part derived from the way communities interact with their land, and so methods are created to work symbiotically. If a method of building a house in the tropics is applied to the Alps, it is not likely to be as structurally effective or practical as it was in the tropics. This is one of many reasons that service directors should take time and apply patience to learn about and understand the residents' culture and desires. Trust and respect needs to be established in order to move forward.

Given the time frame that I had to gather data for this study, I was only able to travel to one site. I regard evaluation as a critical component of a strategic plan, yet I have decided not to analyze evaluation methods in depth to allow me to focus on the complexity of the planning and process of voluntourism projects. Yet, with the data that I was able to gather, I have built upon research in the field with the parallels I have found in previous research, which has been done on other sites, including the outcomes of applied evaluation methods.

Limitations

A limitation that I faced in this study is that there are no experiential education arts-development organizations that exist to my knowledge. I cross-examined multiple sectors to create a model for an arts-development organization. That being said, I explored different sectors to identify parallels and patterns of best practices in similar fields. For example, the active case study with Belachalavadi did not include a heavy focus on community-based arts, however it did include a mural and preschool paintings. I also cross-compared literature reviews about the best practices of integrating the arts into sustainable service with applied practices from ArtCorps, (a volunteer arts organization that does not include experiential education in their model) to methods applied in the Belachalavadi case study.

As I compared data from the ArtCorps model case-study, I considered that the ArtCorps arts-service sites are in Latin American countries. I acknowledged and considered the cultural and geographical differences through this cross-examination. My professional experience facilitating programs in multiple Latin American countries has also informed that consideration. I cannot say that what I have learned from my active case study will directly apply to all experiential cross-cultural education programs, nor to

all of the Global Routes programs. Program methods and strategies may be different due to a variety of cultural differences that I have referred to above. Some additional cultural aspects to consider are cultural norms, heritage, tradition, customs, language translations, and politics. These are areas that need to be minded when reviewing the outcome of my study. However, valuable and parallel lessons probably have been identified and may be applied to similar organizations. The findings of this study cannot be generalized because I cannot prove the effectiveness of this study without other cases that will apply the strategic plan guide outcome, *Implementing Potentially Sustainable Cross-Cultural and Community-Based Arts Voluntourism Programs*.

Benefits of this study

My intentions for this research are to identify guidelines to implement sustainable community-based arts voluntourism projects, along with evaluative material to improve voluntourism efforts worldwide.

Research design

I began gathering data about the core components of implementing sustainable volunteer tourism programs during the winter of 2013. Prior to departing for India, to evaluate the sustainability of the Belachalavadi case study, I studied ArtCorps' Social Action Model that details approaches in establishing partnerships, project identification and evaluation, and policies used to identify program participants. I also conducted an informational interview with Molly Barrett, the Administrative and Financial Assistant of ArtCorps in the Spring of 2012. I attempted to conduct a formal interview with her however she was not able to meet my request. ArtCorps makes their Social Action and Sustainable Approach Model accessible to the public on their website. Integrating ArtCorps' approaches into my study has influenced my conceptual framework design and understanding how community-based arts practices cradle my conceptual framework. Additionally, this has informed me of the current and best practices that ArtCorps applied in 2013, providing me with sufficient resources to cross compare methods with those used by Global Routes in the summer of 2011.

In March, I interviewed the former Admissions Director of Global Routes who was employed during the Global Routes, India Summer 2011 Program, Rosie Perera, who also researched the possible development for a Global Routes gap year program in conjunction with IHDUA (Perera, personal communication, March 2013). This helped familiarize me with how Global Routes' established a partnership with IHDUA, and identified service projects before the program's execution. Gathering this information in addition to visiting and conducting my research in Belachalavadi helped me understand the program development and procedures that framed an informed perspective on the cross-cultural service experience relating to organizational and residents' desires. I also interviewed Mr. Nanjappa, the director of IHDUA. This provided me with his perspective of the partnership and project development collaborations between Global Routes, IHDUA and Belachalavadi.

During the months of February and March 2013, I revisited Belachalavadi Village, a small village outside of Mysore, India. I evaluated the outcome of the core components in the strategic plan applied in the cross-cultural collaboration in the Belachalavadi Village. At that time, I distributed questionnaires to seven of the eight-homestay families that hosted the Global Routes students, one to the village head and multi purpose worker, and one to a teacher of the Belachalavadi elementary school the Global Routes students volunteered with. Many members of those families also contributed to the community projects. The questionnaires focused upon the recipient and community perspectives regarding the service projects. Additionally, I interviewed one member from seven of the eight families, and the village chairman to gather local opinions and perceptions about the projects that were completed. Only one of the family members was a female. Throughout my visit, I took pictures of the service projects and kept a reflective journal to help document and process my participant observations. This study's cross-comparison was revealed under a brighter light due to my personal visit.

Cross-comparing my data helped me recognize best practices that were applied to the Global Routes India, 2011 Summer Program during my case study. Upon returning to the United States, I was able to interview the Global Routes India Program Director of the Summer 2011 Program, Laura Litwiller. This provided me with further insights and helped me process the data that I collected during the February 2013 Belachalavadi visit.

This data collection followed a summative/outcome evaluation format with a recipient and wider community perspective described by O’Leary in *The Essential Guide to Doing Your Research Project* (p. 140, 2004). My goal here was to understand residents’ priorities, desires and opinions on projects that the Global Routes program had initiated in Belachalavadi. I compared the projects’ outcomes before and after the initiatives were implemented to identify projects that have and have not been sustained, and those that have been helpful for the village (see appendix D). Furthermore this data implied how to improve models and the key components of strategic planning efforts that enable potential sustainable volunteer-tourism projects (O’Leary, 2004).

As the former Global Routes program facilitator, I have already invested time and effort with Belachalavadi Village and IHDUA, which built the strength of my ethnographic and constructivist approach. The sincere level of trust that has developed between us eased my collection of primary sourced data and made my returning visit quite pleasurable. I also have good rapport with Global Routes and IHDUA, who were able and excited to participate in this study. IHDUA was especially helpful in assisting with my needs throughout my stay in Mysore proper. Mr. Nanjappa, met with me on a number of accounts and helped arrange my transportation, accommodation needs so I could distribute questionnaires, conduct interviews, and documented the state of the collaborative service efforts.

Global Routes, IHDUA and ArtCorps all use particular methods to establish partnerships that assist the implementation of volunteer community development projects. Comparing the models and policies of ArtCorps, to those of Global Routes and IHDUA, has provided me with guidance in triangulating the practices of community-based arts organizations with experiential education and sustainable volunteer tourism efforts. This has also helped me identify the soft-skill methods for engaging youth in community-based arts service learning.

Throughout my research, I continually reviewed literature of related subjects to this study. I first reviewed journal articles written by scholars about voluntourism and developmental practices, such as those written by Kate Simpson, Dan Guttentag, and Kathy Andereck and Nancy McGehee. I also reviewed similar material about integrating pedagogy in curriculum, such as “Preparing Engaged Citizens: Three Models of

Experiential Education For Social Justice” by Chip Peterson. To further address my main question, I collected material about organizations that utilize community-based arts practices in experiential learning and community development, like *Arts and Cultural Programming, A Leisure Perspective*, edited by Gaylene Carpenter and Doug Blandy.

Kelly Feltault has indicated that people leading development within specific context, such as public folklore, are generally not trained across multiple disciplines to provide them with the proper knowledge to carry out development (Feltault, p. 3, 2006). What I am taking away from Feltault’s ideas is that in order to direct development programs, it is important for the staff of community arts organizations to be trained in development practices across relating disciplines to effectively knock down silos. Having a background in multiple sectors can assist community development in a holistic way. Learning about the policies that are implemented in organizations to ensure that leader training is done effectively was a particularly interesting component that I searched for in my case studies.

A significant portion of my research was dedicated to evaluating the effectiveness of methods used to generate international sustainable service work in specific rural communities carried out by experiential education programs. This component focused on the community resident desires, and opinions regarding project process and outcomes. This component was important because the voluntourism projects that cross-cultural education programs engage in should be altruistic with a reciprocal learning component. The more meaningful and successful the projects are, the more students will invest and apply themselves, which will result in deeper insights among all participants.

Upon returning from my site case study in the Spring 2013, I enrolled in a Special Problems course titled Organizational Development to work toward a career goal of developing an international and experiential arts education organization, called The Art of Exchange. This course has in part provided me with further practical experience and knowledge in establishing and maintaining partnerships, and assisted and supported me in the development of my Master’s Project.

Ultimately, this research design has supported my collection of appropriate data related to my primary research question and has filled the gaps in the field to create an arts-development organization. I have interpreted the data of my research instruments, to

create a strategic plan and evaluative material, which actively includes residents in community-based arts-development projects that they are in favor of and that will deliver a sense of ownership.

Researcher's credibility

Throughout the data collection for this study, I maintained a reflective journal. I have continually referred to it to make sure that I did not leave behind important observations. Conducting member checks has been an important process in documenting this study because it has helped maintain the integrity of what was shared with me in interviews, and also ensures that I am interpreting documents accurately. Each of these measures contributes to this study's credibility.

I have four years of experience collaborating with rural communities in developing countries for international cultural-exchange and youth-service programs throughout the world. Additionally, I have been working in the field of international experiential education for five years. I believe that I am ethical and culturally sensitive, especially while working and negotiating with participant communities. Prior to leading each international program, I completed rigorous training with Global Routes and Carpe Diem International Education that included compassionate communication and conflict resolution practices. These practices have helped me reconnect and reestablish trust as I conducted research in Belachalavadi. I naturally apply the delicate work of establishing partnerships, and my patience and listening has rewarded me with lasting relationships.

Chapter 3:

ArtCorps Approach to Social Action

This study's conceptual framework and the strategic plan (*Implementing Sustainable Cross-Cultural and Community-Based Arts Voluntourism Programs*, found at the closure of this study), were influenced by ArtCorps' approach to implement social arts action. This chapter examines ArtCorps' approach and briefly looks at one of the programs that they executed to understand how the approach is applied. Implications from ArtCorps' approach will be revisited in a cross examination with the Belachalawadi case study in Unit 3.

ArtCorps is a non-profit organization that collaborates with communities in Central America to generate cooperative and sustainable work between development organizations and the communities they serve. ArtCorps believes that "Art and culture have the power to transcend communication barriers and inspire local communities to be active agents of change" (ArtCorps, 2012). ArtCorps assists community residents in facilitating their own positive change by using art and culture as a powerful messenger to address local issues. In order to do this, ArtCorps identifies professional artist volunteers and assigns them to work with a distressed community for a minimum of one-three years to facilitate a community-based art project. The artists and non government organizations (NGOs) who have participated in ArtCorps strongly recommend, "that one year is the minimum amount of time needed for an artist to integrate into the new culture, community and NGO, to establish effective working and personal relationships, and to accomplish significant goals" (ArtCorps, 2012). These projects often promote and empower youth in civic engagement.

ArtCorps volunteers use murals, theater, stories, music, puppetry and other creative facilitation techniques to inspire and educate civic engagement within their community. ArtCorps designs many of their projects for youth empowerment to promote creativity, learning and responsibility to contribute to their communities. For example, during June 2011 - October 2011, ArtCorps' volunteer, Allison Havens, facilitated a youth program titled, *Youth: Environmental Education and Community Service Through Art*. This program was a collaboration between ArtCorps, CARE, and Pasos III (local environmental NGOs to Honduras) that was intended "to increase knowledge about and

concern for the protection of natural resources amongst the older youth of La Masica, [Honduras],” where the supply of potable water was in danger of disappearing if steps were not taken to ensure its protection (ArtCorps, 2012).

A collaborative goal among the partnering NGO, the community, and ArtCorps was “to cultivate youth leaders who will continue to be environmental stewards and promote healthy behaviors after the project comes to a close” (ArtCorps, 2012). Through bi-weekly workshops with a group of fifteen high school students, Havens facilitated exercises utilizing drawing, painting, sculpture, creative games, and discussion to “increase understanding of the importance of the natural environment as well as to identify threats to its continued sustainability, and encourage civic participation and community service among the younger generation to protect their community's water resources” (ArtCorps, 2012). At the completion of the workshop, Havens hosted a community art event showcasing creative artworks utilizing recycled materials. This project addressed the need of educating community members in the importance and fragility of La Masica’s water systems. Also, the project addressed the desire for increased community participation in the water system management and for learning opportunities and outlets for the youth in the community to encourage new skills and the development of community service values (ArtCorps, 2012).

Utilizing a discourse of arts for social action, as in the example above, breaks barriers and divides in communication to solve community issues (Barrett, personal communication, October 2011). These gaps may be due to education, communication and cohesiveness at large, the various cultural perspectives for social justice, and more. To achieve this goal, “ArtCorps forms strategic partnerships with local development organizations in Central America in order to improve their capacity to educate, empower and mobilize communities” (ArtCorps, 2012).

In order to implement sustainable service in community development, ArtCorps leverages partnerships as vehicles to establish trust with the communities and maintain their efforts (appendix C). ArtCorps works with partnering organizations that are already reputable among the communities they serve. NGOs usually seek out ArtCorps’ expertise on behalf of the community, which is an indicator of the NGO’s commitment to the community (Barrett, personal communication, October 2011).

The partnering organization, village and volunteer artist all collaborate to talk about relevant issues in their community to identify a project that community-based arts can address. The “stakeholders sharpen their capacity to critically examine their worlds and imagine innovative solutions to daunting community challenges through art processes that require team effort, reflection and creative thinking” (ArtCorps, 2012). Once a project is identified, the artist-volunteer facilitates workshops, and the “participants are able to access the potential of their individual and collective power and understand their capacity to improve their communities”. The ultimate goal of the volunteer-artist is to empower “emerging leaders to replicate innovative processes that engage others on key issues” (ArtCorps, 2012). Utilizing creative community-based arts strategies, such as arts-based campaigns and theater productions with facilitated dialogue, local emergent leaders will apply their training to inspire positive change in their community.

ArtCorps addresses a lack of bureaucracy and policy implemented in volunteer service work by requiring volunteer artists to be trained in art-for-social-action in order to be accepted. The selection of ArtCorps’ volunteer artists details a rigorous application process followed by an interview. Qualified volunteers are required to be fluent in Spanish, have had training in a concentrated medium, and support their personal expenses during the program, including the roundtrip travel. A refundable deposit of \$1,000 is required with the artist volunteer application (ArtCorps, 2012). Strong candidates also have had relevant experience, are able to demonstrate leadership, excellent communication and group facilitation skills. ArtCorps volunteers are able to work autonomously and as part of a team, demonstrate creativity, organization, assertiveness, dedication and enthusiasm for learning.

Once volunteer-artists are selected, they are provided with cross-cultural communication training in the respective country that each volunteer is placed. This training includes an in-depth background of their partnering NGO. These practices work to ensure that each volunteer has the same baseline of knowledge about volunteering with the organization prior working in the field.

ArtCorps’ uses effective strategies to implement sustainable community-based arts-development volunteer efforts. Including youth in civic engagement through arts

praxis is effective while working to improve local community issues because youth are the emerging leaders of tomorrow. Youth strive for recognition as valuable members among society, thus they naturally desire to contribute. The dynamic of giving and taking is a cycle of reciprocity that naturally occurs. Arts administrators and community arts leaders need to foster communities that carve a place for youth to feel supported, empowered, encouraged and celebrated as crucial team players. ArtCorps' approach to implementing potentially sustainable community-based arts-development and international volunteer efforts, has provided many insights and guidance toward the development of this study's strategic plan guide titled, *Implementing Sustainable Cross-Cultural and Community-Based Arts Voluntourism Programs*, which is found at the closure of this paper.

Unit 2

Belachalavadi Case Study

Chapter 4:

Introduction

In the summer of 2011, in a Southern Indian village called Belachalavadi, a group of eleven high school students, two program leaders and the village residents of Belachalavadi constructed a community center, painted a mural on an elementary school, and planted 200 trees in front of it. Working alongside each other, the collaborative created a vegetable garden behind the school, dug compost pits, and erected a barbed wire fence to protect the trees and plants. The students taught English to the village children, painted a preschool, and donated toys and water filters for its children. This all took place over the course of two weeks. At the program's closure, the remaining fundraised donations were allocated to provide prenatal care for two ladies and tailor training for four women. This sounds like a dream that came true for the villagers, and it was, however not all of these efforts remain.

Each of these projects was not only done by the student group and program leaders, but also side-by-side with the villagers of Belachalavadi, and in collaboration with the non government organization (NGO), International Human Development Upliftment Academy (IHDTA) and Global Routes, a cross-cultural service learning and exchange organization. This summer event was a collaboration of three different parties coming together to achieve common yet individual goals.

I was one of the two program leaders of Global Routes during this cross-cultural service exchange. This winter I revisited the village to see how our collective service efforts have sustained, as well as to meet the newborn children of my homestay family, and to enjoy chai and hot bucket showers drawn directly from the cement heated water tanks above a fire. Did our efforts actually improve the villagers' lives, or did our time there funnel hard-earned money and labor into projects that only remain in memories? How valuable is the memory of our exchange? I wanted to know what the best part of the cross-cultural service exchange program was according to the villagers. Voluntourism

may leave unintentional negative impacts upon receiving communities if it is not executed in a way that addresses resident desires while working to meet the goals of the providing organizations (McGehee & Andereck, 2012).

I had to learn for myself what remained of our collaborative efforts. I was doubtful that so much could be accomplished *sustainably* in the course of two weeks, yet at the same time, I was confident that some of it remained. The goals of this case study were to identify practices that would improve the potential sustainability of voluntourism projects, and maximize the potential and mutual benefits of cross-cultural service learning programs for the receiving community and volunteer participants alike. As a participating program leader of the project, much of what I report about Belachalavadi throughout this study draws on observations that I made in 2011, and during my revisit in 2013.

As an employee of Global Routes, I had been impressed by their level of care for and commitment to their receiving communities, and by the profound learning experiences provided to their student groups. Global Routes integrated a number of best practices in the field in their approach to delivering volunteer tourism, such as methods of selecting people to participate in the exchange (leaders, students, and partners), training and professional development, and planning, collaboration and execution—all the while making their programs safe and educational for their students. For these reasons it was valuable to carry out a case study focused on a Global Routes program.

Chapter 5:

Description of Key Players

(Belachalavadi Village, IHDUA and Global Routes)

Belachalavadi

Part I: Geography, family, gender roles, and customs

Belachalavadi is a small rural village thirty minutes west of Mysore and resides in the district of Gundalpet and Begur, Karnataka (State). The climate is tropical and warm, yet not very humid, and the soil is red. During the summer of 2011, the land was lush and green. Hectares of land popped with sunflowers, coconut trees, mustard, tumeric, sugar cane, and mulberry - the primary diet of silkworms. The farmlands spread to the horizon, creating seas of green and yellow.

Belachalavadi consists of approximately 250 families who are closely related. Residents speak a village dialect of Kannada, the official language of Karnataka. Only a few villagers, including a handful of children, spoke limited English. Most of the homes are connected to one another to conserve resources for other structures. They are constructed of cement and typically house 2-3 generations of family members. The village preschool is located in the center of the village, and the elementary school is on the outer edge, on the main dirt road to Gundalpet. Children contribute to daily work and chores, yet they also enjoy a lot of after-school play and ride donated bikes that don't fit their height.

The majority of the men work in the field of agriculture and carpentry, and some stay at home to take responsibility for domestic responsibilities: cooking cleaning and washing. On average, females marry at an average age of eighteen and have children soon after. Some of the women in Belachalavadi are tailors who have been trained by IHDUA's Women Tailoring program to provide their families with further income. Most of the women do not leave the house unless it is for a particular family or business matter, or a very serious health concern. When they leave, they will dress in neat, clean and colorful silk saris with jasmine flowers pinned in their braided hair. Many of the homes do not have toilets (bucket flushed-squatters or pit toilets), which create a concern for women's health because it is not culturally accepted for them to go to the bathroom in the

daylight. This means that they are unable to relieve themselves from the time they go to the fields early in the morning until dusk, which is a cause of urinary tract infections (Nanjappa, personal communication, February 2013). Women are the first to wake in the morning to provide meals to their husbands and other males in the house. They eat after everyone else has eaten, clean the house, and draw rangoli on the front porch, a traditional design created with calcium and limestone powder that is believed to keep evil and bad energy away from the home. After this they prepare their family's lunch, wash clothing, care for their children, and again cook dinner. Once again they are the last to eat, and the last to go to bed because they also must clean up after dinner (Nanjappa, personal communication, February 2013).

An average family expects to have children within their first year of marriage, and they are considered lucky, or blessed, if they have boys because when a daughter is born, they know that eventually they will have to pay a hefty dowry to the family into which she is married. The more children that are born, the more wealthy they are because it implies that there is more help to be lent to supporting the family and contributing to the village.

After spending about one week in Belachalavadi in 2011, I learned that the village is divided into two Jatis. By divided, I mean that there was a very real, yet not visible, line in the village that separated the homes according to the Jatis in which the families are related. A Jati system can mean a variety of things in India that depends on the geographic location, time and culture. In Belachalavadi's case, the Jati system signified the role of family to the village and society at large, and does not necessarily emphasize or indicate social strata. For example, my personal homestay family, B.S. Santhosh, son of Nagaraju's (head of the household) makes sweets during festivals to be distributed to the entire village. Their neighbors carry chariots that hold worshiped gods and goddesses in processions. These types of roles are determined by which Jati an individual is born into. Furthermore, the Jati determines the type of contribution, or job, one will have in their village. This kind of determination has evolved over centuries. For example, B.S. Santhosh farms coconut, mustard and tumeric, while their neighbors farm mulberry to maintain silk production. Their sons will likely contribute to their families in similar professions.

Part II: Divided Jatis

One week into our cultural exchange, I learned that Global Routes' presence in Belachalavadi had resurfaced previous and deeply rooted tensions between the village's two Jatis. An argument occurred between them about eight years ago. I am not certain of the history behind the original issue, yet I interpreted that it was in part a result of recognizing the economic stability and needs of the two Jatis. In 2006, the argument was revisited when IHDUA offered to help uplift the village's quality of living by implementing structures for self-help groups and providing health camps. For the purposes of understanding this case study, I will refer to the Jati we home-stayed with as Jati A, and the other, Jati B. IHDUA provided more attention to the families who displayed a greater need for assistance, which happened to be in Jati A. In speaking with villagers, I gathered that the members of Jati B were upset about this because they felt that they also needed assistance and thus felt neglected. When the village learned that a group of foreign exchange youth was coming to Belachalavadi for a cross-cultural and service exchange program, the debated topics were who the students would stay with, and which Jati would benefit. As program leaders for Global Routes, my co-leader and I were unaware of this history. The program director of Global Routes was also not informed.

One evening I was informed of an argument between some villagers that regarded our students crossing over this line, which my co-leader, students, and I did not yet know existed. This information was brought to my attention by the village Multi Purpose Worker (MPW), Mr. Mallappa, and was translated by Santhosh M.V. (Global Routes' group translator). Some families from Jati A, who were hosting our students, observed our students interacting with young adults from Jati B. Those young adults invited three of our students to come and see their farmland. Our students agreed and ventured into their side of the village. Out of concern for the safety of our students, delivered by some of our homestay family hosts (Jati A), intense yelling and arguing occurred among two of our homestay family host fathers and some elders of Jati B. From what I gathered, the argument was based upon an agreement between the two Jatis saying that our students were not to cross over into the property of Jati B, for their own safety. This situation highlights limitations of the visiting program leaders: a lack of time and opportunity prior to the program to know the people of a place through immersion, resulting in a lack of

ability to fully understand the people and to communicate in the local language to truly understand engagements and happenings.

The argument was solved among the Belachalavadi sanga³, and Johnson and I were then informed of the two Jatis in the village. The village head and MPW of Jati A, Mr. Mallappa, requested that our students stay on their side of the line so that their relative villagers could properly look after our students. If students were to go onto the other side of the village, Jati A could not physically see that we were okay and this was the underlying concern. It was explained to us that this was the agreement between both of the Jatis prior to our arrival. Additionally, Mr. Mallappa explained that the two Jatis had been arguing for eight years about an unrelated matter and have been in a rivalry ever since (Mallappa, personal communication, February 2013).

When the Global Routes student group arrived, the friction between the two Jatis had resurfaced. Crossing the line revealed the division between the Jatis, and the argument between the villagers was likely in response to hurt feelings drawn from the selection of the homestay families who were to host the Global Routes students. While this sounds like a negative interaction, the scenario provided an opportunity for deeply rooted issues to resurface and be ironed out. By the end of the summer 2011 Global Routes India program, the tensions within the community were resolved, which was an unforeseen benefit.

Part III: Key people of the Belachalavadi case

This section provides brief biographies of key people and the partnering organizations that participated in the summer 2011 Global Routes India program. Below is a description of the Belachalavadi resident participants, the Multi Purpose Worker and the homestay host family members. Following, is a description of the partnering NGO, IHDUA, and descriptions of the key players in the cooperative, along with the cross-cultural service learning organization, Global Routes, and the key directors and coordinators involved in the summer program. These brief biographical sketches are provided to inform the reader of the background of the collaboration in order to best understand the approaches applied to the three core components of this study:

³ A Sanga is term that refers to a group of elders in the Belachalavadi village.

establishing partnerships, selecting participants and identifying development projects. This information also intends to help the reader understand the analysis of the data collected.

Belachalavadi Participants:

Mr. Mallappa: Multi Purpose Worker (MPW), volunteer of Belachalavadi, and social worker. He was the former President of the milk production association for seven villages. Managing the entire Global Routes service exchange program in Belachalavadi was his responsibility. This included the set up and care of the homestays in collaboration with Karen Agocs, the Global Routes program set-up and group leader, and Kai Johnson, the other group leader. Mr. Mallappa also managed Belachalavadi's contribution to the construction of the community center (the primary service project), and overall involvement in the side projects. Part of his management was to communicate with his village and sanga members (elders' group) to determine if hosting a Global Routes' service exchange was a good idea and if raising funds to invest in it would be worth while for the village (Mallappa, personal communication, 2013).

5 of 8 Belachalavadi homestay families and role in the village:

B.S. Santhosh: Program Leader, Karen Agocs' homestay head of household. Santhosh is an agricultural worker. He farms coconut, sugar cane, tumeric, and mustard.

Nandish and B.K. Guru: Program Leader, Kai Johnson's homestay head of the household (Nandish), and cousin (B.K. Guru). Nandish is a dairy cattle farmer, and is also a silkworm and mulberry farmer. B.K. Guru is an agriculturist, silk farmer, and rents his tractor to other villagers.

Mahadavopa: Student homestay head of household. Mahadavopa has been the President for the last four years of one of the self-help groups. He is also a driver for the village and is an insurance agent (Mahadavopa, personal communication, March 2013).

Panchachari: Student homestay head of household and President of the milk production association.

Rani M.K. Revena: Student homestay Mother: Rani M.K. Revena described herself as the daughter-in-law of her house (of M.K. Revena), who was also the host father of two Global Routes students'. R.M.K. Revena is married to M.K. Revena's second son. R.M.K. Revena was the only woman that was interviewed in this study.

IHDUA (International Human Development and Upliftment Academy)

IHDUA partnered with Global Routes in order to make this cross-cultural service-exchange in Belachalavadi possible. IHDUA works to enable rural communities, and

especially women, to become agents of change in a development process that is equitable and sustainable. IHDUA was initiated by Oncologist, Dr. B.S. Ajaikumar, and was established in 1991. IHDUA is a U.S. registered NGO that is based in Mysore and has been working in villages outside of Mysore to:

- Improve rural literacy through education programs in villages.
- Encourage men and women in the rural areas to form Self-help groups focused on local economic sustainability.
- Improve hygiene and sanitation in rural areas through education and construction programs that bring composting toilets, kitchen chimneys, fuel-efficient kilns and stoves, vegetable gardens and more.
- Provide vocational training programs like nursing, tailoring, hand/machine embroidery, pickling, and making moulds, candles, incense, and padpads (IHDUA, 2013).

IHDUA offers extensive and customized internships that are based on interns' skills and learning objectives, combined with individual and group development projects, such as: health care, education, women's empowerment and more (IHDUA, 2013). "Dr. Ajaikumar believes the key to rural women's empowerment is economic well-being, a conduit to propel health and education standards. IHDUA plays a vital role in these aspects" (IHDUA, 2013). In July 2006, IHDUA began working with Global Routes and hosted 14 high school students for two weeks. In 2008 a second group of Global Routes students was hosted in a different village, and the third group of students exchanged with Belachalavadi in 2011 (IHDUA, 2013).

Key people of IHDUA in this case study:

Mr. Nanjappa is the Vice President – Rural Projects Director of IHDUA. He has been working with IHDUA for 16 years, beginning in 1996. Initially, he was selected as the manager of a cancer hospital that was affiliated with IHDUA. He was more interested in rural development and became involved with a World Bank project, to help improve health of rural women between the ages of 10-60 years (Nanjappa, personal communication, February 2013). Mr. Nanjappa coordinates service projects and liaises with the host communities in the Mysore area. He oversees a financial self-help groups, health camps, and literacy and education initiatives. Mr. Nanjappa has worked with Global Routes during three summer programs (Global Routes, 2013).

Global Routes

Global Routes is a non-governmental, non-sectarian organization founded in 1986. Global Routes provides experiential education and international service work opportunities, combined with commitment to the host communities, for high school and gap year students (Global Routes, 2013).

Global Routes deepens these roots of our shared community as we foster personal and international development. Undertaking voluntary work overseas allows North American youth the opportunity to push past stereotypes and misconceptions to build strong relationships and self-understanding, as well as buildings (Global Routes, 2013).

During this case study's program, Global Routes partnered with IHDUA. Eleven high school students, ten from North America and one from Saudi Arabia were enrolled in Global Routes in this cross-cultural service-learning program. The majority of the students had raised a minimum of \$400 each to donate to the primary service project: building a community center.

Key People of Global Routes in this case study:

Rosie Perera was the Admissions Director of Global Routes in 2011. Perera worked on the research for gap year program development for Global Routes in conjunction with IHDUA in October and November 2010. She was handed down the relationship between IHDUA and Global Routes and she introduced Global Routes' mission to IHDUA and negotiated the potential benefits of running cross-cultural student service exchange programs with IHDUA, in their participating villages (Perera, 2013).

Laura Litwiller, M.A. International Education, SIT Graduate Institute; B.A. Spanish & Secondary Education, Goshen College. Litwiller was the Program Director for the Global Routes India, Summer 2011 Program.

In completion of her Master's degree at SIT, Litwiller's composed, *Piecing together the reciprocity Puzzle: A Participatory Approach for Cross-Cultural Education Programs*, coupled with a workshop on striving for reciprocity in volunteer projects for her master's capstone. Her workshop was implemented into the Global Routes' staff training in preparation for the summer 2010 programs (in which Karen Agocs was a participant) in preparation for leading the Nepal 2010 high school program.

Litwiller developed this case study's programs by collaborating with local contacts to get set up for the Global Routes' student group. She set up the host community, families and projects, and other local contacts and organized program logistics such as accommodation, transport and budget, prepared the leaders for the itinerary and program

details and worked with IHDUA to communicate the expectations for the program and IHDUA set up the host community, families and projects. She and her other Global Routes colleagues were also on call for any issues that arose in the field throughout the program. Litwiller also conducted program evaluations, and debriefed the leaders and local contacts about the program as a whole (Litwiller, personal communication, February 2013).

Karen Agocs, Author, M.S. Arts Management, University of Oregon and B.S. Art Education, Northern Illinois University. Certified Illinois and Oregon teacher, endorsed in the arts, and National Education Award winner. Wilderness First Aid certified. Agocs was one of two program leaders for Global Routes' India, Summer 2011 high school program. Prior to the program, she collaborated with IHDUA and Belachalavadi to set up the homestay families and service project logistics in preparation for the program. Agocs previously led semesters in Central America, India and South Pacific and Africa for Carpe Diem International Education. Agocs had studied, worked, volunteered and traveled throughout Southeast Asia, Israel, the Dominican Republic, and throughout the United States. The Belachalavadi case was Agocs' second season working with Global Routes. She led the Nepal high school program during the previous summer in 2010.

Kai Johnson, B.A. Geography, University of Wisconsin-Madison. Wilderness First Aid certified. Johnson was one of two program leaders for Global Routes' India, Summer 2011 high school program. He previously worked for Global Learning Across Borders as a program leader and is currently the India Country Director for Rustic Pathways. Johnson studied abroad in Fiji and India and has worked, volunteered and traveled in South and Southeast Asia and the Pacific. He has advanced Hindi skills.

Santhosh M.V. was the translator for the Global Routes India, Summer 2011 high school program. He was also the translator for this study. After about 3 days in the village with the Global Routes students, it was apparent that a translator was needed to be a liaison between the village and Global Routes' students and leaders. Through Kai Johnson's networks in Bangalore, he identified Santhosh M.V. as a highly qualified facilitator who is both fluent in Kannada and English. Santhosh is a freelance facilitator who was previously an outdoor educator and program leader for India's outdoor organization, Getoff Ur Ass, and a team building facilitator for Camp Shristi.

Chapter 6

The Sustained and Remains: Cross-Cultural Service Project Evaluation

Introduction

When I revisited Belachalavadi in February of 2013, the land was quite different. Mysore was experiencing its third year of drought. It was dry, the fields were brown, and conservation of water was on the front of everyone's minds. The village seemed to have enough food and crops for substantive living, and they were able to purchase what was lacking in stores for higher prices.

Despite the complex planning and execution of the 2011 Global Routes' India Summer program, the world map mural was painted over. Not one single tree remained, the garden behind the school was a dry bed of dirt and the compost pits were black from the soot presumed to be from burning trash. The fence surrounding the school property stood strong, and near the compost pits the barbed wire was bent to create a shortcut to school. The community center looked drab, and the door was locked. I peered into the barred glassless windows to see many large cooking vessels and pots. The initial service project was in use. Later I visited the preschool that we had painted and it still looked cheerful. I observed the children playing with the donated toys, and using the water filters. Hearing from the villagers firsthand was bound to reveal insights that could be carried on to further service exchange efforts to make them more sustainable.

This chapter examines how sustainable the Global Routes and IHDUA service efforts were in the Summer 2011 program. Below is a comparison of before and after photographs of the service projects from my personal observations, and the data that I collected from Belachalavadi village residents. This data details the benefit of the projects and the overall cross-cultural exchange program. It also includes indications of areas that were not as helpful as anticipated, and suggestions for future service learning programs.

Before interviewing the subjects for this case study, I asked them to complete a questionnaire to help guide the semi-structured interview. I collected eight questionnaires, seven of which were from a member of the homestay families, one of which was a female, and the eighth questionnaire was from one of the elementary school

teachers. The results of the questionnaire are found on appendix D. As a follow-up to the questionnaire, I interviewed five of the homestay family members to gather more details regarding their responses.

Resident opinions and desires

Based on the collected data of questionnaires and interviews, it is clear that the residents of Belachalavadi were actively included in choosing a development service project for the Global Routes program. Six out of eight of the subjects indicated that they did participate in choosing the initial project. One of these subjects was a teacher of the school, who does not live in the village. As you will read in the next chapter, discussing which kind of project to take on was discussed during meetings with the village sanga, elders. Mahadevopa, a homestay host father, explained that he was quite busy with his job during the meetings, and was not part of the discussion. However, later during other meetings, he did feel that his opinion was heard and considered regarding the homestay selections (2013). Seven out of the eight subjects then indicated that their opinions were considered when Belachalavadi chose cross-cultural exchange projects for their community.

Rani M.K. Revena's (daughter in-law of a homestay host father, Revena) responses to her questionnaire were of particular interest to me because before she responded to it, she had explained that she and the other women in her family seldom leave the house and that they are not included in the sanga meetings. I asked R.M.K. Revena to elaborate on how she felt her opinions and desires were considered when the sanga and IHDUA were deciding which project to execute with Global Routes. She further elaborated that members of the sanga would come over and share what was happening and that during those meetings the women's opinions were heard and that, "maybe the decisions were taken outside to the other elders... The opinions in the house were considered in the entire decision making process. It was not our opinion [particularly]... and definitely- yes, the decisions, they are from all of us" (R.M.K. Revena, personal communication, February 2013). Later, R.M.K. Revena explained that her father in-law, Revena, told the family that, "foreign students were going to stay here, and that they were to take care of the guests like they were their own children" (personal

communication, February 2013). As the head of the household, Revena sometimes makes decisions without inquiring about other's opinions. At these times also, his decision is a representation of the family's opinion (R.M.K. Revena, personal communication, February 2010). The responses from all of my other interview subjects explained that they shared their opinions openly during elders' or the sanga meetings and that they were considered.

The use of the community center

The construction of the community center was the initial intended service project (figure 1). All of the other projects were added after we had learned that the budget had increased due to the arrival of additional donations during the program. This process is described in the Project Identification section of Chapter 7. From the collected responses about the use of the community center, everyone has shared that it has provided the self-help groups with a place to come together and meet. Prior to its construction, the self-help groups would hold their meetings at various homes. Additionally, the community center provides a space to store the community cooking vessels (figure 3). Mahadevopa, a homestay host-father shared, "The vessels are rented out for community functions. If it is village function, the self-help group doesn't charge, if it is a house event, like a wedding, then they do charge." He also said that a lot of money is collected from family events, as there is almost always something going on. With the money that is collected, the self-help groups are able to invest in something for the village, such as health care or construction of toilets or chimneys for families who don't have them (personal communication, February 2013).

The most helpful to the least helpful service projects

Beginning in 2011, Mysore has been experiencing a sever drought (Nanjappa and Mallappa, personal communication, February 2013). I was saddened to witness Mysore proper mostly brown and dry to the bone. None of the trees or the plants that were planted by the Global Routes student group and Belachalavadi youth in 2011 remained (compare figures: 5,6, &7). Panchachari, a homestay host father, explained that if we planned better, and implemented a drip irrigation system for the trees and plants, perhaps

they would have survived (personal communication, February 2013). None-the-less, many subjects felt that the plants were still helpful, just not the most effective.

Based on the responses from the questionnaire: five of the eight respondents considered all of the service projects, except for planting the vegetable gardens to be considered “most helpful”. Only one person felt that the following projects were “not helpful”: the vegetable garden, planting trees, compost pit construction, and the mural painting; other opinions varied. I found these replies to be very interesting considering that when I returned in 2013 I found that the plants no longer exist, the compost pit is being used as a fire pit (figure 9), and that the mural was painted over (figure 12). I asked my subjects to elaborate on their responses in the interviews.

B.K. Guru explained that, “The community center is definitely the best project. But apart from it... everything that you did was really good and needed.” He elaborated that even though the village was not able to maintain the plants, because of the scarcity of water, planting the trees and gardening with the school kids was useful for the village children to learn from the experience (personal communication, March 2013). From my personal observations, although the compost pits are not being used as intended, they are utilized as burning pits for waste. During my interview with Mr. Nanjappa, he also explained to me that IHDUA workers reported that the vegetable gardens behind the school provided vegetables for the children’s lunches for three months, which was the expected lifespan of those plants. After that, new seeds needed to be planted to sustain the garden. With the lack of water, nobody was interested in taking on that responsibility (personal communication, February 2013).

I was especially confused about why the villagers thought that the fence was helpful because, as you will read in the next chapter, the villagers contributed more funds than expected to erect it. Without the plants, I did not understand why it was considered ‘most helpful’ by the majority of the respondents. My homestay host father, B.S. Santhosh explained that before the fence was erected, “a lot of cattle and sheep would come into the school and graze. This has stopped because of the fence... and, nobody is encroaching on the school property... The grounds belong to the school” (personal communication, February 2013) (figure 6& 9). Mahadevopa also explained that the fence was “not only about saving the plants, it was also to make sure that there is no

disturbance in the classrooms.... When the fence was not there, everybody would bring cattle in front of the school to graze.” With the fence present, the farmers must graze their cattle and sheep around the school. Initially there was no control of the premises, indicating who could walk in front of the school. Now the children are able to focus without those disturbances (Mahadevopa, personal communication, February 2013).

Many of the subjects also thought that donating the toys and painting the preschool was quite helpful (figures 8 & 12). Previously there were no toys for the children to play with: “The preschool was very shabby before, but it looks really nice now” (B.K. Guru, personal communication, March 2013). The children did not get excited to go to preschool before, and now they do (Mallappa, personal communication, March 2013).

Expectations

Based upon my interviews, the homestay families’ and the village chairman’s expectations for the overall program were all quite similar. The subjects explained that villagers in general did not expect that the students would be as involved in the labor of the service projects as they were. Everyone was also nervous about being able to accommodate the students and was apprehensive about the hosting the students. The major concern was about the language barrier, and then, if the food would be all right and the homes comfortable (R.M.K. Revena, personal communication, February 2013). All of the subjects reported that once the student group came, everything went very well and that Belachalavadi was really proud and happy that the program took place in their village. Any expectations that the villagers had were met and exceeded, and beyond that, there were a number of learning points that arose.

B.K. Guru, the homestay host father of Kai Johnson (my co-leader) shared with me that timing of the Global Routes group coming to Belachalavadi to conduct the service projects was perfect. He especially appreciated that the program was a collaborative effort, which was anticipated from the sanga meetings with IHDUA before the student group came. During my interview with B.K. Guru, he shared with me,

In the [sanga] meeting, it was explained that the students will give 50% and we were to give 50% and everyone’s enrollment is there for building a community center. What has happened is that everyone pitched in, in their own ways, it could

be that people gave a few bricks, or gave some wood if they were getting some wood work done in their house, and I used my tractor to transport everything (B.K. Guru, personal communication, March 2013).

Before Global Routes came, Belachalavadi was about to buy cooking vessels to be property of the self-help group and used to rent out for family and community events. The villagers were contemplating where they would keep them. Some concerns were that if they are stored in someone's home, then that person may use them and they would then become spoiled. "With you coming we thought to build a community center to store the vessels and to have other self help meetings... So in terms of expectations, it was really great, and it was met, and it was much beyond that" (B.K. Guru, personal communication, March 2013).

Mr. Mallappa explained that although it was told that the contributions were to be 50/50, the village did not expect that the students would work so hard. They assumed, as foreigners, that we would not be hard working, "you know go play with the kids and contribute a little work and then go back. When we saw you working so hard, especially lifting the heavy bricks... we were really surprised... Now we know different" (personal communication, March 2013). Mr. Mallappa added that as young adults, Global Routes came and worked hard for the community and that the village youth should also want to contribute to their own community. This was a good lesson to teach their village children. Parents would tell their children, "Look, other people from across the world are coming here to help our community, you too should also want to help our village. You should feel happy to go into the fields and do work to contribute" (Mallappa, personal communication, March 2013).

B.K. Guru, also shared that the whole village was apprehensive about the students coming to stay with the families. He elaborated that usually the villagers know how to treat someone based upon the cultural norms of the Jati they come from. It was difficult to know how to treat the Global Routes' students without the cultural understanding. This was often in the back of the villager's minds. B.K. Guru explained,

As family we are a bit orthodox... We thought about which Jati you [student group] belong to... how you work in your homes, and in terms of your mindset — we didn't know which Jati you belong to, and this was our mindset. It was after you came here... and when Kai came here, we felt very comfortable that you [foreigners] didn't have anything of this. We thought, 'okay they [foreigners] are

not worried that they are drinking from the same jug⁴ (personal communication, March 2013).

It was quite an epiphany for the villagers to learn that Jati divisions are not global cultural norms. B.K. Guru also explained that our groups' attention to time was interesting for the villagers to observe. "When you say 1 o'clock, it is 1 o'clock for you. For us, if we say one o'clock it can be 1:30[pm]. The way you plan everything, you prepare the previous day... you work like that" (personal communication, March 2013). B.K. Guru said the whole village learned that they could be more productive if they minded time like that and it was something he wants to work toward.

There were plenty of social, cultural and philosophical topics that the subjects spoke about. One of the warmer responses was from my homestay father, B.S. Santhosh. He said that the most profound thing that he took away from the experience was that "if your heart is good, it doesn't matter which country you're from. You can get used to any place - it's no problem. When people say, 'hey, they [foreigners] are from a different place, they will not get used to it over here,' that is all false" (personal communication, February 2013). Adjusting to another culture and finding comfort in different ways of living is a benefit of cultural immersion.

Humanity has the same needs, it does not matter who you are; we all need to survive. Dividing responsibilities and contributing to a community eases the challenges of survival for each member. Becoming a part of a homestay family, by contributing to everyday chores: cooking, cleaning, washing, and enjoying free time as locals do, helps foster the ability to accept different approaches to achieve universal needs with an open and accepting lens. Cross-cultural and experiential education provides an opportunity to acquire a new perspective about the nature of humanity, for the host and guest alike.

⁴ In Southern India, drinking vessels are shared amongst others openly. In order to prevent illness, the mouth does not touch the rim of the cup or bottle when drinking, the liquid is poured into the mouth. Particular Jatis are also not allowed to share with Jatis of a different rank. It is also considered rude and taboo for one to put their mouth on the rim and share with others. In the United States, it is culturally acceptable for people to share drinking vessels provided that they are not ill.

Ownership

The collective responses from the questionnaires and interviews indicate that Belachalavadi takes ownership of the program service projects, “We all feel that it is ours” (Mallappa, personal communication, March 2013). B.K. Guru explained that they have worked hard on the entire program. If there was a small problem, they rectified it as a group, “if the whole thing was done by you, maybe we wouldn’t have that attitude” (personal communication, March 2013). Another homestay father, Mahadevoppa, confirmed, “We definitely feel very proud of it, with our village being chosen and all of this, yes we do take ownership of the work that was done” (personal communication, February 2013). B.S. Santhosh added, “The benefits happened only because you came. If you didn’t come, it would be pending. Just before you came the village was divided into two because of political reasons. Because you came the whole village came together and completed the projects.” Following this comment I asked B.S. Santhosh about the state of the Jati division in the village. He responded, “Everything has been resolved after you came, and it has been like that since then” (personal communication, February 2013).

Benefits and other learning points

There were many benefits that resulted from Global Routes Summer 2011 program. I believe that the most profound impact that our program influenced the bridge of the separate Jatis. Throughout the program, the safety of the Global Routes student group was of utmost concern to not just Jati A, but to the entire village. This concern struck the argument that is described in the previous chapter of this unit. The argument ignited the resurfacing of an eight-year feud, which was negotiated throughout the program.

Toward the end of the Global Routes program, the village had planned to host a religious festival for the surrounding villages of Gundalapet. This was unrelated to the Global Routes program, but it was also thought of an exciting event for the students to experience. Each year, a different village of Gundalapet in a rotating fashion had hosted the festival. In 2011 it was Belachalavadi’s turn to host it. This festival required a lot of planning, communication and compromise for it to occur. The villagers questioned if Belachalavadi was going to host it due to the divide between the Jatis. It was not until

two nights prior that it was confirmed that Belachalavadi was going to host the religious festival. This demonstrated that the divided Jatis were able to once again collaborate after an eight-year feud.

Bridging the separate Jatis was not anticipated, especially given that Global Routes was not aware of the division. B.K. Guru explained that,

Before you came, we were very worried because the village was split into two different groups, and so we were scared that there might be a problem from the other community. It was a blessing that your group came here and everybody got together and worked together. For your program in particular it appears that the entire village came together. It has given us the courage to do projects like this and we don't need to worry about political problems anymore (personal communication, March 2013).

Toward the end of the program, the service exchange was receiving a lot of attention from the media. A number of news reporters came to the village to interview our students, homestay families, and Kai Johnson and myself as coordinators. Photos were taken of the collaborative efforts and stories were published in newspapers about our efforts.

When our student group would go to the near by town of Gundalpet, people would recognize the student group on the streets. During the community center's inauguration, Mr. H.S. Mahadev Prasad, a member of the Legislative Assembly of Karnataka and a congress representative of Gundlupet Taluka (district), delivered a speech that commented not only on the physical accomplishments of the collaborative efforts, but explained that the entire program was a vehicle to mend the divide in Belachalavadi. Mr. Mallappa reported, "The last day when you had the inauguration for the community center and all the politicians came and spoke. With all the love and what you had at the



Figure 1: Mr. H.S. Mahadev Prasad, a member of the Legislative Assembly of Karnataka and representative of Gundlupet Taluk, delivering a speech at the inauguration of the community center at Belachalavadi. In front of him are donated toys from the remaining funds of the Global Routes, 2011 India Summer program.

end of the day with all the crying, that will be something we will never forget” (personal communication, March 2013).

There were many other highlights of the program in addition to the Belachalavadi bridging of the Jatis and the service projects. A significant portion of each of my interviews reminisced about the connections that were made among the students and the locals. B.K. Guru said,

After you have left, quite a lot of days, everybody was talking and thinking about your group, just sharing how nice it was to call everybody’s name. If Santhosh was working and he saw somebody else, a group member, he would scream across the road, wishing each other well, all of that was really fun (personal communication, March 2013).

Mahadevopa added, “Even our own relatives would not come with as much love as you did; it was very special. Maybe if you stayed longer you would not have left at all and then you would need a new passport...” (personal communication, March 2013).

M.K. Revena’s household in particular was thrilled about celebrating one of the student’s birthdays at their house, “Having Lizzy’s birthday, was the best part for all of us. We talk about it often and it was definitely the highlight... Whenever we celebrate anybody’s birthday, the topic comes up” (R.M.K. Revena, personal communication, February 2013). R.M.K. Revena also explained that the love felt between the family and the girls was unforgettable. During our interview, I was shown a photo album that their two girl students had sent in the mail a few months after the program concluded. The whole family was asking about the girls and wanted me to tell them both to “come back to India as soon as possible, and tell them that all the brothers ask about her the most” (R.M.K. Revena, personal communication, February 2013).

Negative impacts

There were no negative impacts upon the village that were shared with me. Mr. Mallappa recalled the scuffle that occurred in the streets regarding the students crossing over onto the Jati B’s side of the village, referring to the divide between the Jatis. He explained that this was purely a concern, and that no negative impacts came out of the exchange (personal communication, March 2013).

Suggestions

In each of my interviews, I requested suggestions about what Global Routes or IHDUA could have done differently to make the program better. Many of the responses relayed that everything was done perfectly, and there were many requests for the students to stay longer. Mr. Mallappa explained that,

With only two weeks, the [exchange] students are just getting used to the village. During the first week, the students to get to know the culture and language... If you can stay longer and teach English for the kids they can learn a lot. If you give more importance to the school and preschool, such as creating a library, it would be nice (personal communication, March 2013).

Some of the subjects commented on the faults of the secondary projects, “As there was no water available [from the drought], all of the saplings died. If there was drip irrigation, we would have had greenery in the school” (Panchachari, personal communication, February 2013). Mallappa added that if students could stay for a month, much more could have been accomplished. Perhaps the planning of secondary projects would have been more thoughtful and the execution, more careful (personal communication, March 2013). I will respond to these suggestions in the program’s evaluation in Chapter 8.

Mr. Mallappa, B.K. Guru, and Panchachari, a homestay host-father, also focused their responses about the materials that were used to build the community center. The villagers wanted the roof to be built with RCC, which is a flat cement roofing, which I was told lasts longer than the ceramic tiles and wood that was used. IHDUA insisted that it had to be tile roofing unless the village was to contribute more funds (personal communication, February and March 2013). Mallappa made it clear that if there were an opportunity to collect the funds to use stronger materials for the community center, it would have been preferred by the villagers. On the contrary, “a good aspect about the tiles construction is that if the quality of carpentry was poor, the materials used allow the roof to be reconstructed. If it were made of RCC, it couldn’t be redone, so we are content” (Mallappa, personal communication, March 2013).

B.K. Guru also mentioned that since a relatively few families in the village got the opportunity to host a student, including a cultural program such as a concert, dance, or a game night in front of the school, would have been nice. This would have provided the

other villagers to have the opportunity take pictures or do something for the student group (personal communication, March 2013).

Each of my interview subjects claimed that there was no follow up after the program. B.K. Guru suggested that if IHDUA had done some kind of an evaluation it would have been helpful. “Maybe the homestays would have shared their personal problems. It could be about water or vegetables, or about anything... They could have shared it and definitely it would have been helpful because then it could be addressed” (personal communication, March 2013). B.K. Guru suggested that evaluations mid-way and afterward would be helpful in the same regard.

One aspect of the questionnaire that surprised me was that two out of the eight subjects marked that they were not informed of why a foreign exchange student was coming to Belachalavadi. Again, it can be assumed that the teacher was not informed because he is not a member of the village, yet I cannot say for certain. I was surprised to learn that twenty percent did not know why Global Routes had come to the village and what we were doing. I was especially surprised to read a comment written by my homestay host-father in the questionnaire that read, “The people in our village like the work you have done in our village very much, but it has taken us some time to understand why you were here and what you were doing” (B.S. Santhosh, personal communication, February 2013). Considering that the majority of my subjects were of the homestay families, I can assume that there were other members of the village who also did not understand the purpose of the exchange program. B.S. Santhosh suggested that all the villagers should know about the purpose.

Conclusion

Belachalavadi was clearly involved in the initial service identification process and the residents’ opinions and desires were considered as the program was executed. The village takes ownership of the program’s success and thinks of the cross-cultural experience as one of the more meaningful connections that they’ve experienced. I agree with B.K. Guru, that evaluating the residents’ opinions about the program mid-way and afterward would provide helpful insights to improve the service efforts. Also, it would

have been nice to offer a cultural program for others in the village to feel more included in the exchange.

There are a variety of layers that influence one in deciding to travel to India to live in a family home and do work on behalf of a community that they don't know. Each person's journey is different, and the epiphanies taken from an experience are personal. Considering that India's reputation in the United States reflects upon the ideas of finding meaning, enlightenment or acceptance, and that it is the birthplace of Buddhism and Yoga, there are various expectations that one may have, and different reasons influencing their desire to experience India. Explaining this to the receiving community of a cross-cultural service exchange program is integral for a reciprocal exchange because the entire experience itself is the hub for a pilgrimage. In turn, the receiving community also experiences an internal journey filled with epiphanies and learning. The exchange goes in two directions.

Photographs of the Global Routes, IHDUA & Belachalavadi Community Projects



Figure 2: The Belachalavadi Community Center during the inauguration, July 2011 (prior to painting).



Figure 3: Community Center, February 2013



Figure 4: Inside the Community Center, February 2013



Figure 5: Northwest view of the Community Center, 2013

Figure 2 was taken after the inauguration of the community center. Soon after, it was painted, as we can see in the latter figures. Figure 3 displays a plaque that reads, “Donated and Constructed by Global Routes Interns and IHDUA & Community, July 2011, Belachalvadi.” Figure 4 displays the cooking vessels that were being stored in February 2013, and are alluded to throughout this study.



Figure 6: Planting fruit and shade bearing trees in front of the Belachalavadi Elementary School during July 2011.



Figure 7: This photo depicts the state of the trees shown in the photo to the left, Figure 5, during February 2013. Since 2011, Mysore proper had been experiencing a drought that has made it difficult to support the life of the trees and plants.



Figure 8: Unfortunately there are no pictures of the completed vegetable garden behind the school from 2011. However, you can imagine where the plants were from what remains by looking at this photo taken in February 2013.



Figure 9: The state of one of the two compost pits and the shortcut through the fence to the school, taken in February 2013.



Figure 10: World Map Mural, July 2011, on the Belachalavadi Elementary School, February 2013.



Figure 11: The front of the Belachalavadi Elementary School, taken on February 2013. The left side is where the world map mural would have been seen had it not been painted over.



Figure 12: Painting the inside of the preschool, July 2011.



Figure 13: Inside of preschool, with donated toys, February 2013.

Chapter 7:

Core Component Data Analysis

IHDUA and Global Routes partnership

History

Each of Global Routes' regional partnerships has its own story. They have developed out of personal networking in a background of expertise and relationships, often from program leaders who have spent time in that relative region (Litwiller and Perera, personal communication, March 2013). Perera explained, "There was certainly a vetting in research when it looked like a program had possibility, and the rest was organic. Questions that were considered are, 'Is it potentially marketable, and is it in a destination where there is interest?' If the general scene is not a sellable destination, then we say, 'Lets forget about it'" (personal communication, March 2013).

The relationship between IHDUA and Global Routes was handed down from a longtime worker of Global Routes, Priya. In 2005 Priya put work into creating a gap year internship⁵ program with her relatives in Southern India that was aimed to run in 2006. All internship programs are entirely run through IHDUA. The 2006 internship program did not run, "maybe from lack of interest, or it was just not in a place that was ready to go," Initially, Global Routes worked with a NGO, GUARD and its founder, Dr. Usha Rao for the high school summer program in 2005. Dr. Usha Rao became too busy to work with Global Routes and then connected Global Routes with IHDUA for the 2006 HS Program. Global Routes did not establish an intern program of their own, but rather "Global Routes was to pick up the thread [after Priya's involvement] and so the summer of 2006 was the first program collaboration with IHDUA" (Perera, personal communication, March 2013). The summer of 2008 was the second cross-cultural exchange, and then in 2011 was the third (Perera, personal communication, March 2013). Perera had the desire to do her own pilgrimage in India, and the owner of Global Routes was interested in resurrecting the gap year program that Priya had outlined in 2005.

⁵ Throughout this paper, Mr. Nanjappa uses the term, 'intern' when he refers to internships that IHDUA hosts, and the 2011 Global Routes High School Summer Program students. Technically, the high school students from this case study were not interns.

Perera felt called to the opportunity and asked to do the legwork. Thus, the program partnership was not from scratch.

Minding policies of the overall Global Routes and IHDUA partnership

When Perera picked up the partnership thread, it was an odd situation because IHDUA had already been working with Global Routes for two years at this point. It was an expansion, and there were not any policies regarding the partnership establishment from what Perera recalls. Picking up the thread of the partnership was quite simple. Minding the country level policies, and other bureaucracies in other countries is a concern on Global Routes' end, especially for the gap year internship students who would be engaging in medical studies at IHDUA's allied cancer hospitals, Head CG. It would be particularly important to monitor that interns are not diving into the surgeries. "Looking into the guidelines in the States verses those that are in place with the partnering organization would certainly have come up to make sure that the practicum is appropriate if the [gap year] program were to run" (Perera, personal communication, March 2013). With the low student enrollment and these concerns, the internship program was pulled.

It would take a specific leader and students to run a program in India — older students who are ready to engage with uncertainties of a new program in development (In India), and maybe it is not appropriate for parents and students... Holding the thought in the back of our minds, that a negative international experience is so detrimental to an organization like Global Routes that in some ways it's enough not to make it worth while. It was a clash of- that's exactly how things work [in India], but it's not how it works with a parent or a student- this funny cultural clash (Perera, personal communication, March 2013).

The Program Director for all Global Routes programs, Laura Litwiller, carried on the thread that Perera picked up. She did not bump into any legal policies regarding the high school summer volunteer service. If there were any state policies, it was something that Mr. Nanjappa was managing on IHDUA's side (Litwiller, personal communication, March 2013). In maintaining the partnership, she sent Mr. Nanjappa guidelines for setting up a new program, and in particular for setting up host communities because Litwiller was not sure of what his prior expectations were. Litwiller explained that they had a lot of back and forth conversations where she would remind him about what Global Routes was looking for, and Mr. Nanjappa would provide ideas (personal communication, March

2013). Parts of these conversations explained that they would not be able to execute all of the projects that Mr. Nanjappa had suggested. IHDUA did not explicitly mention specific guidelines or partnering policies, however Litwiller was sure the adhering to the IHDUA protocols was something that Mr. Nanjappa had in his mind as they collaborated. During an interview in the winter of 2013, Mr. Nanjappa explained to me that,

Any partnership with IHDUA does not need to be an organization, but it is with people all the same... We are not in this for the money, but for the philosophy to help. All the programs IHDUA implements should have partnership with the community & nothing is given free. Given this, it is necessary that the costs are to be shared. We do not give charity, but rather we work with people together. They must uphold their investment and we uphold ours” (Nanjappa, personal communication, February 2013).

It does not appear that IHDUA enforces guidelines or policies, but rather a cultural philosophy is followed and guides their partnership building.

If there were any [cultural] points that were necessary for us to keep in mind, we ask for that. In turn, if there are cultural aspects to consider we ask that our partners respect that... This kind of respect for any project and any organization, we have to include (Nanjappa, personal communication, February 2013).

During the interview in 2013, Mr. Nanjappa retold a story that he shared with me number of times when I facilitated the Global Routes 2011 program. He brought up this story to allude to expectations that IHDUA has for their interns and partnering organizations in order to be culturally respectful of the villagers they live and work with. Mr. Nanjappa explained that the people in Belachalavadi must not shave their heads for fashionable reasons or to express one’s self. In Belachalavadi, when one shaves the head, it indicates that someone in their immediate family has passed away. Shaving the head is a symbol to show that person is currently experiencing mourning of a loss. In a previous cross-cultural exchange, a program leader had shaved her head; unknowingly she offended the village (personal communication, February 2013). Another example that I will never forget is that in rural South Indian culture it is common for the mother to bathe others in the house to display care and affection, including visitors. This was an unexpected cultural gesture that was offered. Some of the students felt awkward and uncomfortable declining the gesture, though the host mothers respected their wishes.

Both of these scenarios were not anticipated and each needed to be addressed to

regain a common place of understanding, respect and comfort. To prevent particular situations like these is unlikely because these cultural norms are easily overlooked. The strategic goals of policies in cross-cultural immersion can relate to cultural expectations. Communicating and implementing organizational policies in cross-cultural partnerships often takes an organic shape and they are negotiated as they arise. In this case, sharing guidelines and then discussing how they can be achieved while working amongst cultural differences took conscientious communication and collaboration. Soft skills such as patience, listening, and cultural competence are imperative in order to reach a common plane of understanding.

Purpose and motivation to partner

Leveraging a partnership with another organization can be extremely beneficial for particular goals, especially for those goals that are based upon international cross-cultural work. When implementing potentially sustainable cross-cultural voluntourism programs, it is critical to partner with an organization that is invested in the receiving community and already has a trusted relationship. Cross-cultural work is delicate. Like any other relationship, developing partnerships takes a lot of time, patience, and work to cultivate the necessary trust and open and honest communication to meet goals. Partnerships are not arbitrary. There must be a common goal among two organizations' missions, aims and visions to agree to work with and support one another. In order to identify a common goal among partnerships, individual organizational goals need to be acknowledged.

Global Routes' partnership goals

Litwiller believes that Global Routes' goal to partner with IHDUA was "to create cross cultural immersion, cultural awareness, personal growth and global awareness by engaging in a community" (2013). Creating an experience in which this can happen is the overall aim. "It is unique [in this field] that Global Routes thinks about the local community experience, many other organizations only focus on the student experience. Both are at the heart of Global Routes' programs" (Litwiller, personal communication, March 2013).

IHDUA's partnership goals

Representing IHDUA, Mr. Nanjappa's intentions were to carry out the IHDUA mission, helping villages and empowering them to take ownership for their engagements with the villages (Nanjappa and Litwiller, personal communication, February and March 2013). Initially, Mr. Nanjappa developed the gap year internship program with Priya to bring in money to fund some of their programs. Having a partnership where Global Routes would recruit the interns for IHDUA would relieve them of finding their own interns and would also provide a revenue stream for their programming (Perera, personal communication, March 2013). As mentioned above, the gap year internship program with Global Routes never came to fruition. Mr. Nanjappa's ultimate goal was to keep IHDUA rural programs independently funded, and to not rely on money from the Head CG cancer hospitals (Perera, personal communication, March 2013). The Global Routes high school program contributed to IHDUA's goal, supporting rural programs that are independent from the Head CG cancer hospitals.

Collaborative goals

After learning about a partner's objectives, it is important to identify overlapping goals that may be unspoken, or methods to work that will address each organizational goal simultaneously. In this summer program, Mr. Nanjappa explained that he felt that their collaborative goals were to provide a setting in which the students could learn about local culture and community, and engage in the living style. This in turn teaches the locals that their way of living is also desirable. The villagers of Gundalpet tend to admire ways of Western living and don't feel that the way they live is worthy. Thus the cross-cultural exchange is also meant to provide a sense of confidence about their personal cultural heritage in addition to all the other aspects of the service exchange (personal communication, February 2013).

How you *do* the service project, it comes hand in hand. You work with them, you don't come and look at the culture and all take photos and all of that... it's better to do a project with them. You mingle with the entire community, become

family... it's a lifetime connection. With the Global Routes interns⁶, when it comes to an end there is crying in the public, the emotional sensitivity comes out. This is not usual for our culture. This group had energy. For me it was even emotional on the last day, and so I mean, it was good (Nanjappa, personal communication, February 2013).

Laura Litwiller's reciprocity model

As one of Global Routes' program directors, working for reciprocity was always something that was in the back of Litwiller's mind. She brought reciprocity theories to staff meetings at the headquarters early on. "I was always thinking about how we can meet the expectations of the host community and of the students while also understanding the local context or organization. Everyone has such different motivations and so to understand them is important (Litwiller, personal communication, March 2013). Litwiller's reciprocity workshop and partnership guidebook were not intentionally applied while resurrecting the partnership with IHDUA. However, Litwiller's ideas about integrating reciprocity were slowly becoming more integrated into the overall Global Routes' program realm to evaluate the development efforts on the receiving community and to build upon existing partnerships (Perera, personal communication, March 2013). Litwiller's reciprocity research in actual previous host communities only took place in Ecuador and Kenya, and from several program leaders who stayed behind after the programs ended in Nepal, Costa Rica, and the Dominican Republic (Perera and Litwiller, personal communication, March 2013). The 2011 India program was not part of the focused evaluative reciprocity research.

Litwiller's reciprocity workshop was not part of the Global Routes 2011 trip leader training either. During an interview, Litwiller and Perera both explained that the 2010 trip leader training reciprocity workshop had received vast and mixed reviews from the leaders who participated in it (personal communication, March 2013). "Some enjoyed it, but others thought that it was irrelevant to their leadership" (Perera, personal communication, March 2013). Gathered from her observations and feedback during training, Litwiller explained that

⁶ Mr. Nanjappa uses the term intern here while referring to the Global Routes' high school summer program student participants. Technically, these students were not interns.

Leaders enjoyed thinking about the questions [in the workshop], but they didn't think it was necessary [to include it in training] because the structure was already there. You would think leaders would have all these things in common, and they do, but their motivations [for leading programs and engaging in host communities] are all really different as well. Overall I am glad I did it, and I hope they had these conversations with students as well (personal communication, March 2013).

Although Litwiller's reciprocity workshop was not a part of the summer 2011, her research outcomes are integrated into her work less formally. For example, "one of the questions I ask [Global Routes' partnering organizations,] in the program evaluations about the local villages is, 'how did the homestays go, how did they feel about the experience?' and so it's completely second hand" (Litwiller, personal communication, March 2013). Other than acquiring secondary sourced information about the receiving community desires, three Global Routes program leaders stayed abroad in 2011 after leading a program to visit previous host communities and learn more about their experience. Litwiller gave them some of the questions that she used in her research to provide for some continuity. Litwiller's reciprocity guidebook is not built into the Global Routes evaluation process, yet her research factors into the decisions she makes, setting up programs, projects and communities, and the relationships maintained with local contacts (Litwiller, personal communication, March 2013).

I participated in Litwiller's reciprocity workshop in 2010. Her activities and questions influenced the manner in which I conducted the program set-up - one week prior to our student group coming to India. Just as for Litwiller, reciprocity was always something that was in the back of my mind as I made decisions and collaborated with others. As the program ran, I also facilitated a spin off of Litwiller's workshop with our students to inspire contemplation about our service projects and to promote altruism. Our students were curious about the logistical details and were eager to learn about the different kinds of voluntourism programs and methods. Understanding more about our particular engagements and where the students' hard-fundraised money was being invested, the students felt proud about their contributions. From observing the students' level of engagement in the everyday service work with the villagers, their contributions increased after learning about our service approach. I have found her work to be relevant

and useful in fostering meaning in the cross-cultural service exchange program for all of the participants. The conversations about reciprocity amongst our student group added to the student and host-community experience alike, therefore I suggest including her workshop in strategic planning.

Evaluating common and individual goal outcomes

Considering that IHDUA's goals were to recruit gap year internship students and that there was a lack of interest in the Global Routes' South India gap year Internship program, the big picture goal was not achieved. The lack of interest in the South India gap year internship program is likely because Southern India is a tough sell compared to Northern India, which features the Himalayas, a main attraction for travelers. Thus Perera does not believe that the overall goals of both organizations have been met from their partnership. She concluded that,

I don't want to say that nothing will come of it (Global Route's gap year internship-India program), and I will be interested to see if [Global Routes] will continue with it, but there are other factors that make it a hard location for certain the type of program that we were aiming for and that IHDUA wants. So perhaps a different model is needed in terms of the medical internship (2013).

However, the high school Summer India program's goals were different from the gap year internship program partnering goals. Perera believes that the high school summer program did work towards their collaborative goals, empowering the communities and to take ownership for IHDUA's engagements with the communities, while meeting Global Routes' own (personal communication, March 2013). The high school Summer India program's goals were different from the internship gap year program partnering goals. Perera believes that the summer program did work towards their collaborative goals, empowering the communities and to take ownership for IHDUA's engagements with the communities, while meeting Global Routes' own (personal communication, March 2013). At the same time, there was a scuffle and miscommunication about the parameters in which the donations should be placed to cover appropriate administration fees. Litwiller learned of Mr. Nanjappa's expectations for funding of IHDUA administration fees after the program was over and through an evaluation that she had sent him. Mr. Nanjappa did not communicate about this until then

(Litwiller, personal communication, March 2013). Examining the 2011 summer program procedures, Global Routes wired \$1,500 directly to IHDUA and the program leaders (Johnson and I) held the remaining donations to allocate once they were on ground. This scenario will be briefly referred to in the succeeding chapter. Although the high school goals were different from the initial partnership goals, the summer high school program worked to achieve IHDUA's underlying aims.

Approach to implementing sustainable service and minding policies

In addition to the structure that Global Routes has created, “[Global Routes] depends on their partnering organizations and individuals to put programs in place so they are sustainable as possible” (Litwiller, personal communication, March 2013). Having someone on ground year round when programs only last 3-5 weeks once a year is not feasible, so there is a lot of trust between Global Routes and their partners. Global Routes selects their partners carefully, through trusted leaders, and other close connections only a couple of degrees apart. Partnering organizations and individuals are likely to be more familiar with what works in their geographic region and culture rather than taking a prescription from another continent. A guideline that does contribute to the potential for sustainability is that they try not to return to communities more than once so they are sustainable in our absence (Litwiller, personal communication, March 2013).

In addition to IHDUA being recommended to Global Routes through a network of a previous Global Routes employee, Priya, IHDUA is careful to engage in programs that have the potential to be sustainable. IHDUA employees are people who have strong networks and relationships with the villages they work with. Trust was a word that was used a lot throughout my conversations and interviews with Litwiller, Perera and Nanjappa. IHDUA works with people who they trust, who are mutually interested, and are a part of the villages they support. This way, people such as Mr. Mallappa, the MPW of Belachalawadi and social worker for IHDUA can carry the efforts forward.

Whatever good we have done, it must stay when we leave. We introduce people to proper health departments, and teach important people of the community to learn how to do things. We pay people, and recruit people who will manage funds of the village to sustain jobs. We train them to have the confidence to go to the bank. It all compiles, and sustaining is important for all of our programs, we

couldn't just go and withdraw from there (Nanjappa, personal communication, February 2013).

The employees of IHDUA have been working with Mr. Nanjappa for seven to ten years. "I trust them to do the work, and they get it done" (Nanjappa, personal communication, February 2013). Building the trust and maintaining relationships in development work is imperative. Formulas cannot be applied to the work that IHDUA does because each village and every scenario is different. Having the same employees on board is important because after each development program, lessons are learned, "...each lesson is passed on, and we learn from the next" (Nanjappa, personal communication, February 2013). If new employees were to be introduced to each new project, it would be difficult to communicate everything that was learned. For this same reason, it is important for development organizations to maintain sustainable partnerships. Nanjappa recommends, "You should not think that you are the boss in an organization. You should feel comfortable talking with people- give them respect and talk their language and the slang they use to connect. You are learning from them too" (personal communication, February 2013). This reciprocal mindset is what sustains IHDUA's alliances and efforts.

IHDUA and Belachalavadi alliance

In order to understand IHDUA's and Belachalavadi's alliance, it is important to understand the history in which their partnership emerged. "Ajai Kumar is the founder of IHDUA, who selected Gundalapet as it was considered backward area. Begur was the near by town and all of the villages were selected" (Mr. Mallappa, personal communication, March 2013). Mr. Mallappa's profession is primarily in social work in Belachalavadi and surrounding villages and he is also the MPW of Belachalavadi. Mr. Mallappa's profession allows for him to build strong networks and be tuned into current events. He was aware of IHDUA because their employees communicate with the sanga (village elders' groups) and the chairmen to assess villages and areas of need (Nanjappa, personal communication, February 2013). Belachalavadi was selected to work with IHDUA around 2001, before the Global Routes came into the picture (Mallappa, personal communication, February 2013).

Social and economic divisions within Belachalavadi stem from the Jati structure, a historically deep yet dynamic culturally defined set of relationships between and within groups. When IHDUA initially began working with Belachalavadi and other villages in Gundalpet and Begur districts in 2001, IHDUA selected villages and families to assist based upon income and need for healthcare support (Nanjappa, personal communication, February 2013). Culturally, this approach highlighted the separation of the two Jatis in Belachalavadi. Jati B became upset that Jati A was receiving more assistance. These tensions unbeknownst to us were present during our 2011 program.

When I arrived to the village to organize the 2011 program set-up, I had learned that IHDUA had been working to uplift Belachalavadi by implementing self-help groups. The self-help groups taught women how to save money, open bank accounts, take out loans and repay them. In turn, this provided families with funds to afford the implementation of toilets and chimneys for their kitchen stoves. Apart from this, the self-help group members also used the funds for economic development such as agriculture, dairying, small business, etc (Nanjappa, personal communication, February 2013). Additionally, IHDUA had run a number of health clinics, provided various types of health care and treatments, and had trained a few women in tailoring to evolve into employment. A few ladies were employed tailors during both of my visits. Each of these programmatic aspects represents IHDUA's holistic approach to uplift rural communities.

Participant selection: village

Provided that IHDUA had worked so closely with Belachalavadi, and that they are nearing a place where IHDUA will soon wean away their assistance, Mr. Nanjappa and other staff felt that Belachalavadi, among a handful of other villages, was a safe and appropriate for students based upon Global Routes requirements (Nanjappa, personal communication, February 2013). Global Routes' selected villages are required to provide enough homes in an organized community that does not have a lot of divisions. The village must be excited for the experience and have proper intentions. Overall, they consider the big picture of health and safety (Litwiller and Nanjappa, personal communication, March 2013).

During the spring of 2011, Perera visited a number of villages that were suggested by IHDUA and narrowed down what would be a good fit based on the size of the community and the lay out. “There was one, that was a strip along a street verses one with a focal point, which was easier to move around — really superficial reasons, but good to mind the safety and dynamic of the student group” (Perera, personal communication, March 2013). IHDUA held a number of meetings about the prospective villages and Belachalavadi was finally selected. Mr. Mallappa knew more people in Belachalavadi, thus he was more comfortable working there. “I trusted that the village would monitor the students’ safety and provide a memorable experience” (Mallappa, personal communication, March 2013). In turn, IHDUA gives a lot of support to Belachalavadi, which indicates that they also have a lot of faith in IHDUA.

Reflecting back on the program experience, I inquired with Mr. Nanjappa about the friction between the two Jatis. He explained he did not foresee that the Jati system in Belachalavadi would be an issue. “During the second batch of Global Routes students there were multiple Jatis in the village and there was no problem- so why not do it again?” With the Jati divide in mind, it made sense to arrange the program to take place in Jati A. This Jati was identified as having a greater need, and Mr. Mallappa felt that the students would be well looked after in those particular families (Nanjappa, personal communication, February 2013).

After identifying the top choice village for the program, Mr. Nanjappa and Mr. Mallappa met with the Belachalavadi sanga to explain that they could have an opportunity to host a group of foreign exchange students to stay with the village and work on a community project with them if they were interested. During this conversation, Global Routes and IHDUA’s organization goals, and the collaborative goals were shared with the villagers. Then the villagers were told that Belachalavadi’s participation was contingent upon following IHDUA’s policy that the village was to match the Global Routes student financial and labor contributions for a chosen service project.

Additionally, the villagers were required to work alongside the students and cooperate with Global Routes’ homestay hosting policies. Mr. Nanjappa shared, “I simply talked with them: ‘Do you want to have students come and stay with you? They will work with you and would like to learn from you. You should treat them like family-

look after them as your children” (personal communication, February 2013). Once the sanga agreed, Mr. Nanjappa asked informally, “We don’t promise anything. What are the priorities of the village needs? -If this is the thing, what is it that you will contribute” (personal communication, February 2013)? As the conversation carried on, guidelines and policies from both organizations were explained to the sanga. The Belachalavadi village felt proud to have the Global Routes opportunity offered to them. They agreed to host the program and comply with the programs’ guidelines and policies (Nanjappa, personal communication, February 2013).

Project identification

Previous to the village identification, Litwiller had sent Mr. Nanjappa a Global Routes’ community set-up document that detailed guidelines to cultivate a successful exchange (Nanjappa, personal communication, February 2013). The document communicated that the students were to work with the villagers hands-on, on the service project that is chosen (if possible) by the community, and that the local community is to be involved. The project must be completed as much as possible in two weeks and benefit the community in some way. Lastly, the set-up document explained that Global Routes could not commit more than \$3,000 to the service project (Litwiller, personal communication, March 2013). Global Routes strongly recommends that students raise \$400 each before the program begins. “We don’t use the word require, but we push fundraising because students are more invested in the projects this way, and we do not include it in the program costs” (Litwiller, personal communication, March 2013). The funds are donated to Global Routes’ non-profit arm and are used 100% on the service projects. “Often [we receive more donations] than the \$3,000, but we don’t want to over commit, and if there is extra funds, then we have leaders and local contacts try to figure out what to do with that money” (Litwiller, personal communication, March 2013).

These policies are in place because they create an agreement with a village that displays their investment in hosting the program and also aims to foster community ownership of the project. Setting a budgetary scope and time frame helps to ensure that locals can choose a project that will be completed.

If things are left undone, (things are not always finished), there is less motivation with out the students... timeframe is huge, and communicating that, and trusting that it happens is important. There is only so much that we can do from headquarters to encourage locals to approach things in a certain way (Litwiller, personal communication, March 2013).

Complementing the Global Routes' policy, that a chosen service project must be mostly completed before the student group leaves, IHDUA required that any project that the village wanted to do, the village would need to contribute half of the costs for labor and materials. This is not a Global Routes policy but "it seems like a great way for the village to be even more invested in the experience, on top of receiving the group" (Litwiller, personal communication, March 2013). Furthermore, this policy's intentions work to ensure that the village will care for the project after its completion. Some local contacts do not live on the project sites. In those cases therefore Global Routes' partners delegate roles to villagers upon their agreement to these policies. Identifying the cross-cultural service exchange project was mostly in the hands of IHDUA and managing the Belachalavadi service projects was Mr. Mallappa's role.

Prior to offering Belachalavadi the opportunity to host a service-exchange program, the village recognized the need for a community center (Mallappa, personal communication, March 2013). After learning about the opportunity to a host Global Routes program, the elders of the village held a meeting and talked about which project to do, and what needed to be done before the Global Routes group came. Considering the community center was something that was already desirable, at that it would be a permanent structure, the sanga thought it would be a nice way to remember the experience. In order to comply with the collective program policies, Mr. Nanjappa recommended to the Belachalavadi sanga that the land be donated and for the village to finish the foundation before the student group would arrive. He also stressed the importance of completing the construction of the community center during the students' stay. This way all the participants of the program would feel that the project was complete (Nanjappa, personal communication, February 2013). Additionally, if the project was not complete when the students depart, it is likely that the villager's motivation to complete the building's construction would dwindle without the students. This was an issue that Litwiller saw in Ecuador when a group left just a few final touches

of paint behind, and exterior doors were unfinished (personal communication, March 2013). Another benefit that I recognize with this suggestion is that the foundation takes skill to construct properly. High school students typically do not have the skill to build a foundation, yet they are capable of other labor required to build. Spending time, money and labor to train unskilled students to work is not an effective or sustainable use of local resources. Additionally, it is overall healthy for an organization to foster a sense of completion and reward at a program's closure.

Over the course of many meetings between the Belachalavadi's sanga it was decided upon that a family would donate a site for the community center to be built. After working long days, the villagers all came to the space in the evening and worked on the foundation to make sure it would be finished for the students' arrival. Nanjappa reported,

There was a hot debate about the budget, I said "if there is anything more, you have to take it from your pocket." At times, they wanted more. I set a limit for everything. This is the lesson. They want to have all the things— "I'll give you the bricks, the wood, part of the labor." Then they started asking me for the pay of the carpentry. They wanted costly wood, I said "no, this is what I'll give you if you want better, then you need to contribute... this is the certain amount of commitment and we have to follow that. Just because they are foreigners it doesn't mean that they have lots of money, they are also students and coming to learn." Sometimes you have to be the boss to crack them... It is better to lose a village than the philosophy of the organization if they are upset about our policies (Nanjappa, personal communication, February 2013).

We did not lose Belachalavadi. This was the learning process for everyone and the policies in many ways were the glue that brought everyone together and helped foster a successful and meaningful exchange. By adhering to the policies, the village needed to work together to create the funds that would match the student donations, make adjustments that would adhere to the homestay policies, and adjust to the general food and water concerns that travelers have upon visiting India, e.g. providing potable water that is boiled, or filtered to avoid illness. By taking on the challenge of meeting the collaborative and partnering policies, and provided that some of the Global Routes students 'crossed the line' of the Jati division, Belachalavadi was presented with an opportunity for the village to problem solve together and bridge into one village regardless of the Jati. In turn, because this unintended scenario was presented, it is recognized as a result of the Global Routes student exchange program, which made the

villagers even fonder of the program. As a result, the exchange between Belachalavadi and the Global Routes student group was warm and remarkable.

As the program progressed, we all learned that more money was donated as a result of the student fundraising projects. Another meeting among the village elders took place to discuss what would be a beneficial secondary project. The second meeting determined that it would be nice to have fruit and shade bearing trees in the schoolyard for the children. Mr. Nanjappa indicated that if they wanted to do that, a fence must be put in place to prevent the plants from being grazed by cows (Mallappa, personal communication, February 2013). This was a lesson that was learned from a previous Global Routes program (Nanjappa and Mallappa, personal communication, February 2013). Again, the community was also to contribute to this cause, and this time Nanjappa called for the gate of the fence to be provided. The Belachalavadi elementary school teachers took money from their fund and other community members said they'd raise funds to contribute to the gate fund (Mallappa, personal communication, February 2013).

I remember this scenario being quite stressful. Nobody anticipated that there would be more funds, and thus the community was not prepared to match for the donations on top of the community center. I recall that there was an issue with getting the gate and that Mr. Nanjappa was stressed. He held a firm ground that the fence would not be erected until the gate was provided, and also that the plants would not be put in place until there was a fence. Clear as day I remember Mr. Nanjappa shouting, "I don't care how it gets done, just get it done!" At the time I did not understand exactly what the issues were. I looked at the budget and saw that the numbers were there on our side, I did not recognize that the stress was about finding the funds in the village to match what Global Routes students were bringing in. Although, Mr. Nanjappa did explain to me that he wanted the village to provide the gate, and that was about all I understood. My lack of understanding regarding the situation was partially due to the language barrier. I also felt quite uncomfortable questioning the policy that Mr. Nanjappa was enforcing. Suggestions on how we may have dealt with this situation are found in the next chapter.

Participant selection: homestays

Living and working with locals in a homestay setting is a common approach to cultural immersion. In my interview with Laura Litwiller, she explained that,

The requirements [for homestays families] fall under an overarching aim, is that that we try to go to new communities every year, so dependence doesn't develop on Global Routes and the funds. Thinking about that and what are the best practices to establish a long-term relationship with an area and partner is always in question. Additionally, there are a lot of other more logistical requirements that we have for specific homestays (Litwiller, personal communication, March 2013).

Since partners, such as IHDUA in this case, can maintain a long-term relationship, I believe it is an effective policy not to run exchange programs in a village more than once. Underneath this policy, are other Global Routes' logistical guidelines that help identify homestay families and homes that are hygienic and safe for student participants. Along with the community set-up document, Global Routes sent the homestay guidelines to Mr. Nanjappa. In 2011, the homestays were initially selected by IHDUA based on those guidelines: having the capacity in the house to host 2-3 students in a separate room with a door, and containing a sanitary toilet and private bathing area (Nanjappa, personal communication, February 2013). I visited Belachalavadi one week before the program was to begin. At that time I got to know the village, met the families who were interested in hosting a student, and I looked at the preselected homes that met the guidelines. I then narrowed down the selection by choosing families that had gender appropriate peers for our students to have a connection with. The goal here was to contribute to a healthy and engaging homestay dynamic. The Belachalavadi village also requested that we did not arrange co-ed student pairs, which was also a policy of Global Routes. However, this also meant that my co-leader, Johnson, and I needed to have separate homestays as well. Hence, I selected two families who were neighbors to make it easier for Johnson and I to collaborate. Our homes were also centrally located in relation to the student homestays to make Johnson and I easily accessible for our students' needs.

Once the families were selected, IHDUA and Mr. Mallappa notified them and held a meeting to communicate the health and safety policies for the students. This detailed how to provide potable water and prepare meals that the student's systems could stomach, along with cultural differences- do's and don'ts, and anything else that they

could expect from hosting a student. Global Routes students also received this same briefing during an in-country orientation early in the program. The homestay hosts were told that they would be provided with provisions for the students throughout the stay. “This was a sensitive thing,” commented Mr. Nanjappa, families would ask, “Why are you giving the provisions- why are you giving that? We don’t need it” (personal communication, February 2013). He further explained, that it is necessary to distribute even provisions because,

If I don’t give to you and I give to another family, they will feel offended and embarrassed because [they feel that they are poor]... We always provided all the host families provision regardless of their economic background. We should not embarrass other families. I explain this and then it is understood (Nanjappa, personal communication, February 2013).

Evenly distributing rations is important to consider in development work. In my experience, I have heard and experienced different opinions on the matter. In one homestay setting in Mysore, families were not offered provisions because it was feared that if the families knew that they would be provided with food, then perhaps their motive to host would be skewed, and for the food instead of for the experience of the exchange itself. In this case as well, families were better off than the average villager. Providing provisions is important to consider for each homestay scenario, as each will differ.

Implementing homestay policies in general prepares the homestay host families for the cultural differences that are expected. With out the knowing basic cultural differences and having a basis of cultural understanding or competence would be a recipe for unintentionally disrespecting someone of a different culture. It is equally important to provide exchange students with cultural do’s and don’ts when participating in a homestay for the same reasons.

Participant selection: students and leaders

Facilitating cross-cultural service programs is a form of social work. When directing a cross-cultural service exchange program, it is important to consider the biographies and intentions of the people who are interested in being involved. Personnel in relative fields should be open to cultural differences, aspire to be culturally competent,

and willing to learn from others and by pushing their comfort zones. This section examines Global Routes' participant selection processes for the 2011 High School India Summer Program.

Student selection

Ultimately, Global Routes' programs are self-selecting, "if you read the website in depth, they self-select in or out easily. [The] program structure works well" (Litwiller, personal communication, March 2013). There is an application process for both the participants and leaders that ask for essay responses about the self and personal interest service learning in a particular regional-program. The student applicants tend to write brief answers to essay questions, and for the most part this is what the high school student selection is based on (Litwiller and Perera, personal communication, March 2013). Perera explained that, Global Routes prefers not to turn down student applicants. Instead if a student were not excited about doing service work, she would steer them into a shorter program for financial and intentional reasons. "Overall the long programs are more adventurous and most self selecting, and students were more like 'Yeah five weeks is awesome and this is for me'" (Perera, personal communication, March 2013).

As mentioned earlier, Global Routes strongly encourages each student to raise \$400 to donate to the service projects. Litwiller explains that this "not only benefits the community but also [the students]. It increases their investment and motivation" (Litwiller, personal communication, March 2013). This recommendation influences a 'self-selection' of students that have appropriate intentions for the programs. Students get creative with this process. Some have written articles about the program and sold pictures along with the articles to raise the funds. "It's kind of a world that the students are in, and participating in a programs' kick-start and grassroots projects is an excellent experience" (Perera, personal communication, March 2013). The fundraising is not connected with admission or participation in the program and never was. Many students have fundraised to pay for the program as well, and a number of students had not fundraised at all. "It was a touchy issue that came up among students on program... this was a challenge" (Perera, personal communication, March 2013). Perera explains that,

Fundraising was not a requirement and part of this is that there is a resistance on the part of families. They pay for a program and don't want to be required to pay \$400 more, and so it was strongly encouraged. We really relied on that money to fund the projects (personal communication, March 2013).

Sometimes students are really successful with it and their donors contribute generously. Some programs are not as successful which can be really stressful if the funds are not coming in (Litwiller and Perera, personal communication, March 2013).

Sometimes money comes in after the program has begun, which is funneled into the project. When this happens, we check in with the leaders to see where it could be spent. The leader and student groups then decide what should be done with it (Perera and Litwiller, personal communication, March 2013).

Leader selection

The Global Routes leader applicants generally have intentions that resonate with Global Routes' mission. The application process is more in-depth than the student application. Applicants are required to be a minimum age of twenty-four to lead high school programs and twenty-six to lead college programs (Global Routes, 2013). Leaders are required to have had extensive experience working with North American young adults, travel experience and language proficiency (if specifically required) in the region that one is applying for. Finally, certification in First Aid and CPR are minimum requirements (Global Routes, 2013).

The leader application inquires about the current work or academic pursuits and relevant experiences working with youth. Applicants are prompted to explain their travel experience in specific regions and level of relevant language proficiency. Finally a personal statement is to be submitted that details:

- A. Exposure to the field of experiential education and an explanation of personal beliefs about its value for North American youth.
- B. Why the applicant is drawn to this type of work and how a leadership position will contribute to their own personal growth.
- C. Personal qualities and insights that will contribute to the growth of the participants and group dynamic as a whole.
- D. Specific skills, training and experience from prior professional experience.
- E. Any other areas that should be taken into consideration for employment (Global Routes, 2013).

When I was hired in 2010, I remember that the hiring process was rigorous. There were two phone interview phases. The first was just under one hour and asked me to describe my relevant previous experience, describe my leadership philosophy and style, and to respond to a couple of posed scenarios regarding group dynamics and risk management. My second interview was over an hour and was similar, yet more thorough. More scenarios were presented that dealt with topics of behavior, student empathy and growth, co-leadership and language proficiency and cultural competence.

Conclusion

Global Routes' programs are designed in a way that self-selects student participants, and sorts out qualified facilitation staff. From my professional experience working in the gap year, experiential and service learning fields, I observed that Global Routes students were of a uniquely altruistic breed. From the get go, being interested in immersing the self in a country that is very different from North America, living in a homestay and having the desire to engage in service work at the age of fifteen-seventeen is admirable. Although it is not required, to fundraise \$400 for the service projects (students often raised much more) displays a lot of motivation for the program. While facilitating two Global Routes summer programs, I observed strong and dedicated work ethics and warm interactions with locals that greatly exceeded my expectations. It is unlikely that an enrolled student in Global Routes is signed up for a 'party-vacation'. Global Routes designs and communicates program structures that weed out students who don't match the ideal participant biography.

Global Routes also selects its leaders with utmost care. The leaders hold the group dynamic container, provide a safe, fun and educational experience for their students, and collaborate well with local contacts. These opinions have been derived from my observations and interactions with other leaders during training, and maintaining contact after program. They are also based off of my experiences co-leading with a different leader for each of the programs I lead. During both of my training sessions it was exhilarating to be among folks who have had such culturally rich international and educational backgrounds.

Coupling leaders with students who have appropriate intentions for cross-cultural service exchange programs creates a strong force to carry out a sustainable service effort. Selecting people with strong intentions is not only likely to maximize the benefit of the project for the receiving community, but it also fosters a healthy group dynamic. When the intentions, investment and motivation are present, it is likely that those folks will interact well with locals and drive the projects collaboratively. Greater intentions and care equals better and reciprocated results for everyone overall.

The villages and program partners play a huge role in feeding the energetic vibe of the experience. If there is a lack of care or investment on their part, it is projected, received, and bound to have negative impacts. All corners of the foundation need to be solid to build a successful service exchange program (in this case study, to build a community center). The people of each party are the anchors.

Chapter 8:

Implemented Models and Guidelines, and Belachalavadi Outcomes

Introduction

This chapter briefly examines the evaluation methods that Global Routes and IHDDUA implemented to learn what went well and what could have been done better in the 2011 Belachalavadi service program. It is based on data that was collected from interviews, questionnaires and my personal-participant observations. It does not examine the actual evaluation documents that are used in this case study. The collected data for this case study gave many insights about implementing sustainable cross-cultural service efforts in a similar way that an evaluation would and this chapter includes these insights. This analysis informs and advises cross-cultural experiential education and service learning programs about effective core component-policies and best practices using the Belachalavadi case study as an example.

Provided that this study focuses on the core components of implementing a strategic plan for potentially sustainable international arts-development program, I delimited my research by not including evaluation as one of the three core components. However, including evaluation in an overall organizational strategic plan is a critical tool that examines programmatic and strategic plan success. Evaluation prompts and guides organizations to adapt and improve their approaches in upholding their organizational aims and mission. Therefore I have included the evaluation tools in the appended strategic plan that I used in the Belachalavadi Case study to gather the resident opinions and desires regarding the Global Routes 2011 program.

Global Routes' evaluation approach analysis

In this Belachalavadi case study, after the summer program Global Routes distributed evaluation tools to their students, leaders and partnering NGO (IHDDUA) to gather opinions about the overall experience. Global Routes did not include an evaluation process specifically for the receiving community, Belachalavadi.

Litwiller explained that Global Routes leaves this kind of process up to their partners because they are directly involved and connected with them. "We don't ask them

to touch base with the community, [our evaluation] just asks how was the experience for the host community. This is up to the organization to do this if they want” (Litwiller, personal communication, March 2013). The level of evaluation and participation in which local contacts follow up on projects varies, and is based upon individual passion for the work everyone is doing. “Generally, local contacts follow up on our projects, so if a homestay family writes a letter to students saying the center wasn’t finished, a local contact can come back to visit and see what happened” (Litwiller, personal communication, March 2013).

The student evaluations generally focused on individual experiences and cued the participants to reflect upon their personal growth during the program. Furthermore, the evaluations also inquired about student perspectives regarding the service projects, leaders and program itinerary overall.

The leader evaluations were similar, yet included additional and detailed components. In addition to explaining the overall experience, based on planning and execution, Global Routes required that the leaders co-complete a report for each student. The reports delivered leaders’ observations about the student’s engagement in the culture, community and service projects. These reports also detailed the student’s interest and ability to safely push their comfort zones, take on leadership roles, and participate in the peer group overall. Measuring student growth and communicating the areas of growth to the participant and parents was the goal. Another component of the Global Routes’ program evaluation addressed their leader’s opinions about the partnership with the collaborating NGO. This evaluation tool requested information about communication, effectiveness, and any relevant issues. Lastly, Global Routes provided the program leaders with a professional development and intention worksheet that was completed during trip leader training. Upon completion of the program the leaders revisited this worksheet and were provided with another worksheet to identify areas of growth by reflecting upon their previous personal and professional goals for the program.

Overall, the evaluations for this Global Routes program came out positive. Litwiller reports that the goals of both of the organizations were met, and that there were some challenges. The student evaluations detailed that they learned a great deal, and the leaders’ evaluations also demonstrated student growth.

In this case study, Global Routes' evaluations focused on understanding and evaluating the students experience and perspective. They left the evaluation of the receiving communities and individual locals' experiences to their partnering organization, IHDUA.

Global Routes' service project and receiving village evaluation analysis

Litwiller explained that it is not feasible for Global Routes to have an additional person on the ground year-round to carry out resident evaluations when programs only last 3-5 weeks, once per year (personal communication, March 2013). In the Belachalavadi case, Mr. Nanjappa was interested in evaluating the village projects because Global Routes personnel are not on ground and involved to the degree that IHDUA is. It is hard to know how honest partners are in their evaluations, provided that constructive feedback could damage the sustainability of their partnership (Litwiller, personal communication, March 2013).

In 2011, the Global Routes' approach to evaluating the receiving community was completely second-hand. One question that Litwiller asked IHDUA in the evaluations about the local villages was, "How did the homestays go, how did they feel about the experience?" (personal communication, March 2013). Mr. Nanjappa's response was that the "homestay as usual was good, . . . the biggest challenge was the communication between the community and leaders and staff. After we took a translator, there were no problems" (Litwiller, personal communication, March 2013). Following this, the evaluations inquire about the project success and if it was not successful, what are some suggestions. Litwiller explained that in the evaluation,

It was not clear how much Mr. Nanjappa talked to the village and then came to talk with Global Routes, and how much IHDUA's goals filtered down, if it was their voices, or if it was IHDUA or Mr. Nanjappa's goals being carried out in the community. You really rely a lot on local contacts because we don't have anyone on the ground year round (Litwiller, personal communication, March 2013).

As I conducted my interviews in Belachalavadi, I was surprised to hear from the homestay families that IHDUA did not follow up with them. However, when I interviewed Mr. Nanjappa, he explained that he did visit the community one week after the program to gather information. This was the only time he conducted a follow-up on

that project. When I interviewed Mr. Mallappa, he explained that Mr. Nanjappa did visit each of the families one week after the program to gather their opinions about the entire program (Mallappa, personal communication, February 2013). It is plausible that he visited Mr. Mallappa and only a few elders afterward while the homestay members were working. From my detailed conversations and interviews with Mr. Nanjappa, he was clearly knowledgeable about the program outcomes and the state in which the service efforts had been sustained.

IHDUA's approach to evaluation

IHDUA does not use a rigid model or guide to evaluate their rural programs. Rather their process is quite organic. Mr. Nanjappa explained that in particular, “after the Global Routes program, participants and leaders come and go. We should go to the community and have a conversation to see what mistakes were made. We do this kind of evaluation with every program.” Speaking with the head of the village has helped IHDUA learn what mistakes were made so they are not repeated in future intern programs (2013). Mr. Nanjappa identified three mistakes that were made in the 2011 summer program; he referred to them as “ills.” These ills are explained in the below section, and include my personal observations regarding each scenario. Following, I respond to the three ills with suggestions to improve the partnership and service project efforts for even more effective outcomes for the receiving village.

IHDUA program evaluation analysis: the three ills

The first ill that Mr. Nanjappa identified in our interview regarded the social work of the exchange. “I was not fully aware of how critical it would be to have someone who could speak the English language to help run this program, it was a flaw, and so later on we got Santhosh (the translator).” Having interns who don't speak the local language, in this case a village dialect of Kannada, without a sufficient translator brought up cultural and logistical miscommunications.

Initially IHDUA selected one of their employees identified as an English speaker to be a liaison between Belachalavadi, Global Routes and IHDUA. As I was arranging the program set up one week before the students came, it became clear to me that this

person was neither fluent nor qualified to meet the needs of this role. A few days into the program it became clear that a trained translator needed to be introduced to the exchange. Through Kai Johnson's network, we were able to identify Santhosh M.V., who had previous experience facilitating with cross-cultural exchange and service-learning programs and was also fluent in English and Kannada. Santosh M.V. became the needed liaison between all of our parties.

Santhosh M.V. indicated that because he was hired quickly, it was difficult for him to find his place and understand his role in the program. Although he was briefed about the overall program, thoroughly preparing him with training about our expectations for his role with relevant information would have made him feel more comfortable and be more effective.

The second "ill" that Mr. Nanjappa spoke of regarded the planning of the secondary service projects, such as painting the mural of the global map. He felt that the initial service project, building the community center, went well overall because time was taken to discuss what Belachalavadi wanted — how they would match the funds, and who would play what role. The secondary projects did not all last. "We could have done that a little better, if we had planned out a theme, or asked them what they wanted. We could have sat down with the community to figure out what they wanted for the mural, but instead we did what we thought would be good and we wanted to do" (Nanjappa, personal communication, February 2013). This led into the third ill.

The third ill that occurred was not taking sufficient time to plan out what exactly to do with additional donated funds that Global Routes students raised. During our interview, Mr. Nanjappa explained to me that because IHDUA/Global Routes were receiving mid-program donations, which were deposited directly to Johnson and myself to spend, IHDUA was scrambling to appropriately allocate the money. As a result, donations were distributed unevenly. Mr. Nanjappa explained,

We didn't know the budget completely until 4-5 days before the program was done. The last four days I had to buy those toys, we were deciding, should we buy water bottles, what should we bring to the school, can we buy toys for the kids. We thought this is the money, what do we do? If we knew before hand, it

becomes very easy to plan out (Nanjappa, personal communication, February 2013).

In the early stages of planning, Global Routes determined that they could commit \$3,000 to a project, though potentially more. The estimate was on the conservative side because Global Routes is careful not to over promise and under deliver (Litwiller, personal communication, March 2013). Global Routes strongly recommend that each student raise \$400 prior to the program's starting date. Once the program begins, donors are still able to contribute to the program's cause and funds are typically donated throughout the program. Generally this is a wonderful attribute about Global Routes that works to assist receiving communities. However, this also brings an added challenge of placing funds towards something beneficial in a short amount of time because when donations are made to a non-profit organization, they must be used for what they are intended for. Effectively allocating the funds to a program's cause in a short amount of time is a challenge.

At this time, Mr. Nanjappa, Johnson and I discussed what we could do with the funds. We inquired with Mr. Nanjappa about what he thought would be beneficial for the community. He first suggested that we could donate the money directly to IHDUA. He also suggested that we could put it toward health clinics and check ups, tailor training for women, purchase water filters for the schools, and toys for the preschoolers who lacked the enjoyment and motivation of going to school because there was nothing to play with.

Because students had fundraised the donations, Johnson and I included them in deciding where to put the funds. The students were not attracted to donating the money to IHDUA's general fund. As a result of the connections they had made among the village, the students were interested in putting the money toward something that they felt connected to — the families they lived and developed relationships with, and the children they taught and played with throughout the two weeks. The donations were divided into many of the suggestions that were made by Mr. Nanjappa.

“At the time, we did not realize that one school had more children than the other. We ended up dividing the toys and water filters evenly among the preschools [one in each Jati], giving more to the school with less children . . . and I was a part of that mistake” (Nanjappa, personal communication, February 2013). Collectively we did not

think of looking into those details. We wanted to do what was fair, and with only four days to do this, this was a lot of responsibility.

Suggestions for IHDUA and Global Routes regarding the three ills

Regarding the first identified ill, it would be helpful to require a translator when language barriers are present. The translator needs to be fluent in the languages that are communicated in and should have had relevant experience and training in cross-cultural and service learning youth programs. Once hiring this person, it is critical to train them appropriately. This should include a thorough explanation about the program's aims and goals, detailing each organization's mission and aims as well and the grounding agreements in which the partnership had been formed. Providing background about the participants involved will also be necessary. Roles and expectations can easily become mottled in this position because the translator naturally takes shape as a liaison between the two organizations and receiving community. Thus, the translator should be informed about their role and their expectations in which it is to be performed.

All of this being said, potential issues may arise depending upon which party provides the translator. The translator may favor one party if one party covers their training and compensation. I cannot say which party should do this because biases cannot be controlled in this situation. Luckily in the Belachalavadi case, I did not experience any favoritism from Santhosh M.V. given that Global Routes provided for his contributions. Considering that all parties had similar goals and that there were no serious tensions among us, and he was experienced in this field of work, there were no large issues. This could also be a biased observation on my part considering that Johnson and I trained him as the program carried on.

For future programs, I would like to suggest that each party involved split the cost of a translator: the partnering organizations and the receiving village alike. Since the translator naturally plays as a liaison, this type of contribution benefits everyone, as the hired individual will represent everyone's voice. Additionally, it would be equally important for the translator to be trained together by all three parties. The purpose of this is to eliminate any biases or favoritism that may come from unbalanced investment in the position, and that any pertinent information is not left out.

Looking back upon the second ill, I believe that Mr. Nanjappa is correct: planning needs to include the locals in an organized manner to gather a real understanding of what they would like. After our student group decided that they were interested in painting a mural, I recall personally asking the teachers of the school if they would be interested in having us paint a global map mural on the building along with a couple of locals. Asking random people what they wanted was not the proper way to go about this. Proper amount of time needs to be designated to assessing community needs and desires in order to give something that will truly benefit a community. Four days in this village setting was not enough to coordinate the kind of sanga meetings that took place well before the program started, which resulted in the decision to build the community center.

Only a few of the village children participated in painting the mural because there was not enough time or resources to manage and teach them how to do it. The mural was the Global Routes' team idea and it was painted for Belachalavadi's elementary school using the students' fundraised money. Belachalavadi was not invested in the mural. Collaborative discussions about its theme or message were not organized, and furthermore the funds and labor were not matched. The mural was merely a gesture. For all of these reasons, and perhaps others, the mural was painted over when I revisited Belachalavadi in 2013.

An added challenge that was presented with identifying secondary projects donations was that it was important to make sure that there was enough work for the student group and that the students were interested and engaged in the work they were doing. Even though the community may not have chosen the mural, the students were excited and happy about it. Meeting everyone's needs in a short amount of time is a tough balance to strike.

Responding to the third ill, after assessing the sustainability of each of the secondary projects, the funds may have been used more effectively if we slowed down. "When planning out activities, you need to know what the budget is. Then you can really plan out well" (Nanjappa, personal communication, February 2013). Collectively, all parties did not know how much money there was going to be. We all thought there was a

certain amount, and then there was more. With four days notice, there was not time or the ability to effectively plan what to do with the funds.

Reflecting back upon the interviews and questionnaires, I believe that the manner with which the secondary projects were chosen and carried out could have been done differently to leave a stronger benefit for Belachalavadi. IHDUA's policy of having the village match the contributions is powerful and effective. However, I believe that negotiating the contributed amounts based on specific cases is important to consider. It might be better to gauge this percentage based upon the financial and labor ability of the village. Considering a large amount of unexpected money came in at the end of the program, it was quite harsh to expect the receiving village to also contribute to that cost with monetary funds unexpectedly. This was not planned for, and it caught the village off-guard.

Perhaps the village sanga, Global Routes and IHDUA could have brainstormed another way for the villagers to contribute. Johnson and I were not included in the elders' meetings while we were there. Considering that we were the leaders of the providers of the donated funds (the students), it could have been beneficial for us to be included in the meeting. With the language barrier present, we did not know there was a meeting being held. We met with Mr. Nanjappa and Mr. Mallappa, and gathered their opinions, and then we continued to meet with the students. In a perfect world, all of the leaders of each party should have met together about where to put the funds, and what the contributions would look like.

Similar time and care should have been taken to utilize the donated funds that were applied to organize the construction of the community center. Examining the details about the donations probably won't apply directly to future scenarios. However the core of the matter was that when a large amount of unexpected money comes in, it is difficult to spend it appropriately in allocated areas within confined amount of time. This process cannot be rushed. Although I do not think it would be beneficial to establish a deadline in which people can donate funds for a program, it might be helpful to create an internal deadline that dictates when funds will roll over to another program. From what I remember during Global Routes' training, this is a policy that is in place, and so perhaps that deadline could be placed sooner to avoid inefficient use of funds.

Global Routes provides employees with a handbook about implementing secondary projects, which is where Johnson and I pulled the mural idea. Thus, I also take ownership for not placing the funds into an area that would be most beneficial. I remember a brief session during Global Routes' trip leader training that discussed how to implement secondary projects. Perhaps training was not enough to prepare us for our shortcomings. Since the trip leader training is limited and does not focus solely on implementing community service, a predetermined plan for funds that exceed the anticipated amount is prescribed, such as a holding tank.

In my experience I have recognized the importance of completing a budget that includes all expected costs including project labor, materials and administrative fees. Negotiating administrative costs among a partnership is especially critical. There are challenges that are presented in budget planning because unforeseen costs almost always unfold as the project is carried out. Inserting padding into the budget helps plan for the unplanned. This is a strategy that I recognized in both Global Routes and IHDUA. Allocating rolling donations is an extra challenge to manage. Completing a scope budget for possible secondary projects is another strategy to consider. Regardless of the strategies that an arts development organization utilizes, it is crucial to come to an agreement with all partners about where funds are to be placed to cover the cost of the entire program and development projects before the program begins.

It is important to teach student groups about the sustainable limits of donations and gifts. Everything is ephemeral. Toys last as long as they are played with- until they are broken or ignored. Money that is put toward tailor training potentially has more sustainability considering that the person may carry the skill on to professional employment. Teaching classes, such as tailoring, fall into the curricula component of an organization, which overlaps in many scenarios. Global Routes empowers leaders to take advantage of teaching opportunities that arise. I am a firm believer that flexible curriculum should be in place for all service-learning and cross-cultural education organizations.

Engaging in open and honest communication is especially important while negotiating the grounds of a partnership that is composed of parties from different cultural origins to avoid assumptions and unresolved issues. Before entering a discussion

about negotiations, the arts development organization needs to preface the conversation with an acknowledgment about cultural differences. Different mannerisms will be discovered among the partnership parties throughout the collaboration. Attempting to name cultural differences is important, and it is critical to create a space to name them as they arise. When differences are recognized in a cross-cultural setting, one should apply the platinum rule, slightly different than the golden rule. The golden rule is to *treat others how you would want to be treated*, where as the platinum rule⁷ places the self in the other party's shoes to imagine *how that party would want to be treated*. In a situation like the one mentioned, it is both parties responsibility to address the issue.

Suggested policies regarding the three ills

- Program leaders are to be trained in the best and basic practices of implementing development projects.
- Program leaders have experience in the relative cross disciplines to the arts development organization.
- A trained and qualified translator in cross-cultural service learning programs and relevant languages is provided that will act as a liaison between the receiving community and partnering organizations.
- The costs of a translator are split between the partnering parties.
- A deadline and procedure is implemented to manage rolling donations.
- Implement evaluation tools for students, leaders partners and the receiving community.
 - Delegate implementing evaluation tools to identified leaders relevant to the constituent group.
 - E.g. Partnering organizations or individuals are to distribute the evaluations to the receiving community

Some notable successes

Throughout my conversations with Mr. Nanjappa, he was focused on the ills of the program, perhaps because of a focus upon improving future performance. I couldn't help but wonder if this was also a cultural or a personal attribute. Deciphering between cultural norms and personal characteristics can be a challenge in cross-cultural work.

⁷ The platinum rule is a rather common idea that is applied in international experiential education fields. It is intended to help teach students cultural competence and facilitate application of cultural competence in everyday life, especially while traveling.

When evaluating in general, I have found that it is equally important to recognize what works so it is continued so that the wheel is not recreated.

I have chosen to examine Global Routes' and IHDUA's approaches to implementing potentially sustainable cross-cultural service learning programs because I have admired their efforts in achieving mutually beneficial programs for all the participants involved. From my interviews and conversations throughout this case study, Global Routes and IHDUA demonstrated that they value the sustainability of their partnership that contributes to their future efforts in executing future cross-cultural and service learning programs.

I have recognized that Global Routes and IHDUA both contribute soft-skills that are applied to maintaining partnering relationships and cultural work. These include applying patience and trust in one another's work, recognition of cultural differences and willingness to view situations with another's cultural or personal lens. Maintaining sustainable partnerships is critical in implementing potentially sustainable cross-cultural and service learning programs. Litwiller strived to achieve reciprocity while she directed Global Routes' programs, which was an important attribute that has maintained the partnership between Global Routes and IHDUA over the years, and worked to achieve mutual benefits for all participants.

Rather than reiterating the data that I have collected and analyzed in the previous chapters, I have composed a list of collective and effective policies that contributed to the success of the Global Routes 2011 India Summer Program that were discovered from this case study. These policies specifically regard this study's three core components: partnership, participants and project identification. There are other policies that help guide partnerships, participant selection and project identification to direct a program that is mutually beneficial for all participants that are not identified below. This is a result of the delimitations for this study.

Effective policies

As an observant participant of Global Routes, and from conducting this study, I have recognized that Global Routes plans well while being able to adapt to situations that arise as the program unfolds. An example of this was demonstrated when we quickly

hired a translator, an unforeseen expenditure, to ensure that the program would run smoothly. As Global Routes adjusts to presented issues or concerns, they uphold the integrity of their organizational mission and goals. The collaborative goals in this case study were to promote and foster cross-cultural experiences. Global Routes' implemented policies were designed and adhered to, which protected the integrity of the program's intentions and guided IHDUA, the Belachalavadi villagers, and program leaders in fostering a meaningful exchange that delivered a sense of ownership to its participants. Below are effective Global Routes policies that contribute toward the 2011 India Summer Program.

Global Routes:

- Selected their partners carefully, through trusted leaders, and other close connections only a couple of degrees of separation.
- Selected partnering organizations and individuals who are familiar with development projects that would work in their geographic region and culture.
- Strived to establish a long-term relationship with an area and partner.
- Aimed not to return to host communities more than once to avoid creating charitable dependence.
- Considered country-level policies and partner policies.
- Structured their high school programs in a way that self selects participants.
- Selected participants based upon an evaluation of their intentions for the program.
 - Student participant selection includes short essay responses that detail their reasons and intentions for doing a Global Routes program.
- Strongly recommended that students fundraise \$400 each for the community development project before the Global Routes program begins.
- Selected program leaders that have had exposure to the field of experiential education and have personal goals that relate to leadership to increase personal growth.
- Selected program leaders that have personal qualities and insights that will contribute to the growth of the participants and group dynamic as a whole.
- Selected program leaders that have relevant skills, training and experience from prior professional experience.
- Selected program leaders have experience in the relative region in which the program travels that they will facilitate.
- Required student participants to reflect upon their growth resulting from participation in the program and to complete an exit program evaluation that inquires about their perspective regarding the service projects, program leaders' performance and the program itinerary.
- Required partnering organizations and individuals to complete a program evaluation that inquires about their perspective regarding the service projects, receiving perspective about the service projects and the program at large.

- Required program leaders to complete program evaluations.
- Required that the program leaders co-complete a report for each student to document individual growth.
- Implemented specific policies to set up host communities. These guidelines included:
 - Homestay policies to protect the physical and emotional safety for student groups, such as health and cultural do's and don'ts.
 - The selected villages provide enough homes in an organized community that does not have a lot of divisions.
 - The selected villages are excited for the cross-cultural exchange experience and have proper intentions for the Global Routes' program.
 - The project identification policies preferred that a community choose a development project.
 - The students would work side-by-side the receiving community residents on the service project.
 - The local community was to be involved in the development project.
 - The service project must have been mostly completed in two weeks and benefit the community in some way.
 - Global Routes sent one program leader abroad prior to the start date of their high school programs to finalize and ensure that the program set up is complete, including the homestay selection, service project identification and material preparation.

Throughout this study, I have also recognized that IHDUA strives to implement sustainable efforts to the villages that they work with by teaching local villagers methods to improve their quality of living. Key attributes that assist IHDUA in their effectiveness include the amount of time and patience that they dedicate to their participating villages. As IHDUA works with cross-cultural organizations, such as Global Routes, IHDUA follows a cultural philosophy that builds cultural understanding among their constituents. Below are effective policies that were identified and worked to implement sustainable efforts for the Global Routes 2011 program in Belachalavadi.

IHDUA:

- Taught and empowered receiving village residents methods to improve their quality of living. This is recognized in IHDUA's self-help groups, health clinics, and tailor training. By empowering locals to apply development methods, IHDUA fosters as sense of ownership for the receiving communities.
- Inquired with villagers about their desires to improve the quality of their community living.
- Required that their receiving villages match the funds and labor that are donated to development projects to ensure local investment.

- Valued longevity of their employees to build upon lessons that are learned from previous development efforts to maximize each future effort.
- Selected IHDUA employees and village workers who are skilled in the specific relating needs of a development project.
- Provided health and cultural do's and don'ts for foreign exchange student groups along with a basic language guide.
- Provided provisions for all the host families for the duration of a cross-cultural exchange program regardless of their economic background.

General evaluation suggestions

Implementing a uniform evaluation that touches base with homestay host families would benefit IHDUA's ability to improve future development efforts. Providing a questionnaire or exit survey for the village chairman or multi-purpose worker to distribute would be effective because the responses are likely to be honest if the respondents have a trusting relationship with the person who delivers them. This would be an effective way to gather resident input and other unforeseen insights, which can be documented. Questionnaires allow for information to be streamlined, charted and synthesized, to assess the impact of a program on residents. This information is helpful to continually improve strategic plans for future programs.

The format of the questionnaire that I applied to this study's data collection was effective in evaluating resident opinions and desires regarding the Global Routes 2011 India Summer Program. I recommend that development organizations use this questionnaire (see appendix D) as a guide to frame an evaluation tool of that fits their organizational objectives. The questionnaire should be filled out individually, or to have families collaboratively fill them out so that other family opinions do not influence a family's original opinion in the collected responses. "Having someone on ground making their own connections and who is able to partner with the local contact or NGO to evaluate based on the homestay community, is the piece that is missing from Global Routes and these programs" (Litwiller, personal communication, March 2013).

Aside from her work with Global Routes, Litwiller continued her own reciprocity studies in 2011. Three program leaders of Global Routes stayed abroad in 2011 from other regional programs and the leaders used some of the questions from Litwiller's graduate thesis work, *Piecing Together the Reciprocity Puzzle: A Participatory Approach for Cross-Cultural Education Programs*, 2009. These questions are not built into the

evaluation of Global Routes, yet from her studies, she has had conversations with locals, programs leaders, and host parents from Global Routes' 2010-2011 programs. She reported that, "nobody is talking to the local communities, and it's really hard to know [how our projects have effected their community]. Global Routes is set up in a way that fosters successful programs and in my conversations with local host families in Ecuador and Kenya, I received very little negative feedback" (2013).

Since it was not feasible for Global Routes to hire someone that would stay on-ground year-round to conduct an evaluation, a stringent evaluation with IHDUA would have been helpful to gather resident opinions about the program and its sustainability. Another option to improve evaluative efforts is to require that the program set up leaders conduct evaluations with the previous community to learn and carry on the baton. Since this program leader will already be employed and part of their duties are to set-up the upcoming program, it would be worth spending a few more days to gather resident opinions and desires about the previous program, which would likely inform the partnership and upcoming program. The cost spent on adding a few more days to the program set-up leader's duties before the successive program were to run, could be worth the lessons learned. Delegating evaluation roles to the program set-up leader would provide further insight and understanding about the organizations partnership and indicate how to progress in a sustained partnership in a way that fosters learning for both leading parties.

In this case study, the sustainability of service efforts for the receiving community heavily depends on IHDUA. Global Routes generally depends on the partnering organization to have sustainable impacts, which is why selecting partners who are invested in communities is so important. Global Routes does as much as they can from their side "to set up and put things in place so they are as sustainable as possible" (Litwiller, personal communication, March 2003). Global Routes aims not to return to communities more than once so they are sustainable in their absence and will not depend on Global Routes' contributions. Global Routes continues to work with their trusted partnering organizations to build long-term relationships with their contacts and develop trust. In the interview with Litwiller, she shared that Global Routes' trusted partners,

are the rocks of the program on the ground which helps with sustainability and they help give [Global Routes] a sense of how things have gone in the past, and can help communicate future needs and expectations. The local contacts are also learning a lot with each year and can make suggestions to us for improvements in-country and on our end. There is a lot of communication between our local staff and us (Litwiller, personal communication, March 2013).

Sustaining partnerships creates the opportunity for Global Routes to build upon each experience and best assist receiving communities. The better the service efforts are executed, the better the students' experiences are. This is the karmic way of giving and reciprocity.

Bridging the divide

Overall, it is clear that the Belachalavadi village has received many benefits from the Global Routes 2011 Summer High School Program. Aside from the sustained service projects, such as the community center, the fence around the school, and the life-long memories of the connections that the villagers made with the high school students, an immense and unforeseen benefit resulted from the cross-cultural exchange. Hosting the 2011 Global Routes High School program created an opportunity for the feud among Belachalavadi's Jatis to be negotiated. Upon returning to Belachalavadi and speaking with the villagers I have learned that Belachalavadi remains united. There are no longer scuffles between the two Jatis. It is likely that unintended benefits such as the united Jatis in Belachalavadi in many cross-cultural exchanges. It is not until well after a program's conclusion that one can measure the complete and actual benefits using these evaluation methods.

Unit 3

Merging the fields of Community Based Arts and Experiential Cross-Cultural Service Learning

Introduction

Culture is richly represented through the arts, which make cross-cultural connections easily accessible through collaborative art making. The arts add to learning and the value of life, yet creative outlets for learning are disappearing from formal education across the United States “as a result of shifting priorities and budget cuts” (Ruppert, 2006). It is imperative that we provide something profound for creative learners. The role of the arts in community development is already widespread, yet the intentions of this study are to fill the gaps of the experiential education field by creating an arts-development gap year organization that merges community-based arts practices with international experiential education. This unit compares ArtCorps’ social arts action approach to implementing potentially sustainable arts development programs with the results of the Belachalavadi case study. It identifies implications for merging community-based arts with experiential education practices and concludes with a strategic plan to implement potentially sustainable cross-cultural and community-based arts voluntourism programs.

Chapter 9:

Comparing ArtCorps Approach and The Belachalavadi Case Study

By cross examining the ArtCorps’ and the Belachalavadi case studies, I have gathered that sustainable arts-development volunteer efforts are achievable when the arts development organization partners with an organization that is already invested in the community with which they intend to create a collaborative exchange. This is a key approach that ArtCorps implements as indicated in appendix C. Global Routes also leveraged a partnering approach with IHDUA in the High School India Summer 2011 program.

Partnering with an organization that has already been serving a community opens an opportunity for trust to be established. When a development organization suggests the opportunity to host a foreign exchange program the receiving community relies on that partnering organization's expertise for an exchange that will benefit their village. As the initial steps of the cross-cultural exchange are negotiated it is imperative to communicate the goals of each partnering organization that would be involved in the cross-cultural exchange. Once these goals are articulated, it becomes easier to develop a collaborative goal that addresses each party's desires and works to achieve reciprocity. Including the receiving community leaders in this conversation occurred in both of the studies.

One stark difference between the ArtCorps' case study and the Belachalavadi case study is that ArtCorps works with one trained volunteer artist who will stay in a community for two-three years. In experiential education programs such as Global Routes, the average service engagement lasts approximately two weeks with approximately eight to fifteen unskilled students. The amount of time that the volunteer organization can offer to serve needs to be considered when selecting development projects. Organizations manage the challenge of a limited time frame by implementing relevant policies, such as limiting the time commitment required for service projects. This policy helped Global Routes and IHDUA keep the scope of the development project realistic and within the parameters in which they were working.

Another difference is that ArtCorps requires artists to have been trained in social arts action and a concentrated medium. This is not a logical requirement for Global Routes participants because their organization works to provide cross-cultural experiences for young adults. Global Routes looks to their partners, such as IHDUA, to identify local skilled workers to lead a chosen project that the students can also contribute to physically. Thus other policies are applied to address the lack of professional skills Global Routes groups provide. Global Routes student requirements are designed to be self-selecting and policies are in place that screen applicants to ensure that the intentions of their participants are parallel to the Global Routes mission. These policies increase the potential that the student efforts will be useful to the receiving village.

Regarding both of these differences, collaborating with a partnering organization, and designing policies to achieve collaborative goals creates sustainable strategic

planning. In this case study, Global Routes relied on IHDUA to identify a village that was willing to host a program, and to identify a project that is feasible and within the collaborative ability of Global Routes students and the villagers to complete. After the cross-cultural exchange program ended, the responsibility was again left up to the partnering organization, IHDUA, which has an ongoing relationship with the receiving community, Belachalavadi, to carry on intervention to ensure that the efforts did not dissolve. Partnering with local and previously invested organizations or individuals is what makes sustainability possible.

To further maximize service efforts for the receiving communities, I advise that the arts development organization maintains relationships with their partnering NGO. This way program effort can be evaluated and the partners can learn how to improve their approaches by identifying areas that worked well, and other areas that were not as helpful as intended.

Chapter 10:

Understanding Cross-Cultural and Community-Based Arts

Voluntourism Programs

Through interpreting my research data, this study's outcomes merge the principles of community-based arts with experiential education practices to potentially sustainable development projects, into a coherent strategic plan guide titled, *Implementing Sustainable Cross-Cultural and Community-Based Arts Voluntourism Programs*. This plan intends to guide, maintain, and improve global volunteer tourism efforts in a way that actively includes residents in community-based arts-development projects that they are in favor of and that will deliver a sense of ownership. Within this guide I have included steps to guide arts development organizations in identifying policies to establish partnerships with NGOs, and select appropriate participants and arts-development projects to implement potentially sustainable cross-cultural and community-based arts voluntourism programs.

Minding the viewpoint of experiential education organizations, I believe that one of the best ways to foster a global community is to engage youth in experiences that influence personal insight and challenge them to become better emergent leaders and global citizens. Utilizing the approach of *Implementing Sustainable Cross-Cultural and Community-Based Arts Voluntourism Programs* provides organizations with a framework to facilitate programs that are integral to volunteering for the betterment of others, while upholding organizations' missions and collaborative goals. This strategic plan guide strives for achieving reciprocity for all the program's constituents by mutually focusing on the receiving community and the volunteer. This approach is meant to influence organizations to act as a greater role model. Arts administrators and educators in general must teach our youth to be emerging global leaders that provide for the succeeding generations, thus leading organizations must uphold this role.

Chapter 11:

A Strategic Plan Guide: Implementing Sustainable Cross-Cultural and Community-Based Arts Volontourism Programs

Introduction

International experiential education programs are increasing in popularity and are in growing demand in academia. They provide a rejuvenated motivation for learning, help students to become culturally competent and self-aware, and to identify career interests. Often, experiential education programs incorporate a volunteer service component. The impacts of volunteer-tourism programs on receiving communities are often negative because the focus of the serving organization is ironically on the volunteer motive. On the contrary, when service projects are focused on the receiving community, student motivation and engagement is increased and they receive greater insights to carry home. If service projects are designed to strive for reciprocity, greater benefits are reaped for everyone involved.

Culture is richly represented through the arts, which makes cross-cultural connections easily accessible using this universal language. Creative outlets for learning are continuously cut from formal education. It is imperative that we provide something profound for creative learners. The role of the arts in community development is already widespread. This strategic plan guide works to merge the principles of community-based arts and experiential education practices into sustainable development guidelines that focus on the core components: establishing partnerships, identifying participants and selecting service projects.

Implementing Sustainable Cross-Cultural and Community-Based Arts Volontourism Programs, a Strategic Plan Guide

Introduction

The models and policies for development, particularly in fields of volunteering in experiential education and cross-cultural education sectors, and in community-based arts practices are critical to informing a coherent strategic plan for arts development organizations. Applying models and policies will alleviate oppression, marginalization and help work toward outcomes of volunteer tourism efforts that best assist receiving communities. These outcomes are contingent upon overuse of policies, which weigh heavily upon the policymakers' ethics and procedures. Policymakers are leaders in the field because they pave the way for action to be carried out. Appended to this guide are categorized lists of recommended policies to help guide an arts organization in designing a strategic plan.

Purpose Statement

The purpose of this strategic plan is to guide the implementation of sustainable cross-cultural volontourism programs. These worksheets are intended to assist experiential education organizations of all sectors through a process that strives for sustainable partnerships and development efforts that consider the receiving communities' and program participants' desires alike. These worksheets are designed as an organic guide. The three main components: establishing partnerships, selecting participants, and identifying development projects often occur organically, thus these worksheets are designed to be implemented as the cultural work progresses. Each partnership and service engagement dynamic will be unique and never repeated; therefore the policies that are developed resulting from this plan will be specialized for each program.

Disclaimer

*There is not a correct way to carry out each of the steps suggested in this strategic plan guide. At times, these steps will develop simultaneously. It is important to read this entire strategic plan with your organizational mission in mind, and then re-read or skim it to develop an action plan that best fits your motives and strategic goals. Please modify the format, spacing and number of policies to fit your arts-organizational needs.

Establishing Partnerships

Worksheet A:

Purpose/Motivation to Partner

Leveraging a partnership with another organization can be extremely beneficial for particular goals, especially for those that are based upon social and cultural work. When implementing potentially sustainable cross-cultural voluntourism programs, it is critical to partner with an organization that is invested in the receiving community and already has a trusted relationship with them because social and cultural work is delicate. Like any other relationship, developing partnerships takes a lot of time, patience and work to develop the necessary trust and open and honest communication to meet goals. Partnerships are not arbitrary. There must be a common goal among two or more organizations' missions, aims and visions to agree to alliance and support of one another. In order to identify a common goal among partnerships, individual organizational goals need to be acknowledged.

This section is designed to identify potential partner's mission, aims/goals and visions.

Organization A's

Name: _____

Mission:

Aims/Goals:

Vision:

Organization B's

Name: _____

Mission:

Aims/Goals:

Vision:

Partnering Goals, and methods for achieving them

After reviewing one another's organizational foundation, this section should be completed together, with key members of each partnering organization.

Partnering Aims/Goals:

Vision:

Worksheet A.2

Minding Partnership Policies

Communicating and implementing organizational policies in partnerships often takes shape organically. However, actively naming relevant policies when establishing partnerships and goals is a valuable preventative measure that works to avoid cultural insensitivities, partnership scuffles, and any related undesirable actions. There are three leading kinds of policies that should be minded in a multicultural partnership: cultural, legal and organizational. Development organizations tend to look over cultural differences because everyday living mannerisms can easily be taken for granted. Thus the discovery of existing cultural policies often occurs as programs unfold. As this occurs, be sure to take note of these guiding policies and include those policies in successive strategic planning.

Partnering parties who come from different cultural backgrounds from each other will experience areas of discomfort when discussing finances, dynamics, and a myriad of processes. It is critical to engage in open and honest communication while collaborating. In doing this it is important to be able to step outside of one's own cultural "shoes" and into another's to attempt to communicate in a manner that the other will understand. An agreement of doing one's best not to offend, in addition to not taking offense when it may not be intended is difficult, and requires soft-skills that each partner needs to have.

This section is designed to guide the collection of relevant policies- cultural, legal and organizational - to achieve partnering goals. This process takes time, and patience, and is necessary to communicate differences among all participants in the program, and to advocate for a culturally competent and respectful program.

Partnering Goal #1:

List Relative Policies for Organization A regarding goal #1:

List Relative Policies for Organization B regarding goal #1:

Partnering Goal #2:

List Relative Policies for Organization A regarding goal #2:

List Relative Policies for Organization B regarding goal #2:

Partnering Goal #3:

List Relative Policies for Organization A regarding goal #3:

List Relative Policies for Organization B regarding goal #3:

Plan: (who does what)

--

Comments and criticisms throughout execution

--

Selecting Art Development Organizational Program Participants

Policies and Procedures:

Designing and implementing organizational policies and procedures can help arts organizations create a structure that self-selects participants. Communicating strong mission and goals through the organizational profile and brand creates a reputation that aids in this.

Identifying participants with intentions that align with an arts organization's mission is critical. This section helps select arts development organization field staff and program participants. Often program participants are young adults or students, however there are many programs that cater to adults and specific constituent groups. Methods that identify, measure and evaluate a participant's intentions need to be implemented into a kind of application process to ensure that they will be a good fit for the program. If the intentions of the participant are not parallel to the organizations', the overall effects of the program's development impacts on the receiving community, as well as group dynamics, can be seriously hindered.

Worksheet B:

Identifying Program Participants:

Describe your ideal program participant including: age, background, desires, goals and interests for participating in the program.

Brainstorm:

From your description above, pull out the most important participant descriptors. Next, brainstorm methods and procedures that your organization can measure them. *For example, an application and interview process may be suitable to help selected appropriate participants. If an application would be appropriate, design questions that will help administrators measure if the applicant will be right for the program.*

Designing policies and procedures for program participants:

From your brainstorm, create policies for your organization to implement. The arts organization needs to be capable of upholding these policies. Below each policy, indicate a suggested procedure to guide your organization implement them. Adapt the format and spacing of these worksheets to fit your organizational policy needs.

Policy #1:

Suggested procedure regarding policy #1:

Policy #2:

Suggested procedure regarding policy #2:

Policy #3:

Suggested procedure regarding policy #3:

Proposal: Once the above steps have been completed, work with your organizational staff to come to an agreement about the policies and procedures to then implement them.

Designing policies and procedures for selecting program leaders:

From your brainstorm, create policies for your organization to implement. The arts organization needs to be capable of upholding these policies. Below each policy, indicate a suggested procedure to guide your organization implement them. Adapt the format and spacing of these worksheets to fit your organizational policy needs.

Policy #1:

Suggested procedure regarding policy #1:

Policy #2:

Suggested procedure regarding policy #2:

Policy #3:

Suggested procedure regarding policy #3:

Proposal: Once the above steps have been completed, work with your organizational staff to come to an agreement about the policies and procedures to then implement them. You will want to follow a similar process to design a pre-program training for the program leaders.

Worksheet B.3:

Selecting a host and receiving community

It is recommended that cross-cultural arts development organization partner with an organization (or individual) that has previously been invested with a scope of potential communities to host a program. Rarely an arts development organization will have a direct partnership with the receiving community because their engagement with the community generally is not as lengthy as a partners'. Thus, the arts organization should leverage the partnership relevant to that selected region of travel to connect with the receiving community and establish a level of trust that opens the gate for cross-cultural engagement. In other words, a partnership with a local organization provides an avenue for the arts development organization participants to exchange with a community by participating in a volunteer project that contributes to an existing intervention or project. When selecting a community to work with, collaborating with an organization to do this is highly recommended. This section is designed to help the arts development organization and partner select a receiving community.

1. Review each organization's mission and goals and the collaborative partnering goals on worksheets A and A.2.

Brainstorm:

Make a list of important health and safety aspects that are important to consider for program participants.

Designing policies for selecting receiving and host communities:

Develop each physical and emotional health and safety aspect into relevant policies.

Policy #1:

Suggested procedure regarding policy #1:

Policy #2:

Suggested procedure regarding policy #2:

Policy #3:

Suggested procedure regarding policy #3:

Collaborate:

Communicate these policies to your partnering organization to help the on-ground partner pre-select prospect communities that can foster a safe and meaningful exchange.

A partnering organization that previously works with local communities should have policies that guide a community's participation with their organization as well. The arts development organization needs to be aware of these policies. Request a copy of those policies to make sure that everyone is on the same page. If the partnering organization or individual does not have guiding policies for a participating village, collaborating with that partner to identify them is recommended. The above steps can also guide this process. You may also refer to the suggested policies appended to this strategic plan guide.

Worksheet B.4:

Selecting a host homestay families

It is not mandatory that a program engages in a homestay setting, however it is strongly recommended. Engaging in a homestay enriches a cross-cultural exchange for the receiving community and program participants alike. It is important to ensure that homestay host families have intentions for participating in the program as a host family that resonate with the arts development organizational mission and goals. Methods and procedures need to be implemented in order to assess a potential family's intentions and to ensure that the home and family meets the organizational standards to foster a safe and meaningful exchange. This section will guide the development process of creating and implementing relevant homestay policies.

Brainstorm:

Make a list of important group and participant dynamic aspects that should be considered for selecting homestay families in the space provided below. For example, the arts organization may want to consider the family dynamic- does the family have young adults that your program participants can potentially connect with? Is a family predominantly male or female? If there are more males in a family, then perhaps it will be beneficial to pair male program participants in that home and females in another. Another recommendation is to consider the program leader homestay location in relation to the participant homestay locations. The program leaders should be easily accessible in the case of an emergency.

Next, make a list of health and safety aspects that are important to consider for program participants. For example, you may like for a homestay to have an attached toilet and private bathing area. Some organizations are okay with having toilets that are not attached. Considering potable water and sanitary cooking methods is also important.

Designing policies for selecting receiving and host communities:

Develop each family and group dynamic, and physical and emotional health and safety homestay aspect into relevant policies.

Policy #1:

Suggested procedure regarding policy #1:

Policy #2:

Suggested procedure regarding policy #2:

Policy #3:

Suggested procedure regarding policy #3:

Identifying an Arts Service/Development Project

Developing guidelines to cultivate a successful cross-cultural exchange informs the kind of service project that will be chosen. Guidelines that help an organization identify appropriate participants are informed by the service project guidelines because the selected receiving village needs to be aware of the service project guidelines as well, and have parallel intentions. This section guides the development of policies and procedures for identifying an appropriate, realistic and mutually beneficial service project for a receiving host community and program participants.

Worksheet C:

Identifying key people to select a community arts development project

It is important to include the receiving community residents in identifying a community arts development project. The community will be invested in the project if they truly believe that it is something that the residents will benefit from. Additionally, the arts development organization will want to consider the skills that the program participants will be able to contribute to the execution of the arts development project. To foster a meaningful exchange, it is critical that the program participants work alongside the community residents and that everyone is equally invested in the project.

1. Revisit the individual and collaboration goals of the programs' partnerships.

Once the desires and goals are established among partners to create an agreement for reciprocity and partnership, people are selected to work toward identifying a to work toward identifying a community development project. This process needs to consider the goals of all the parties to ensure investment. This higher level of investment increases engagement, and furthermore can be a catalyst for sustainability. Key people act as representatives from each participating party, thus the exploration of best practices and policies in choosing these participants is important.

2. List the key people who should be included in a discussion about selecting an appropriate community arts development project. Suggestions include:

1. The chairman or head of the receiving community:

2. Executive Director of the partnering organization that has been previously working with the receiving community:

3. Program Director of the arts development organization:

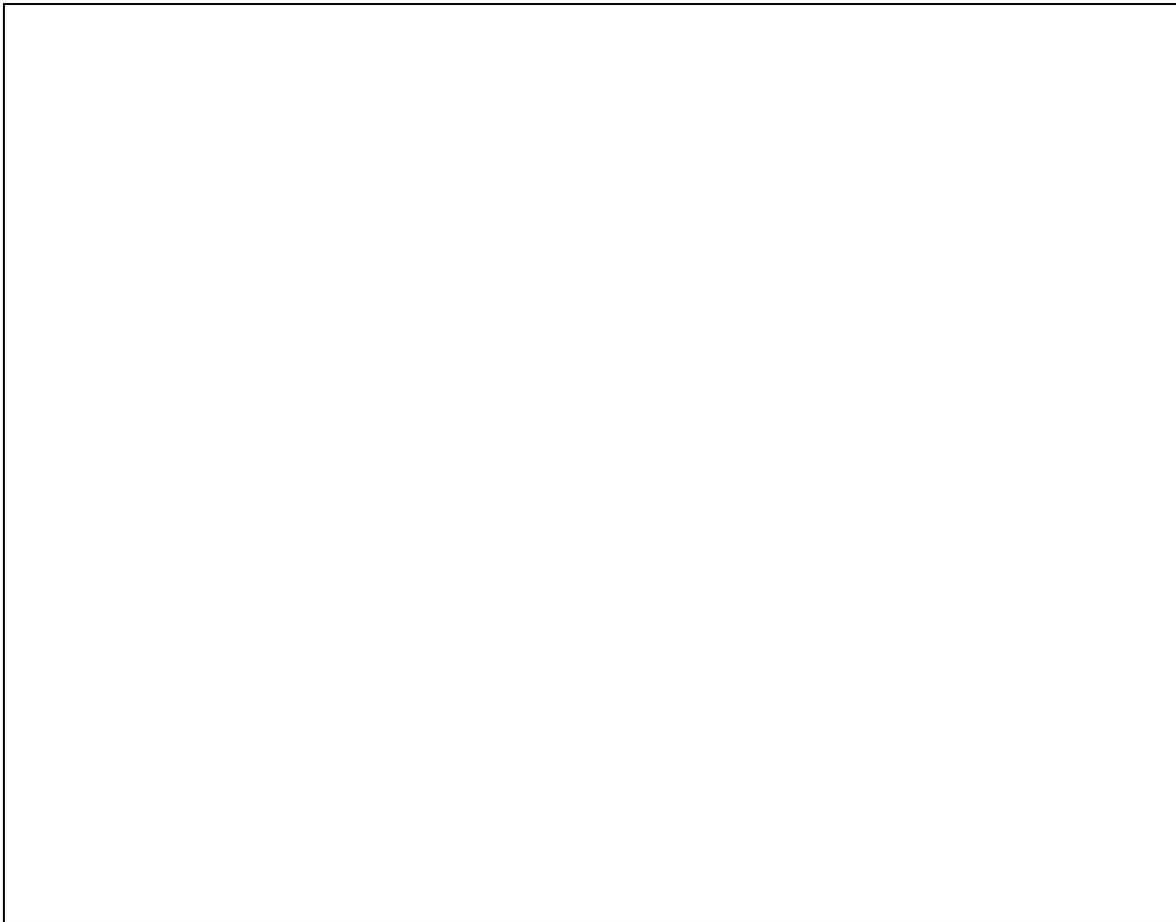
4. Other key players:

Worksheet C.2:

Identifying policies and procedures to select a community arts development project

Brainstorm:

Keeping the collaborative goals in mind, use the space provided below to brainstorm guiding aspects that will inform the selection of an arts development project that is appropriate for the arts development organization mission, partnering mission, and receiving community. Consider program participant skills, community assets, methods for identifying community needs, and the amount of time, labor and funds that the arts organization and program participants will be able to dedicate to the project.

A large empty rectangular box with a black border, intended for brainstorming ideas related to the selection of a community arts development project.

Identifying Policies:

The arts development organization needs to implement policies to help ensure that each participant in the community arts development project is mutually invested. It is strongly recommended that policies be implemented to help ensure equal investment by either contributing a combination of time, labor and funds. As you complete this worksheet, you may want to revisit worksheets “B” to add other guiding policies that are relevant to participant investment.

Designing policies for selecting a community arts development project:

Develop each of the community arts development projects aspects from the above brainstorm into realistic and guiding policies. For example, arts development projects may want to include a timeframe in which a project is to be completed. Refer to suggested policies appended at the end of this guide.

Policy #1:

Suggested procedure regarding policy #1:

Policy #2:

Suggested procedure regarding policy #2:

Policy #3:

Suggested procedure regarding policy #3:

Arts Organization Program Evaluation

Evaluations prompt and guide organizations to adapt and improve their approaches in upholding the organizational aims and mission, as well as organizational efficacy. There are a wide variety of evaluation tools that can be used to evaluate a program's impact. Often a key ingredient that is missing from development organizations is an evaluation that inquires about the receiving community opinions and desires. Evaluations deliver effective and accurate assessments when they are distributed upon immediate completion of a program to gather initial thoughts about a program, and again at least six months after a program's completion to measure the sustainability of program efforts. Conducting interviews with key people who represent each party that was involved in the program is also strongly recommended to provide further insights that a questionnaire does not. Below is a basic questionnaire that can be utilized to gather resident opinions and desires regarding cross-cultural and service learning programs.

Worksheet D:

Receiving community evaluation questionnaire

Please circle your responses to the following questions. If you have additional comments, please write them below:

- 1. Did you participate in choosing a village development project for your village that would include the arts development organization participants assistance?**

Yes No

- 2. Were your opinions considered when your community chose cross-cultural exchange project(s) for your community?**

Yes No

- 3. Were you informed about why foreign exchange students were coming to your community?**

Yes No

On a scale of 1-5, please rate the following projects that were conducted through the cross-cultural exchange program (Date)_____. Circle your response.

5= the most helpful for your community

1= not helpful

Project A _____

(Not Helpful) 1-----2-----3-----4-----5 (Very Helpful)

Project B _____

(Not Helpful) 1-----2-----3-----4-----5 (Very Helpful)

Project C _____

(Not Helpful) 1-----2-----3-----4-----5 (Very Helpful)

Project D _____

(Not Helpful) 1-----2-----3-----4-----5 (Very Helpful)

Project E _____

(Not Helpful) 1-----2-----3-----4-----5 (Very Helpful)

Please write any comments you have about the above questions:

Please share if your community uses the projects below today. Circle your response.

- | | | | |
|---------------------|------------|-----------|-----------------|
| a. Project A | Yes | No | Not sure |
| b. Project B | Yes | No | Not sure |
| c. Project C | Yes | No | Not sure |
| d. Project D | Yes | No | Not sure |
| e. Project E | Yes | No | Not sure |

You may write any comments you have about the above questions:

(If applicable)

Please circle your response:

1. Are the people who were trained to _____ employed today in _____?

Yes No Not sure

2. Are the _____ that were donated to the _____ still being used?

Yes No Not sure

3. Please circle the types of community development projects below that you might like to see if your community was to host another cross-cultural experience.

Language immersion programs to help volunteers learn more about your community

Community center/library repair and enhancement

Local art fairs that volunteers could attend

Local Music Events that volunteers' could attend

Planting vegetable gardens and trees

Teaching Job skills training to local residents

Assisting children in school

Comments _____

Suggested policies

Below is a collection of suggested policies to help guide the three core components of implementing sustainable cross-cultural and community-based arts voluntourism programs. There are many guiding policies that will help the development of a strategic plan. An arts development organization should consider the organizational mission and goals while examining these policies. Some of these may not be appropriate for particular organizations and partnerships because each program will vary.

Establishing Partnerships

- Partners are willing to discuss reciprocity and identify collaborative goals to achieve mutual benefits for all participants.
- Partners are selected carefully, through trusted leaders, and other close connections within a couple of degrees of separation.
- Partnering organizations and individuals are familiar with development projects that would work in their geographic region and culture.
- Partners strive to establish a long-term relationship with an area and partner.
- Partners considered country-level policies and partner policies.

Selecting Program Participants and Leaders:

- A trained and qualified translator in cross-cultural service learning programs and relevant languages is provided that will act as a liaison between the receiving community and partnering organizations.
- The costs of a translator are split between the partnering parties.

Selecting program participants:

- Programs are structured in a way that self selects participants.
- Student participants are required to reflect upon their growth resulting from participation in the program and to complete an exit program evaluation that inquires about their perspective regarding the service projects, program leaders' performance and the program itinerary at large.
- Are trained in an art form or medium.
- Participants are selected based upon an evaluation of their intentions for the program.
 - Student participant selection includes short essay responses that detail their reasons and intentions for doing an arts development program.
- The arts organization strongly recommends that each participant fundraises a specific amount to contribute toward the community development project prior to the start of the program.

Selecting program leaders:

- Are to be trained in the best and basic practices of implementing development projects across multiple disciplines.
- Are trained in social arts action and in a concentrated medium.
- Have experience in the relevant cross disciplines to the arts development organization.
- Selected program leaders have had exposure to the field of experiential education and have personal goals that relate to leadership and facilitation of participants' personal growth.
- Selected program leaders have personal qualities and insights that will contribute to the growth of the participants and group dynamic as a whole.
- Selected program leaders have relevant skills, training and experience from prior professional experience.
- Selected program leaders have experience in the relevant region in which the program travels that they will facilitate.

Selecting receiving communities:

- The arts organization aims not to return to host communities more than once to avoid creating charitable dependence.
- The local community was to be involved in the development project.
- The selected villages provide enough homes in an organized community that does not have a lot of divisions.
- The selected villages are excited for the cross-cultural exchange experience and have appropriate intentions for the arts development program.

Selecting homestay families:

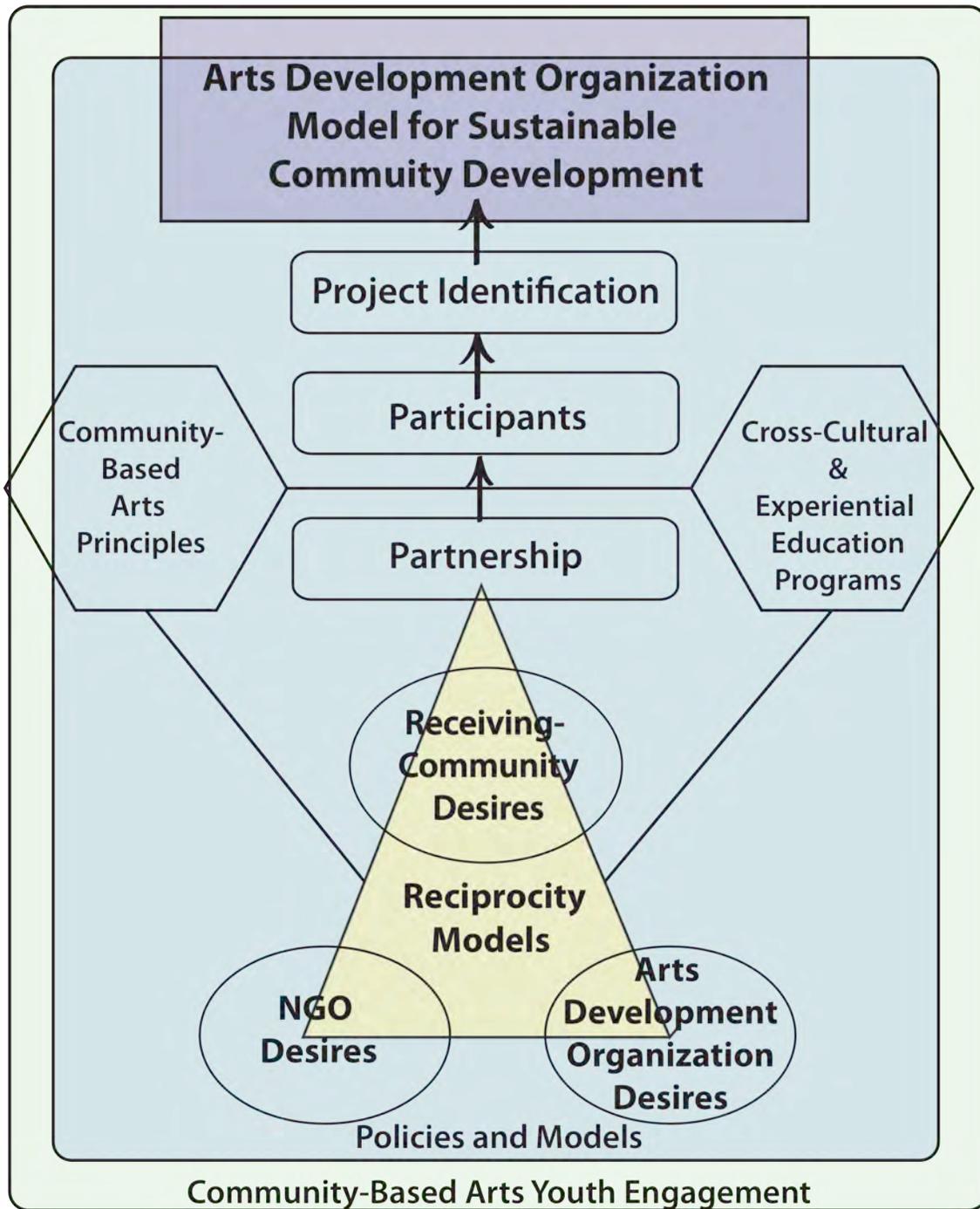
- Homestays protect the physical and emotional safety for student groups, such as health and cultural do's and don'ts.
 - Provide potable water
 - Sanitary cooking and eating area
 - Private bathing area
 - Sanitary and private toilet
 - Private room for the program participant
 - Provide a healthy family dynamic that will contribute to a meaningful homestay connection for the program participant.
- An employee of the arts development organization visits prospective homestay families and selects homestays prior to the start-date of the program.

Identifying Community Arts Service/Development Projects

- The project identification policies emphasize community volition in choosing a development project.
- The program participants are to work side-by-side the receiving community residents on the service project.
- The service project must be mostly completed in two weeks and benefit the community in some way.
- A deadline and procedure is implemented to manage rolling donations.
- An employee of the arts development organization visits the receiving community prior to the start date of the program to finalize and ensure that the program set up is complete, including the homestay selection, service project identification and material preparation.

Evaluation Policies

- Student participants are required to reflect upon their growth resulting from participation in the program and to complete an exit program evaluation that inquires about their perspective regarding the service projects, program leaders' performance and the program itinerary.
- Partnering organizations are required to complete a program evaluation that inquires about their perspective regarding the service projects, receiving perspective about the service projects and the program at large.
- Program leaders are required to complete program evaluations.
- Program leaders are required to co-complete a report for each student to document individual growth.
- Implement evaluation tools for students, leaders partners and the receiving community.
 - Delegate implementing evaluation tools to identified leaders relevant to the constituent group.
 - E.g. Partnering organizations or individuals are to distribute the evaluations to the receiving community.



Piecing together the reciprocity puzzle:

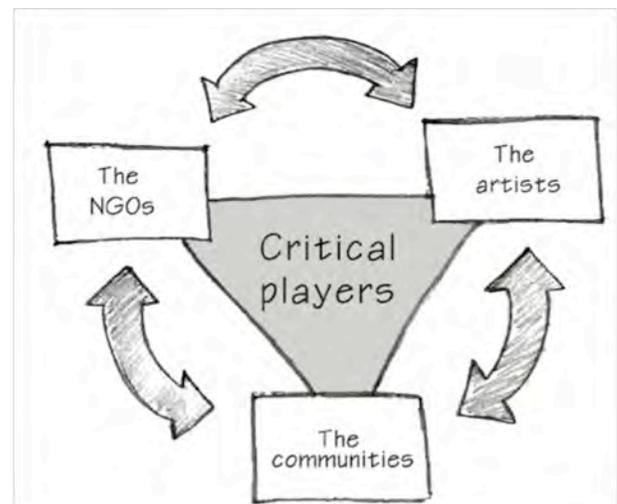
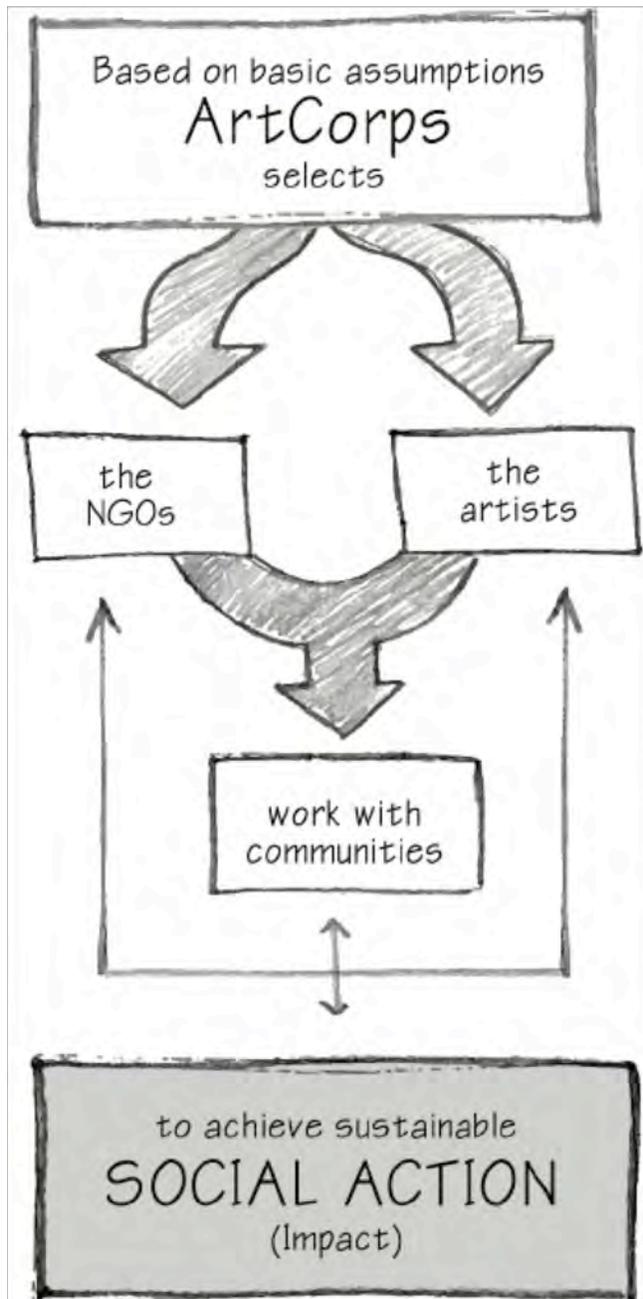
A Participatory approach for cross-cultural education programs
(Research by SIT Graduate Laura Litwiller, 2009)

MORNING SESSION 9:00-12:30	
TIME	ACTIVITY
9:00 a.m.	Sign/Get settled
9:05	Welcome
(2 min.)	Play on reciprocity related words to break the ice (i.e. It would have been a reciprocitrocity if you had not come this morning.)
9:07	Introductions
(3 min.)	<ul style="list-style-type: none"> Facilitator intro: Introduce myself and explain my inspiration/background for work on reciprocity.
(15 min.)	<ul style="list-style-type: none"> Participant intro: Use symbiosis spectrum, <i>see</i> Table 2, p. 7 of theoretical foundations. Each person lines up where they think the program's relationships with community partners (CP) fall. After line-up, each says their name, what their position is at the organization, and why they chose to stand where they are standing
(5 min.)	<ul style="list-style-type: none"> Agenda (We will move at the pace the group is ready for. The idea is not to push through everything but to make sure you're moving forward.)
(5 min.)	<ul style="list-style-type: none"> Questions?
9:35	The reciprocity puzzle
(5 min.)	<ul style="list-style-type: none"> Why might I refer to reciprocity as a puzzle? Explain. Show image of scattered puzzle pieces, <i>see</i> Appendix C, p. 47. (Today, we start to put this puzzle together.)
(5 min.)	<ul style="list-style-type: none"> Goals for the workshop (in terms of the puzzle and otherwise)
(10 min.)	<ul style="list-style-type: none"> Brief overview of Participatory Action Research (PAR) process and why I chose it
9:55	Program puzzle pieces: Observation & Reflection
(15 min.)	<p>What is reciprocity?</p> <p>What do your pieces of the reciprocity puzzle look like? How do they fit together?</p> <ul style="list-style-type: none"> Defining reciprocity: Work in pairs. What words or descriptions come to mind? Images? As you finish, come draw and write words or definitions on "reciprocity mural" (flip charts taped together across the side/front of room).
(15 min.)	

	<ul style="list-style-type: none"> Share with the large group. (Pay special attention to words like <i>mutual</i> Does it mean equal? Same?)
10:25	-----10 min. break-----
10:35 (25 min.)	<p>Why reciprocity?</p> <p>In pairs discuss:</p> <ul style="list-style-type: none"> Why is reciprocity important? What is your motivation for considering reciprocity and trying to become more reciprocal? What pressures or circumstances play a role? What values does the program mission draw upon that relate to reciprocity? Why do you think you are participating in this workshop today? What tensions or conflicts arise for you/your program when considering reciprocity? Share with the large group. (Pull out different theories of reciprocity – self-interest vs. collective. Table 1, p. 6 of theoretical foundations. Discuss which theories make sense to the way they view reciprocity.) Why it is important to answer these questions?
11:00 (25 min.)	
11:25 (20 min.)	<p>“Measuring” reciprocity</p> <p>Are your relationships with CP reciprocal?</p> <ul style="list-style-type: none"> Introduce/present two of the ways to start finding out <ol style="list-style-type: none"> Already looked at symbiosis spectrum Dimensions of relationships: dependence, influence, benefits (Pull from reciprocity mural and previous discussions if possible) Enos & Morton’s transactional and transformative partnerships Bingle & Hatcher’s partnership scale Individually: choose 1 CP and do Partnership Analysis from Guidebook, Appendix D. Discuss analysis with the large group.
(15 min.) (20 min.)	
12:20 p.m.	Conclusion of the morning session
	<ul style="list-style-type: none"> Questions/comments? Preview of afternoon session Over lunch: Think about a word-play on reciprocity (like reciprocitrocity) and I will reciprocate with a small prize!
12:30	-----Lunch-----
AFTERNOON SESSION	
1:00-5:00	
1:00	Follow-up to morning session
(3 min.) (12 min.)	<ul style="list-style-type: none"> Did anyone think of any reciprocity word plays? Show reciprocity image with only some of the pieces (You are beginning to put the pieces together but you still can’t see the

	<p>complete picture). <i>See Appendix C, p. 48.</i></p> <ul style="list-style-type: none"> • Would you like to do any further exploration of reciprocity as a program? What and when? Add to blank flip chart “to do” list and keep a running list of tasks/target dates throughout the workshop.
1:15	Community partner puzzle pieces: Plan
(10 min.)	Review PAR plan stage
1:25 (1 hr. 15 min.)	<p>How can we involve the community?</p> <p>In small groups brainstorm the following and write on flip chart:</p> <ul style="list-style-type: none"> • What do you want to know from your CP? • How will you decide who to involve? • How can you find out this information from CP? Consider limitations and challenges. (Keep characteristics of PAR in mind)
2:40	-----10 min. break-----
2:50 (1 hr.)	<p>Share brainstorming with the large group. Discuss.</p> <ul style="list-style-type: none"> • Prioritize CP and actions • Consider resources and who will carry out actions • Set timetable for actions, add to “to do” list • Consider possible consequences of actions
3:50	Putting the pieces together: Action
(10 min.)	Review PAR action stage
4:00 (15 min.)	<p>Show image of reciprocity with new pieces, now a clearer picture, <i>see Appendix C, p. 49</i> (You will be able to see much more of the picture as you proceed through action stage) The image is still not quite complete. What might be your missing pieces? Do you want to involve any other stakeholders? If so, add next actions to timetable.</p>
(15 min.)	Review “to do” list, add those responsible next to the actions if not done already
4:30	Conclusion
(10 min.) (2 min.) (18 min.)	<ul style="list-style-type: none"> • Final questions/comments. Anything that they wanted to learn that was not covered? Add to “to do” list or jot down resources to send to them • Final words of inspiration and thanks • Evaluation

Appendix C



Belachalawadi Questionnaire Responses

This questionnaire was delivered to eight participants in the Belachalawadi case study. Six of the subjects hosted students during the cross-cultural exchange, and one of these six was a female representing the family. One subject was the Multi Purpose Worker of IHDUA and Volunteer Resident of Belachalawadi, and one subject was a Belachalawadi elementary school teacher.

Question	Response
1. Did you participate in choosing a village development project for your village that would include Global Routes students' assistance?	6= yes 2=no
2. Were your opinions considered when Belachalawadi chose cross-cultural exchange projects for your community?	7=yes 1=no
3. Were you informed about why foreign exchange students were coming to your village?	6=yes 2=no
4. On a scale of 1-5, please rate the following projects that were conducted through the cross-cultural exchange program in the summer of 2011. Circle your response. 5= the most helpful for your community 1= not helpful	
Construction of the Community Center	-Six responded with 5 (most helpful) -One responded with a 4 (quite helpful) -One responded with a 3 (helpful)
School vegetable gardens	-Four responded with 1 (not helpful) -Three responded with 4 (quite helpful) -One responded with 3 (helpful)
School trees (fruit bearing and those that provide shade)	-Two responded with 5 (most helpful) -One responded with 4 (quite helpful) -Three responded with 3 (helpful) -Two responded with 1 (not helpful)
Implemented fences around the schoolyard	-Seven responded with 5 (most helpful) -One responded with 3 (helpful)

Compost pit development	-Four responded with 5 (most helpful) -One responded with 3 (helpful) -One responded with 2 (a little helpful) -Two responded with 1 (not helpful)
Painting the preschool	-Six responded with 5 (very helpful) -One responded with 4 (quite helpful) -One responded with 1 (not helpful)
The globe mural painted on the school	-Four responded with 5 (most helpful) -One responded with 4 (quite helpful) -Three responded with 1 (not helpful)
Global Routes students teaching lessons at the school	-Five responded with 5 (most helpful) -One responded with 4 (quite helpful) -One responded with 3 (helpful) -One responded with 2 (a little helpful)
Donated toys for the preschool	-Seven responded with 5 (most helpful) -One responded with 3 (helpful)
Please share if Belachalawadi uses the projects below today. Circle your response.	
Construction of the Community Center:	8=yes
School vegetable gardens:	8=no
School trees	6=no 1=yes 1=not sure
Implemented fences around the school yard	7= yes 1= no
Compost pit development	4=yes 4=no
Painting the preschool	6=yes 2=no
The globe mural painted on the school	7=no 1=yes
Global Routes students teaching lessons at the school:	6=yes 2=not sure

Tailors employed today who were trained?	6=yes 2=not sure
Donated toys being used today?	8=yes
Ticks of projects might like to see	6= Community center/library repair and enhancement 1= Local art fairs that volunteers could attend 1=Local Music Events that volunteers' could attend 5=Planting vegetable gardens and trees 5=Teaching Job skills training to local residents 8=Assisting children in school
Comments:	Mahadevoppa: Build a library, embroidery class, tree planting at the school, Drip Irrigation, Music lessons
	B.S. Santhosh: "The village liked the work you did when you were here, but we weren't sure what you were doing when you came. It took us some time to understand this."
	Panchachari: "As there was no water available, all of the saplings died. If there was drip irrigation, we would have had greenery in school."
	Nandish: "Three planting was really good. After planting the saplings, as there was no water, all of them got spoiled. Giving all the toys for the preschool was very useful. Putting the wire fence around the school was very helpful. In future, if you have a similar project, like tree planting, including drip irrigation would be very useful. You building a room was very useful to the village."

	<p>Mr. Mallappa:</p> <ol style="list-style-type: none"> 1. School kids from 5th-8th standard (10-13yrs), everyday, 1 hr. of English lesson would be great. 2. For school kids and community people, having dance or cultural program could be organized (at the end, with villagers participating in, open to any program/cultural event). 3. When foreigners come, they should stay at least for one month.
	<p>B.S. Guru: “After planning the samplings, drip irrigation would have saved the samplings.”</p>
	<p>Rani M.K. Revena= none Teacher of School= none</p>

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