

An Impact Assessment on Individual Participants in the Kivu Gap Year Program

Luke A. Parrott
Eastern University
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Introduction

The present study is an impact assessment on alumni participants in the Kivu Gap Year, an eight-month facilitated gap year for 17-21 year olds particularly in North America. The study utilizes a mixed methods approach, both qualitative and quantitative measurement, in order to examine the question, "what do students learn from participating in the program?" Findings include correlation with socio-emotional competence, cultural competence, family and belonging, faith ownership and integration, passion and calling, as well as justice and compassion. The study interprets the data in areas of consensus, discrepancy, and tension for program participants.

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Research Problem

The experience of a gap year by young adults in the United States has recently seen significant growth in participation. Recent estimates from the American Gap Association, an accreditation and standards-setting organization, suggest a 33% increase in program participation across the country. While it is still projected that only 1-2% of American students choose to take ‘time off’ from their academic studies between high school and college, there is a broader awareness of this non-traditional option gaining interest. Students hold a variety of reasons for choosing to participate in a gap year; yet, what is often inquired about these programs is not necessarily the reason for taking a gap year but rather, “what value do these programs have in the lives of the participants?”

This study particularly draws upon the organization of Kivu Gap Year, established in 2009 to address the rising interest of young North American students to take a year outside of the traditional college classroom in order to make new discoveries of both themselves and the world around them. This study seeks to address the question, “What do students learn from participating in the Kivu Gap Year program?” While the organization holds goals and objectives for what it is they desire to accomplish in the lives of each student, there does not exist any research-based data to indicate whether such goals and objectives are being met. Neither is there any verifiable data to indicate whether it is worthy of a student’s time and investment to engage in such an activity.

Thus, there is a need to understand *if, how, and in what manner* the Kivu Gap Year program is impacting the lives of its participants. Through a mixed methodology, the researcher seeks out past Alumni students in order to find responses to the problem here addressed. This impact assessment is the first of its kind for Kivu Gap Year. While its research findings cannot give evidence towards direct causation, the discoveries do assist in further understanding what it is the Kivu Gap Year is attempting to accomplish in the lives of the participants and whether alumni students identify with these stated goals and objectives. Through both quantitative and qualitative methodology, the researcher gives direct attention to Sixteen Organization Goals while also allowing the participants to speak freely towards their own accounts, stories, and individual experiences.

Literature Review

While taking a gap year is a relatively new phenomenon for students in the United States, it has for a long time been practiced specifically in Europe, Australia, and Southeast Asia. Thus, there does exist academic research in response to programs functioning in a gap year capacity similar to Kivu Gap Year. The gap year literature covers a variety of values pertaining to a gap year’s relationship to service learning, volunteerism, internships, development work, as well as personal growth and development. The purpose of this present study is to look at the direct impact a gap year program has upon the individual participant. Many studies also exist to measure the impact upon the communities where students conduct their activities. While it is critical to understand the impact the Kivu Gap Year program has upon the local communities to which they interact (especially if they are in vulnerable and marginalized locations), this is not the purpose of the present study. Thus, the review of the broader scope of literature will strictly focus on individual impact and outcomes historically found in gap year participants.

A broad literature review focused upon the impact assessment of the gap year participant has shown positive and negative outcomes. An independent study conducted between 1997 and 2006 found three critical outcomes for gap year students: "a better sense of who I am as a person and what is important to me" followed by "a better understanding of other countries, people, cultures, and ways of living" and "additional skills and knowledge that contributed to my career or academic major" (Haigler and Nelson, 2006). One study in the UK focused on the merits of civic engagement indicating “students made significant gains in personal, civic, moral,

and intellectual development” (O’Shea, 2011). Another study highlighted the importance of ‘soft skill’ development and cross-cultural engagement in gap year participants (Jones, 2005). In 2007, a study in Australia described gap year students as 'more mature, more self-reliant and independent' than non-Gap Year students (Birch, 2007). King (2010) focused on the value of identity work in the form of confidence, maturity and independence (p. 341). His work brings focus to the developmental aspects of moving from adolescence into adulthood while on a gap year.

Negative outcomes were particularly concerned with how these programs may reinforce social hierarchy and privilege in society at large (Molgat, 2007; Co[^]te and Bynner, 2008). Programs beyond secondary education naturally require some degree of expendable income in order to encourage such a pursuit. It is largely those of means who can afford such an opportunity. Do experiences such as a gap year further draw a divide between those who have and those who have not? Further concern highlighted the ways such models of service learning “may develop truncated understandings of the nature of social problems and of strategies for fundamental social change” (Eby, 1998). Eby points to service as a potentially ‘band-aid’ approach to systemic and structural realities. When one is engaged in service to the individual, the participant may not see the larger power structures and systems perpetuating the problem. Thus, it is important for gap year programs to help students see the larger picture at stake even as they engage in personal and individualized learning opportunities. Implied here is that realities of structural injustice must be taught, observed, and reflected upon for students to invite a holistic experience.

When it comes to specific gap year programs, it was difficult to find general evaluations of particular gap year programs in which the focus was centered on impact assessment. Perhaps where such evaluations exist, programs have chosen to keep such results largely for internal use only. Thinking Beyond Borders, a US based gap year program, published internal research on their program participants in the context of their own program learning outcomes. The report was designed to both establish and measure learning outcomes for their participants. Results indicated growth in analytical thinking, cultural intelligence, identity formation, empathy, self-awareness, and change agency (Thinking Beyond Borders, 2013). Their example highlights the importance of strategic planning and follow-up measurement in the gap year industry. Their example also demonstrates the importance of individual gap year programs exposing themselves to a healthy level of accountability and critique in order to substantiate what it is they claim to provide for their students. Their research design was particularly focused on data based upon open-ended journaling in the form of blogs. In the Kivu Gap Year, this source of data is helpful to see what bubbles up in students minds through their writings, but it is a difficult piece of data to work with as students are not given any prompts or guided questions on the content of their writing. Without a more direct measurement of the program’s stated objectives, it may be difficult to finding meaning in much of the data observed. These factors were taken into consideration in the development of the present research methodology. While Kivu Gap Year does ask each student to blog on a weekly basis about their experience in the field, those blogs can cover any topic so desired. Since students are free to write about whatever they desire (be it a topic concerning gap year or not), this type of public, open-ended journal is a difficult piece of data to utilize in researching the question, “What do students learn from participating in the Kivu Gap Year program?”

In addition, it should be noted that the emphasis on faith inside the Kivu Gap Year brought out another question in search of how other programs have measured the level of spiritual impact upon their participants. To date, there is no indication that other faith-based Christian gap year programs are formally measuring the level of spiritual impact on their students. While there certainly may be internal mechanisms of accountability, mentorship, and discipleship, none of these programs appear to provide a research-based understanding of what spiritual growth looks like in their alumni. Thus, the observations found in this report in regards to Faith Ownership should be helpful data to move Kivu Gap Year as well as the entire faith-based gap year industry to consider what and how to measure the spiritual growth of their students. The concept of spiritual metrics is a

new conversation emerging in the field of development and one of which faith based gap year programs should include themselves (Bronkema, 2015).

Strategic Planning

From the literature observed, the researcher determined the need to provide more focused research design and methodology which both quantifies and qualifies the specific intentions of gap year programs, particularly for Kivu Gap Year. Yet, it is difficult to measure such program effectiveness when it is not clearly articulated what those stated goals and objectives are. While Kivu Gap Year has clearly articulated their Vision, Mission, Value, and Program Activities, it is not apparent what the overall goals and objectives are for their participants while they are in the program. In other words, the expected outcomes for a gap year participant are not clearly pronounced. Thus, the researcher spent several months in the Fall of 2014 in focus groups with past alumni attempting to hone in on the key objectives of Kivu Gap Year before launching the present study. By listening to the perspectives of past alumni and current Kivu staff, the researcher formulated Sixteen Organizational Goals (See Appendix A). Those goals are broken into four broad objectives. The stated objectives are the basis on which the research methodology was designed and implemented.

Research Methodology

In designing the research model, it became quickly evident that a mixed methods approach of both qualitative and quantitative measurements was necessary in order to capture the heart and story behind the program as well as the numerical data to examine the stated goals. The qualitative approach best suited for this type of research was a phenomenology study. By choosing this methodology the researcher wanted to give students the freedom to share what the program means to them. Phenomenology studies allow the researcher to examine “people’s perceptions, perspectives, and understandings of a particular situation.” (Leedy, 2010, p. 141). Through open-ended questions, the researcher is able to better understand how the participants perceive the program without giving language to their experience. Yet if this study is only conducted with qualitative data it is possible that there would be no measurable (or only loosely connected) data related to the stated goals and objectives of the program (as previously stated regarding the use of field journals in the form of blogs). While story illuminates experience, it can also be difficult to make direct connections to the stated goals of the organization. Thus, the introduction of the quantitative survey was necessary to form a more balanced approach.

The quantitative survey was designed to collect data built directly off of the Sixteen Organizational Goals of the program. The utilization of a survey with the Lickert scale provided numerical value to the stated goals. Quantitative studies “isolate the variables they want to study, control for extraneous variables, use a standardized procedure to collect some form of numerical data, and use statistical procedures to analyze and draw conclusions from data” (Leedy, 2010, p. 95). By asking questions directly pertaining to the Sixteen Organizational Goals, the researcher was more directly isolating the focus of measurement through direct questions with numerical value attached to them. With this combination of quantitative data as well as the phenomenology research, a balanced mixed methods approach has been put forward to measure individual impact of alumni students of the Kivu Gap Year.

Research Design and Data Collection

Quantitative Survey

The quantitative survey design was built directly from the Sixteen Organizational Goals. Each goal was measured on a Lickert scale (1-strongly disagree, 6-strongly agree) to give numerical value to the stated goals. An additional Net Promoter Score was added at the end of the survey to inquire about student satisfaction and likelihood of referring others to the program. Thus, a survey of seventeen questions was formatted in Google

Forms with a web link directly to the questionnaire (See Appendix B). A sample size of all 29 alumni students from 2010 to present was offered the survey. The data was collected with anonymity. Numerical values were collected with a 62% response (18 out of 29) to the survey.

Qualitative Phenomenology

The phenomenology research design utilized four interview questions to guide the conversation. Through a randomized selection process, twelve names were chosen out of twenty-nine potential candidates to interview. The researcher was able to interview seven of the twelve candidates (58% response) in a thirty minute to one-hour time frame. The interviewee was sent an introduction email describing the content of the research, the four questions being asked, and the length of time expected. Interviews were conducted with Skype, FaceTime, or face-to-face meetings where possible. Audio recordings were conducted where possible as well. The researcher transcribed the conversation while in the interview with general observations being written down throughout the course of the interview. Then, the researcher filled in the rest of the transcript after the interview with the use of the audio recording.

From these questions, the researcher only elaborated upon what the interviewee was describing. Language such as “Could you tell me more about that experience?” or “Why was that important for you to share?” added depth to the interview without introducing a bias towards leading questions. Once all interviews were complete, the data were compiled, sorted, and organized into general categories of commonality.

Results

Quantitative Study Data Results

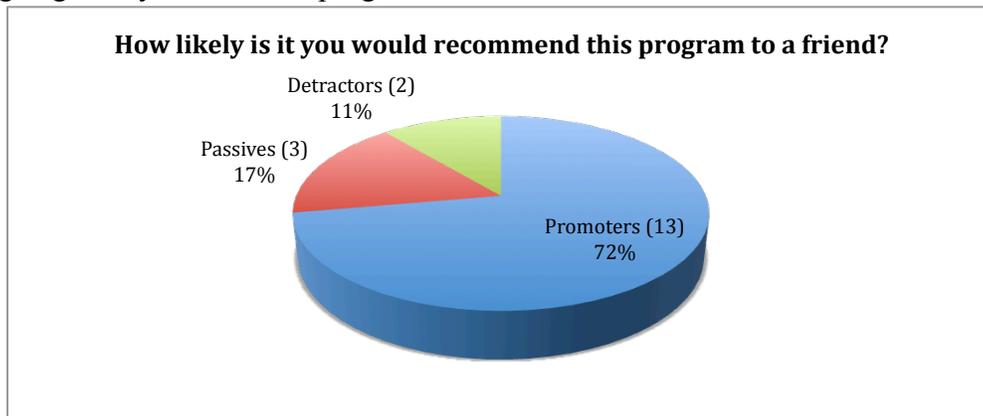
Data was analyzed through calculating averages, standard deviation, and recording minimum and maximum range (See Appendix D). Students exhibited the highest average scores in regards to learning others stories (CE4), sharing their own stories (CE4), building connections across differences both culturally (CE3) and spiritually (FO2), experiencing healthy differentiation from their parents (FO4), as well as experiencing the freedom to wrestle with their own faith (FO1). Students lowest average scores were in regards to friendships maintained with those living on the margins (CE1), having tools and exercises for the practice of one’s own spiritual formation and soul care (FO3), being able to seek out experiences that connect the classroom to their community (EL2), and taking time to be reflective by creating space for processing (PI1). Of particular interest, it should be noted that three of the four lowest scores also carried with them high standard deviation scores. The question regarding spiritual formation and soul care (FO3) was the only low average score also with a normal standard deviation.



When looking at the standard deviation, students scores indicated the highest discrepancy (highest standard deviation) with regard to taking time to be reflective by creating space for processing (PI1), maintaining friendships with those living on the margins (CE1), being able to seek out experiences that connect the classroom to their community (EL2), working in collaboration and cooperation with others (EL3), and experiencing the freedom to wrestle with their own faith (FO1). Students carried the most consensus (lowest standard deviation) regarding their understanding of the kind of organizational work culture in which they thrive (PI3), recognizing structural injustice in society (CE2), experiencing healthy differentiation from parents (FO4), building connections across cultural differences (CE3), bringing concrete experiences of participation and dialogue into their education (EL4), and learning to share their story and listen to others stories (CE4).

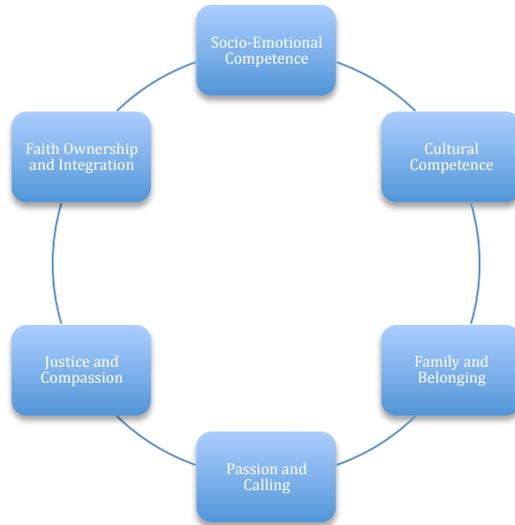


The survey also included the Net Promoter Score. Results showed 72% (13 out of 18) of the students as promoters or “loyal enthusiasts”. This score means the students ranked the Kivu Gap Year as a 9 or 10 in likelihood of recommending other friends to the program. 17% of those surveyed (3 out of 18) scored the program as a 7 or 8 on the scale. Those students are called Passives. They are satisfied customers yet do not exhibit the enthusiasm of the promoters. Out of all of those surveyed, there were 2 who scored the program as a 5 or 6. This 11% represents the Detractors, or those who were unsatisfied and could potential harm one’s brand name by speaking negatively towards the program. There were no scores below a 5 out of all those surveyed.



Qualitative Phenomenology Study Data Results

Results from the interviews indicated six categories of general interest: Socio-Emotional Competence (also known as Emotional Intelligence, or EQ), Cultural Competence (or CQ), Family and Belonging, Faith Ownership and Integration, Passion and Calling, and Justice and Compassion. The researcher chose these general categories after sifting through the available data and attempting to find commonalities. The researcher also identified these six categories as difficult to encapsulate into one distinguished category. That is to say, students rarely described these categories isolated in and of themselves. When one category was being discussed, it easily flowed into conversations regarding another category. As we will also see in the interpretation of the data, categories tended to be interdependent with one another.



Socio-Emotional Competence

The category of Socio-Emotional Competence was divided into two subcategories: Self-Awareness/Self Management and Social Awareness/Relationship Management. These categories were informed by the research of Daniel Goleman surrounding Emotional Intelligence (Goleman, 2013). As will be seen throughout the interviews, students often spoke of both their own self-awareness while recognizing and understanding the needs and concerns of others. Students often described these aspects of positive change as ‘personal and emotional growth’.

When one student was asked about the most significant change experienced in the program, she said, “Right away I would say personal growth and just understanding who I am. Learning the ways I’ve been uniquely wired and gifted...I think I left gap year with more of a sense of confidence in myself, my gifts, and my passions. And confidence in Jesus. Definitely, that would be a huge one.” Another student shared, ““They did a very good job of teaching me more about who I was. What makes me tick. What encourages me and discourages me. What I am passionate about. Through learning more about my personality I feel like I can better handle challenges. I know that this is going to be a hard time. I know how to take care of myself.” When students spoke of self-awareness and self-management, examples of words used were “confidence”, “sure of self”, “knowing who God created me to be”, “more mature”, “taking care of myself”, “equipping yourself”, “understanding yourself”, “understanding who I am”, “reformed my identity”. One student said, he felt adults could interact with him “on equal footing”. The study coded twelve different quotes directly related to this reflection on personal growth and emotional development.

A critical component of Socio-Emotional Competence is not only how one relates to the self, but also how one relates to others. This second sub-category is defined as social awareness and relationship

management. One student recounts, “The biggest part of the program for me was self-awareness. I understand why I react to certain things. I understand people better also. At Ithraa, we learned the relational needs, conflict resolution, and why people acted the way they acted because of past things. I even use that in relationships now.” Here we see a student directly connect their own self-awareness to the social awareness and relationship management growth typical in those who grow in Emotional Intelligence.

Another student shared, “Denver was just a good thing not just in the scope of gap year, but the scope of my life and my emotional and mental stability. It taught me a lot about myself and how I relate to others. How I can use what I learned in order to be a better friend, be a better student, be a better daughter.” The student went on to say, “You learn a lot about yourself when you see your friends struggling too. You’re kind of like, “Ok how am I going to react to this? Am I going to walk away and let them figure this out on their own and then come back later when they have it figured out? Or am I going to help them through this like they helped me?” Students described how they grew in their relationship towards others in the following ways: “learned how to cope with people”, “wanting to understand other people in their stories”, “take care of each other”, and “how I relate to new people”.

Cultural Competence

Cultural Competence refers to one’s ability to effectively adapt to culturally diverse environments (Ang, Van Dyne, & Tan, 2011). Many students described their experiences of culture shock as very formative to their gap year. One student shared, “the cultural shock of a different country. Adjusting. A lot of Rwanda was like that for me. Not [feeling] depressed but dealing with all the emotions of being in another culture.” Another student recounted, “The cultural differences and the goals from my host family’s perspective versus what we wanted out of the exchange” to be very challenging in regard to adaptation. One student lamented, “I came into this urban city and I’m with street kids and I don’t know anything about their culture. I’m not sure what the program could have done. But sometimes I felt unprepared for that. I didn’t know I would feel so out of place sometimes and so confused. So I guess looking back I think I wish I would have had more tools to deal with that.”

Despite a lot of negative reflection, this process of cultural adaptation was viewed with a positive perspective in the way growth came through being uncomfortable. For example, a student remarked, “It pushed us out of our comfort zone both with the culture being so completely foreign to us and also we were working with special needs orphans. That doesn’t come naturally to me too. It’s just that whole time just revealed that gap year was about pushing me out of my comfort zone so that I got to be in these situations that I wouldn’t normally be in. And see how I rose to the occasion.” While the learning curve of cultural competence was very slow and painful for most students, there appeared to be an appreciation for hardship when looking back upon the experience.

Family and Belonging

Family and Belonging was divided into three subcategories. Those categories were Colleague Family (the gap year cohort), Nuclear Family (biological), and Global Family (those met around the world in cultural exchanges, at internships, in home stays). The researcher felt it appropriate to break down this category due to the wide variety of social situations students often referred to as formative to their year. These three areas appeared to be most consistent throughout interviews.

Colleague Family

The students often times referred to their traveling cohort of fellow gap year students as a family. References were made to both the challenges and joys of togetherness. One student shared, “Community is really hard. I think that hit for us the second semester in Rwanda. Personally I was wrestling a lot with God, doubting a lot and questioning a lot and really just unsure. It was cool that this was followed up with

Kilimanjaro. Community was appreciated in a whole new way after that.” Another student said, “we all got so close, we were our own little family. You gain this independence, and [learn to] rely on these people, but still be your own person. Still have a network of people who will catch you when you fall.” Here we are introduced to part of the internal struggle for students to enjoy community but also balance it with independence. As will be mentioned in the interpretation and discussion, there appeared to be a constant negotiation of independence and togetherness while on the program. Nonetheless, community was still critical for many students in the cohort. One student described “the significance of having fellowship like that. I’ve never really had true friends. Or one’s who were that encouraging or who share the same beliefs as me. All my friendships before were destructive relationships and all that kind of stuff.”

Nuclear Family

While students were far removed (physically) from their immediate family and friends, there was some reflection on those familial ties. One student recognized after the program, “[I] saw a lot more purpose in those relationships. [Beforehand] I didn’t see all the meaning in being with the people who are closest to you. There is now so much meaning and depth to really investing in the people closest to you.” A few other students shared lamenting words in their decision to try and keep communication limited with friends and family back home while in the program (especially abroad). One student shared, “I wanted to dive deep into my relationship with my host families. I know I hurt my family and friends feelings back home. I didn’t talk to them at all because I wanted to be fully in it. In retrospect, it wasn’t the best but I don’t regret it. I really wanted to jump in.” Interestingly enough, these same students shared that their relationships with parents in particular seemed to deepen or become more significant after returning back home. One student described his relationship with his siblings as being more healthy and respectful.

Global Family

Students shared often about the dynamics of belonging while living in other host countries, home stays, and internships. Home stays, in particular, often used familial language to refer to the relationships developed even as guests in the home. Students often referred to the names of their host family as “Mom”, “Dad”, “brother”, or “sister”. In reflecting on his internship experience in the community, one student said, “that was my family for a month. I guess that is the same way with Kivu. They are your family for eight months.”

Faith Ownership and Integration

When it came to faith, students were very vocal about how their views as a Christian had grown and changed. One student articulated, “It was really important for me to make my faith my own or not base it on whom I’m around or the circumstances.” Another student shared, “I didn’t realize at the time how much of my foundation I was setting for myself with my walk with God. Even today I’ve dealt with trusting God and believing that no matter what the circumstances no matter what happens in life, he has a plan for me.” One student looked back and said, “After the gap year, I’m still a Christian. But I’m a lot different than I was.... I came to value humanity a lot more deeply.... I thought I was kind of egalitarian. But I really wasn’t. I still had hidden arrogance and my way of things that I think make me better...I had to unpack that based on my experiences with people who were substantially different from me. The homeless friends I met or hung out with--the people society would tell you who are not as much as you. [Regarding] the Christian part, I had to step away from American Christianity and just try to look at Jesus and the stripped down version. I came to believe that more than my American way of looking at it. That has a lot to do with culture and all that.”

Another student shared that her faith became more integrated into all her life after the program. She shared, “Before gap year my life was very divided. I had compartments. I went to school. I played sports. It was compartmentalized. Even my spiritual life was school, church, sports, family. I think I just throughout the program gained a sense of me as a whole person. And spirituality as in every part of my life. I don’t feel that

anymore, like separate parts of my life. I think that goes back to the groundedness piece too that I said at the beginning.”

One student reflected upon both her solitude and her time learning to be with others as developmental to her faith. She recalls, “I spent a lot of time alone in Rwanda. That was my time to really learn how to be alone. How to do a lot of praying and running. Focus on what actually matters which is my relationship with Christ and how I can learn how to love others better. That was when I got into hanging out with my nanny and doing work with her. Learning how to love people.” Another student saw his faith develop at his internship site where he observed, “Finding people actually living out their faith. They knew how to be real and support each other well...these people express themselves beautifully and become a family.” Comments about faith were integrated into a lot of other categories and very rarely did a student share about growing in faith without directly relating to an experience such as a time with people, at an internship, or in solitude.

Passion and Calling

Students used words like “passionate”, “wired”, “calling”, and “gifted” when describing aspirations towards their future. While very few students articulated a specific profession or career of interest, they had much to say about direction going forward. One alumni shared, “I kind of found where I thrive the most...I definitely had more of a sense of calling that I didn’t have going into the gap year. I literally had no sense of that [beforehand].” One student understood, “a lot more about my potential. I thought myself as truly limited in what I could do before going on a gap year. Now I think a lot more creatively about what I could do instead of what I couldn’t do.”

One student discovered his passion for horticulture while in the program. Another student shared how she recognized her passion after leaving the program. She said, “Through gap year I was introduced to the coffee industry in Rwanda. That was when I didn’t even know I wanted to pursue that at first. But last year I was like, ‘hey what if I did this coffee thing.’ I had the knowledge to realize what sort of schooling or career would fit my personality. I was able to see that I wasn’t going to be happy pursuing a career in nursing.”

Justice and Compassion

Lastly, students were found to be contemplating multiple issues related to justice and compassion. While there was no particular topic students all brought up, the reflections are a result of concrete experiences while in the program. One student shared, “Especially social justice issues, everyone knows the super clichés of feeding the orphans in Haiti which is a start but often times superficial and based in hierarchical thinking. I had even gone on a mission trip in high school and ironically actually enjoyed it. Whereas on gap year, I hated it because the mentalities I was starting to discern based on all I had learned in Denver.” Another student lamented, “[I became] very knowledgeable of the savior mentality. The whole ‘Save all the poor people in the inner city’. But it showed me how much of myself I need to work on. People in local places are always doing so much more good than I can do. It taught me that I need to get to know the people and the things they are doing well so I can just be a support.”

Another student struggled with the approach by one of the experiences abroad with an orphan child. She shared, “I struggled with this being a year long program but each destination is pretty short. I am forming these relationships with people but am I actually forming lasting relationships with them? In her case, am I doing more harm than good? We showed up in the case at the orphanage and we were going to play with them for a few hours and then just leave. That hurt.” Here we observe a student’s negative experience drew her to critique her role as an outsider actor. Still another student shared, “I wrestled a lot with being white and white supremacy. I think I experienced that and just being who I am and coming from the suburbs. And I experienced that in Denver too. I came into this urban city and I’m with street kids and I don’t know anything about their culture...I think I realized I have power being who I am and where I am from. I have resources that I can either

use to empower people or destroy people, essentially. It might be a strong word but it is true. I wrestled with how do I use this in the best way possible. How do I use who I am and where I have come from and the education I have to lift people up and to not do that in a way that puts people down and coming in being like I'm better than you."

Another student had to wrestle with her own views on justice at an internship site. She said, "[At my internship], I dealt with domestic abuse issues. But a lot of times they were undocumented citizens. I always had been taught that was bad and we should deport them. They are taking our resources and we shouldn't support them financially. A lot of things that do make sense. But coming to see them as people. I remember ...the whole goal, the real goal was to get them restraining orders and make them official citizens. At first I was like "Man, do I want them to be citizens?" And now the answer is yes but I had to confront that. It's different hearing statistics like that and then meeting people and crying with people. Just the different biases, I guess."

Students often felt a change in their views once they had met someone and had a humanizing conversation. For instance, one student shared, "I already had my set opinions and the way I was already wired. By hearing other people's stories, it allowed me to change and open up my mind based on the people I met and people you meet really can change your perspective. You are just able to see two sides. We grow up in such a one-sided view of how Muslims are viewed. And religion and Islam and all that. We grow up wired in a certain way and a certain environment. Being stuck in something completely different allows you to see both sides."

One student summarized her experience, "I guess the reasoning and the logic that I got behind all these experiences is more important than the conclusions. Being willing to hear both sides of the story before you make up your mind. And not assuming just because you come from some background whether that be geographic or racial or socioeconomic you have to believe whatever that conviction is."

Interpretation and Discussion

From this mixed methods approach, we have two unique sets of data to utilize in examining the question, "what do students learn from participating in the Kivu Gap Year program?" The quantitative study offers some numerical weight to the Sixteen Organizational Goals. From this data, there appears to be positive recognition by participants of the overall goals of the program. Average scores indicated a correlation of agreement with all Sixteen Organizational Goals. These results are positive for the organization as they continue to implement their programs. While this data is helpful towards assessing whether there exists a correlation between student perceived experience and the program's goals, it does not give a complete understanding of how the student describes their own learning outcomes. It is difficult to understand a student's experience in the program without moving beyond the survey to allow for a more complete story to be shared. With the addition of the qualitative data, we are offered more concrete feedback to better express the narrative behind some of these abstract goals and objectives. The results will be examined in the context of three lenses: consensus among students, discrepancy among students, and tension within the program.

Consensus

Students often spoke of personal and emotional development. This category was most mentioned in the interviews. Scores were also high in goals such as sharing one's own story, entering other's stories, as well as building friendships with people of difference. Thus, students appear to place a high value on elements of personal identity and socio-emotional competence during their time in the program. These correlations match very well with emerging adulthood theory. According to Arnett (2000), emerging adults (ages 18-25) spend an extended period of time working on identity formation during this stage of life. This period of time is particularly concentrated on identity exploration in areas of love, work, and worldview (Arnett, 2000). We will also see in particular where work and worldview find agreement with student experience.

Emotional Intelligence (or EQ) has become a critical discussion in leadership development today. Leading expert, Daniel Goleman, says that beyond IQ and technical skills, one's EQ is no longer "nice to have", it is a necessity (Goleman, 1998). He describes the process as "not easy. It takes time and, most of all, commitment. But the benefits that come from having a well-developed emotional intelligence, both for the individual and for the organization, make it worth the effort." A program such as the gap year may be the right space for a student to begin the difficult work of developing these EQ muscles. Perhaps the variety of cultural and work environments throughout the program pushes students to examine these areas of their lives. If further research could measure and identify more concrete ways the Kivu Gap Year program potentially enhances EQ, it would help others better understand what value this could be for a student to invest in.

Along with EQ, there is also a growing field of interest in developing one's Cultural Intelligence, or CQ as the effects of globalization continue to create more diverse communities in neighborhoods and at the workplace. Research on development of global leaders indicates the most effective way to hone such competence is to focus on concrete experiences with reflective observation (Li, Mobley, and Kelly, 2014). The format of a gap year may be a positive training ground for the development of these global leadership skills. The Kivu Gap Year program should continue to emphasize the importance of creating reflective space for students to continue to foster global leadership skills.

The Cultural Intelligence Center, under the direction of David Livermore, defines CQ as "an individual's capability of functioning effectively in situations of cultural diversity". Students tended to express cultural growth and awareness after the program. Student scores indicated recognition of the similarities and differences among different people groups along with the ability to adapt to those surroundings (CE3). Several interviews also spoke about the pressures of culture shock and how they were forced to adapt to their new environments.

In 2013-2014, Kivu Gap Year conducted a CQ Assessment under the facilitation of the Cultural Intelligence Center. After a pre and post testing, the summary report indicated "scores increased 12% to 35% from T1-T2 for CQ-Knowledge, CQ-Strategy, and CQ-Action, providing concrete evidence of the benefits of the program" (Cultural Intelligence Group Report for Kivu Gap Year, 2014). While this present study was not nearly as exhaustive, the results do suggest an agreement on cultural competence as a common experience in the program. When these results are compared with the 2014 results from the Cultural Intelligence Center, it appears the program would do well to bring more of this cultural training and knowledge to the forefront of their work.

Students also appear to be in agreement on learning how to identify the type of work culture and organizational structure they believe would suit them well (PI3). This observation also coincides with emerging adult theory on the idea of work. Arnett (2000) says students are already asking questions such as "What kind of work am I good at? What kind of work would I find satisfying for the long term? What are my chances of getting a job in the field that seems to suit me best? (p. 474). By spending an extended period of time in various internship and volunteer experiences, students are exposed to these questions in a very concrete manner. These experiences show a positive correlation again with what is best for young adults ages 18-25. The program would do well to consider longitudinal studies in the future in order to track where the alumni end up in the marketplace and if the experience of the gap year impacted those long-term decisions.

When it comes to worldviews, emerging adults often take the time "to reexamine the beliefs they have learned in their families and to form a set of beliefs that is the product of their own independent reflections" (Arnett, 2000). Students expressed a consensus in many areas of faith interest. The program seeks to expose students to many different ways of thinking about faith by meeting individuals and having unique experiences around the world. The program encourages going through a season of doubt and freedom to question one's faith origin. Students expressed a strong consensus here in experiencing a degree of ownership and integration of faith into more of their life. Perhaps the process that Kivu Gap Year encourages in regards to faith is a healthy way of approaching faith development for emerging adults. If they are in a season of differentiation,

then it is critical to allow them to re-examine their long held religious beliefs, interact with a variety of different beliefs in order to better understand whether they will embrace their own. From the research, it appears that students who are given this freedom to truly question, doubt, journey, and discover, emerge from the experience more rooted and grounded than they were before. This is certainly not always the case. Even the data exhibit some divergence in agreement on whether a student feels the freedom to question and doubt (See the standard deviation score for FO1). And even some interviews indicated that asking questions only led to more questioning. However, students did seem to indicate that even in those doubts, their faith was becoming more firm. Further research here on spiritual metrics for emerging adults might help one better understand how faith development should be adjusted for someone who is age 18-25. It also invites an interesting question pertaining to the often shared statistics of amount of young students who reject the Christian faith upon entering college. Is it possible that this apparent rejection is more of an indication of the necessary development process for emerging adults than it is verifiable data on how many young people are permanently leaving their faith of origin? Is it possible that programs, churches, or families who do not allow their children to be released on a faith journey of doubt and exploration during this critical season of emerging adulthood are the source of those students claim to be rejecting their faith? Is it possible the student is merely in a process of differentiation and is simply rejecting his/her parents' faith because they refuse to release them to their emerging adult journey?

Discrepancy

There were several areas where students did not come to a consensus. One of the largest disparities was in student perception of the program's emphasis on acquiring reflective leadership skills. Students exhibited overall lower averages scores in this particular area (PI1). However, this same goal also had the highest standard deviation recorded. Thus, there was a disparity between the number of students who take time to be reflective through vehicles such as solitude, silence, or writing and those who do not. The program has several components which ask the student to sit down and journal or blog about what they are experiencing in the program. Students often find this difficult to practice. Even in some interviews students expressed a resistance towards reflecting (especially on one's own life) as they found it to be a scary place to go. Yet students also talked about how the process of reflection led to a better awareness of the self. These discrepancies encourage the program to look at ways of encouraging students to practice reflection with the understanding that although it may be difficult or painful, it may lead to the type of growth the student is looking for in the program. Further research on these reflective tools would also be helpful to recognize if there is a correlation between these reflective exercises and the student's gaining a better self-awareness. If the reflective work was effectively understood as a vehicle to Socio-Emotional Competence, then there could be created greater cooperation from the students towards this end.

The second highest disparity score came from student response to the question of maintaining friendships with those living on the margins of society (CE1). The program does spend a significant amount of time working with those in underprivileged and under resourced communities around the world. As a result, students tend to build relationships inside the context of the programs and organizations which channel their efforts towards these people. Students showed a strong disagreement as to whether they maintained relationships with people living on the margins of society. There may be several reasons for the discrepancies. Since 100% of Kivu Gap Year graduates reportedly go on to higher education, it is possible that students were no longer placed in communities where they had access to marginalized people groups. College campuses can often times be homogenous communities especially if they are not located in an urban setting. Students also may have felt that the experience of befriending those on the margins was simply a year long experience that was no longer relevant to them. For those students who strongly agreed with the statement, it is possible that they either found themselves living nearby people on the margins or lived at a location where they sought out those type of relationships. The program goals emphasize the importance of concrete experiences and

relationships in order to better understand social issues both locally and globally. Further research would need to be conducted to better understand student response to this dynamic in the program.

Students particularly scored lower on the question pertaining to spiritual formation and soul care. It is possible that the question was poorly worded or a vocabulary was introduced that was difficult to understand. The researcher was attempting to assess whether students were achieving one of the overall goals of Faith Ownership. The intended objective is to develop a more diverse set of skills particularly in areas of spiritual disciplines of the faith. Students are given opportunity throughout the program to connect with God in practical ways such as prayer, meditation, silence and solitude. The program would do well to look into this question at a deeper level to identify what specific tools the student walks away with from their experience. While faith ownership and integration appear to be strongly correlated, it is not apparent as to what specific tools, exercises, or disciplines the student find favorable to them towards their long-term spiritual growth and development.

Students carried a discrepancy in how they transitioned from a community based experiential learning program such as gap year back to the traditional education environment in a college classroom. Students were in disagreement as to how they could connect their classroom experience to the surrounding community. Some students found themselves quickly involved in off campus volunteer opportunities in order to stay engaged in their communities. Interviews also indicated a high degree of difficulty in transitioning back into college during the first semester after the gap year. The program would benefit greatly from furthering their research on what life is like for gap year students particularly during the first six months after leaving the program. What are the challenges the students are facing at home during the summer? What are the challenges they face during that first semester transition into college? Are there ways of offering a more supportive structure for students to connect more easily back into the classroom? Other interesting questions for alumni might include: Are students finding more successful ways of making the transition than others? Do gap year alumni spend more time volunteering with local organizations after gap year? Do students continue to pursue internship opportunities? Do any students drop out of school after transitioning back to traditional learning? These questions would also encourage more longitudinal research on how long it takes a gap year graduate to complete their undergraduate degree? How many students attain their degree?

Lastly, students often reflected on where they were “passionate”, “gifted”, or felt a “calling” during the program. However, very few students vocalized a particular career path of focus ahead for them. Since the program carries a tagline of “Vocational Discovery in a Global Community” it is critical to recognize what is meant here by “vocational discovery”. More research would be necessary to determine whether Kivu Gap Year is delivering a product which affirms or re-directs students future career path. But what is interesting to note is the difference between career and vocation. Vocation comes from the latin word, vocare. It’s meaning is properly translated ‘calling’. Calling is to be distinguished from career in the sense that it is driven by identity and purpose, rather than simply a means by which one makes a livelihood. It is rooted in a deeper idea that finding our purpose as human beings will lead us to the proper career path that is beyond simple provision of needs. Pursuing one’s calling is also about participating in a larger story of humankind and contributing with the gifts, skills, and abilities one has been given. In this sense, calling (or vocation), becomes a foundation by which one may grow towards future career paths. Even today, it is predicted that most Millennials will carry multiple career paths and multiple jobs in their own lifetime. This idea of work is drastically different from generations before who would often work with the same company (and even the same career) for a majority of their life. Thus, although there is a lack of consensus in students finding their career while on the gap year, it is possible that these underlying factors of knowing oneself, listening to one’s calling, and engaging a global diversity of human interests may potentially be more beneficial to students in the long run. Further research should consider what factors contribute to the vocational development of the student.

Tension

The final lens of observing the data comes from where there are apparent tensions inside the program. Tension may not be the best word to describe the experience, but there are several areas where students were wrestling with paradoxes inside the program. These paradoxes created tension for the student that often came out during the interview process. The benefit of sharing these paradoxes is not necessarily so they can be resolved. As will be seen from the context of these tensions, it appears that the program places a degree of stress on the student that is beneficial for overall growth. However, it is in the wrestling of these tensions (or paradoxes) that students seem to articulate the origins of their growth. Further research would be needed to substantiate causation; however, the following areas of tension appear to carry correlation for the students in how they express growth while inside the program

Independence and Community

Students described a consistent tension in the program between learning how to be alone (or in solitude) and when to be together building community as a gap year cohort or with their hosts at each destination. There appeared to be recognition that if one were to swing too far towards independence (i.e. distancing oneself from the group in an unhealthy way), he/she was isolating oneself and stunting the growth process. At the same time, if one were to swing too far towards community (i.e. mostly in the context of constantly being together as a gap year cohort), then he/she was suffocating oneself with too much togetherness. The results of both extremes ended up carrying feelings of regret. For instance, if one swung too heavily to independence, he/she felt disconnected from the group and isolated. If one swung too heavily towards community, he/she felt the group was often times using one another as a distraction. Sometimes the hidden motivation was to isolate oneself from the foreign culture or the feeling of culture shock, and sometimes to keep oneself from spending time alone, in reflection, working on self-development.

Belonging and Distancing

Students articulated the struggle to build new friendships and relationships (both with the gap year cohort as well as at each new destination) and then saying Goodbye, leaving, and being separated from those relationships. Students felt the same tension between both polarities in their struggles of experiencing culture shock. They wanted to fit in and belong. Sometimes their experiences led to a deep sense of belonging and family with a new friend at an internships site or at a particular home stay. Other times, they were struggling to feel that tension in feelings of homesickness or being disconnected from their immediate family.

Parent Relationships and Digital Communication

Many students seemed to be constantly managing the tension between when and how much to communicate with the family back home while on the gap year. Several students voiced feelings of guilt for not reaching out more often to their friends and family back home. A few students voiced feelings of frustration for not being able to let go of constant conversation with friend or family (particularly parents) back home. A few students recognized that most of the time their efforts to communicate back home were more out of a desire to disengage from what was difficult in the program. They also recognized that communication coming from home also caused them to disengage. Students reflected back on these periods of disengagement as mechanisms which stunted their growth.

Yet, when students truly unplugged from technology and immersed themselves in the culture, they found their relationships (particularly with parents) progressed to a deeper level upon return back home. Arnett (2000) observes “emerging adults with the most frequent contact with parents, especially emerging adults still living at home, tend to be the least close to their parents and to have the poorest psychological adjustment” (p. 475). While the gap year student spends significant physical distance away from the home, there is still a digital connection that is happening with the capabilities of technology today. This tension should be further illuminated in discussion with parents and gap year students. It is possible that there exists a correlation between deepening of relationship with parents and *decreased* amount of time spent in communication during

the gap year. This correlation would be consistent with scholarship on emerging adulthood which states “physical proximity to parents has been found to be *inversely* related to the quality of relationships with them.” (Arnett, 2000). There may also be a correlation between digital dependence and stunting of personal growth while in the program. More research would be necessary to substantiate such a claim. With the growth in dependence upon digital communication and the growing access to internet worldwide, it would be beneficial for the program to conduct further research here in order to encourage healthy habits of digital engagement.

Justice and Compassion

Students spend a considerable amount of time working with philanthropic organizations around the world. Through the lens of these organizations, students are given a critical view of life for those on the margins. Coming from relatively wealthy homes particularly in rural and suburban communities around the United States, students have often spent little time confronting issues of poverty and injustice face-to-face. The program often provides a face, a name, and even a relationship with those who are marginalized in society. This encounter leads to a tension in confronting one’s ways of viewing social issues and causes.

Interviews demonstrated a deep wrestling with seeing the “other side” for the first time. Whether this occurred through an encounter with a homeless person on the streets of the United States, at an internship site with street kids, on a visitation to a poor community in rural Philippines, in a home stay with a Palestinian refugee, in a conversation with a Jewish Rabbi, or with a home stay family in Rwanda who survived the genocide, students were forced to wrestle with the deeper complexities of conflict around the world. What is critical to observe is whether students saw these experiences as individual circumstances or systemic problems in society. Surveys indicated a strong recognition of systemic problems in society. Interviews spoke intimately about personal encounters with individual circumstances. As is typical in issues of injustice, those who engage this arena must wrestle with the tension of both arenas: individual and systemic. The program should continue to examine how justice and compassion are fostered and developed for students.

Highs and Lows

The program appears to carry significant highs and lows for students while they are participating. Those highs and lows are facilitated by numerous experiences from culture shock to homesickness, from success to failure, from internship to home stay. Several students carried the analogy of the program as much like hiking Mount Kilimanjaro. One student described it this way, “Kilimanjaro was such a representation of that, of life. You’re climbing up a mountain but you’re also going back down the mountain. And learning how to live life in between the mountaintops. Learning how to live in the hard places.” The program appears to push students into a place that is uncomfortable. Students seem to fight this tension often while in the program. Yet in several instances, the students looked back on these experiences as hard and good. They recognized it was these experiences which allowed them to grow. Other ways students expressed this tension was in moments of feeling ‘broken’. Those moments forced them to look at themselves and deal with some of their issues. Other times a challenging experience forced students to rely on God and trust him to carry them through it. In other instances, it forced students to learn to lean on each other or ask someone for help when they did not want to. The program appears to welcome these tensions as invitations to growth rather than restraints to effective programming.

Recognition of Bias

Accounting for bias is critical to the work of any research design. The researcher acknowledges that his position as Co-Founder and Director of Kivu Gap Year may serve to impact participant responses more favorably to please him. His presence as the facilitator also impacts how he both observes and interprets the collected data. Of particular concern is the researcher’s method of directing the interviews. Here it is critical to avoid leading questions or the appeal to look for what the researcher may desire to hear as favorable feedback towards his hypothesis. The researcher must also acknowledge that this research design functions most

importantly as a baseline for further research. There is no counterfactual represented in the sample size; therefore, it is inappropriate in this particular study to assume any causation in the analysis and interpretation of the data received. In other words, this study does not permit Kivu Gap Year to say the results are a direct cause of their program. It is fair for Kivu Gap Year to say there appears to be a significant correlation between the results presented and what program participants experience. However, in order to give causation, the organization must take on a more robust level of research than is here presented.

Additional concern may be found in the number of quantitative surveys collected. It is possible that those who did choose to respond are more favorable to the program and its values in general. While it is unreasonable to expect one hundred percent participation, it is possible that potentially negative feedback of past participants is limited due to their decision not to participate altogether. The research model attempted to mitigate as much bias in survey and interview response as possible. However, it is possible that some students chose not to participate due to their own negative experiences.

Future Research

This mixed methods research study contributes to the internal interests of the Kivu Gap Year program while also adding to a broader conversation among gap year programs regarding the measurement of individual impact on program participants. The study provides the groundwork for future internal research which will more closely analyze cause and effect relationship, narrow the focus on correlation, and include control groups in the sample size. A more complex research design would further advancement towards an understanding of the organization's theory of change and the hope to find a relative degree of causation. Kivu Gap Year appears to articulate a theory of change that taking a year off to spend time in internships, reflection and experiential coursework, enables students to deepen their faith, better understand who they are, and become engaged in a larger sphere of influence. To demonstrate such a theory would require goals, objectives, and activities to be more directly linked to intended outcomes with quantifiable indicators and means of verification.

More robust research models in the future will more boldly address the claims of how a gap year may change an individual student while also providing further differentiation to programs desiring to demonstrate distinctiveness with metrics. The program should also begin to incorporate impact assessment on the communities to which they travel as this is critical to values of healthy exchange and sustainability. Kivu should also be asking, "What do the host country participants learn from their exchange with students of the Kivu Gap year?" If Kivu Gap Year could expand research, this process would likely encourage other gap year organizations to establish a more rigorous planning, monitoring, and evaluating in a growing industry. If there are more programs measuring impact in participants, it should be further encouraged to make such results public and easily accessible on web pages. In the absence of available data, perhaps there is a need to encourage organizations to substantiate claims of the benefits of their programs with program evaluation methodology that is directly linked to their overall objectives and goals. Further research would bring more accountability to what the gap year industry claims to be achieving in the betterment of the lives of the participants and the world around them.

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Appendix A: Sixteen Organizational Goals

SIXTEEN ORGANIZATION GOALS**1. Personal Identity: Who Am I?**

To provide students the tools and experiences to encourage the development of their personal identity.

- PI1 Students are taught reflective leadership skills through weekly intentional training and/or exercises.
Students receive feedback from a broad and diverse community of people around the world through
PI2 internships, home stays, and leadership oversight.
PI3 Students experience different work cultures in multiple organizations around the world.
Students are coached and mentored in how to develop their own self-awareness and emotional
PI4 intelligence.

2. Faith Ownership: What Do I Believe?

To provide an experience in which students have the ability and opportunity to embrace their faith.

- Students are given a healthy space and the freedom to wrestle with questions and doubts about one's
FO1 own faith. (Learning to live the question.)
Students meet people of faith and build relationships with others outside their own familiar context
FO2 (both inside and outside their faith background).
FO3 Students are introduced to contemplative exercises of spiritual formation and soul care.
Students are given space and distance from their parents where healthy differentiation can be further
FO4 encouraged.

3. Experiential Learning: How Do I Fit In?

To provide students an experiential learning environment to counter balance traditional education models.

- EL1 Students are exposed to an inductive, non-formal learning environment.
EL2 Students are given internships functioning as a bridge from the classroom to the community.
EL3 Students are taught team dynamics and interpersonal communication.
Student assessment is facilitated and measured through participation, collaboration, and reflective
EL4 exercises.

4. Civic Engagement: Where Do I Belong?

To provide concrete experiences in understanding domestic and international social issues to encourage the development of communal identity.

- Students are placed in direct contact with local communities around the world through the guidance
CE1 of local organizations and networks.
Students are given tools and experiences to recognize and address both local and global structures of
CE2 injustice.
Students receive guided instruction regarding one's own cultural competence as they are immersed
CE3 in an unfamiliar setting.
Students are taught how to live in community, build personal relationships, and enter into the stories
CE4 of those around them.

Appendix B: Survey for Quantitative Measurement

Personal Identity: Who Am I?

- PI1 I take time to be reflective in my life by creating space to process personal life experiences through avenues such as writing, solitude, and silence.
- PI2 I seek out opportunities to receive feedback from the community around me to learn more about how to grow in my life and vocational pursuits.
- PI3 I understand the kind of work culture and organizational structure that allows me to thrive.
- PI4 I know how my behavior, mood, and actions affect others and have learned how to appropriately manage myself around them.

Faith Ownership: What Do I Believe?

- FO1 I feel the freedom to wrestle openly with questions and doubts surrounding my own faith.
- FO2 I am able to dialogue and build friendships with people who hold opposing views from my particular faith background.
- FO3 I have tools and exercises to practice the development of my spiritual life and to care for my soul.
- FO4 I have developed healthy boundaries with my parents in order to be more independent as well as better understand what I think about particular topics.

Experiential Learning: How Do I Fit In?

- EL1 I seek out experiences where I can grow through hands on learning environments.
- EL2 I seek out experiences that connect my learning in the classroom (the textbook) to my surrounding community (the people).
- EL3 I am able to work in collaboration and cooperation with others, giving them respect, and including everyone in the participation.
- EL4 I include, in my education, concrete experiences of participation and dialogue with people relevant to the appropriate topic of discussion.

Civic Engagement: Where Do I Belong?

- CE1 I have friendships with people who are living on the margins of society.
- CE2 I have firsthand observation of how structures and systems can create injustice in communities.
- CE3 I understand how cultures are both similar and different and I am able to adapt to those surroundings in order to properly relate to people from other backgrounds.
- CE4 I find myself willing to invite others into my life story while also desiring to learn more about their story.

Net Promoter Score

Scale

- 1-10 How likely is it that you would recommend Kivu Gap Year to a friend?

Appendix C: Four Interview Questions for Qualitative Measurement

The interviewee received the following four questions to bring structure to the conversation:

1. Please bring a photo with you to the interview which best captures what your gap year meant to you. The photo can be from your trip. It may or may not have you in it. Or if more appropriate to you, feel free to use a photo you find online. Please describe why you chose this photo.
2. Please bring a photo with you to the interview which captures something negative about your experience in the program. The photo can be from your trip. It may or may not have you in it. Or if more appropriate to you, feel free to use a photo you find online. Please describe why you chose this photo.
3. Please bring a photo of you before starting your gap year and a photo of you after completing the Kivu Gap Year. Please share why you chose these two photos.
4. What is the most significant change you experienced while in the Kivu Gap Year program?

Appendix D: Survey Results

Quantitative Survey Results					
Goal	Average	SD	Min	Max	
PI1	4.56	1.54	2	6	
PI2	4.67	0.97	3	6	
PI3	5.06	0.73	3	6	
PI4	4.78	0.88	3	6	
	Average	SD	Min	Max	
FO1	5.28	1.07	2	6	
FO2	5.39	0.92	3	6	
FO3	4.44	0.98	2	6	
FO4	5.33	0.84	4	6	
	Average	SD	Min	Max	
EL1	5	0.97	3	6	
EL2	4.5	1.25	1	6	
EL3	5	1.08	3	6	
EL4	4.83	0.86	3	6	
	Average	SD	Min	Max	
CE1	4.17	1.51	2	6	
CE2	5.06	0.8	3	6	
CE3	5.33	0.84	3	6	
CE4	5.5	0.86	3	6	