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# Knowledge in Higher Education – Combining Hand and Heart

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*Keywords: studies abroad, alternative student experience, globalization, education for sustainability.*

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# Knowledge in Higher Education – Combining Hand and Heart

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## I. Introduction

Study abroad as an alternative student experience is one way for higher education institutions to cope with a growing supply of curricula that are causing competition between the various institutions for the "hearts" of students(Cudmore, 2005). In this way, higher education institutions hope to create differentiation and branding that emphasize the uniqueness of the academic institution compared to its competitors. Under this "marketing umbrella" - "alternative student experience," there is a wide collection of activities. One of these activities is a study abroad.

Study abroad, especially that which combines students from Global North that travel to the Global South (I use the term Global North and Global South in terms of socio-economic status and not in terms of geography), can provide "Northern students" with a wide range of advantages, such as understanding the significance of our global world on their lives, which is not achievable through similar experiences in their home country (Schmidt & Pardo, 2017). On the other hand, study abroad that involves students from Global North and Global South should not increase the gaps between the students from both sides of the globe. Therefore, it is crucial to ensure that a delegation seeking to experiment abroad builds on ideas of personal and cultural dialogue while imbuing tolerance and mutual appreciation(Falk & Kanach, 2000).

Hence, many higher education institutions around the world encourage study abroad as part of the challenge to train students to address the characteristics of the global world and become aware of the impact of this process on various social and economic aspects(Tarrant et al., 2014).Therefore, teaching students to communicate with "people of small villages" who have different backgrounds and different values that present different cultural norms and habits is essential, according to the new approach of higher education institutions (Interiset al., 2018). As a result, the number of such programs in higher education institutions has increased(Tarrant & Lyons, 2012). In some institutions, studies abroad have become a requirement to receive a degree(Tarrant, 2010). However, there is no uniformity in requirement during the periods abroad or even regarding their length. Being abroad for 1-8 weeks during one semester is defined as short-term, and spending a semester to a year abroad is considered long-term(He et al., 2017).

Studying abroad allows one to examine the values, habits, beliefs, and way of life of their country in comparison with the target country(Czerwionka et al., 2015).Living in a global world and havinga global experience combines opportunities to examine the challenges that characterize their global world(Schmidt & Pardo, 2017) while developing global awareness and international connections at both the personal and professional levels(Czerwionka et al., 2015). Living abroad allows the development of tolerance and openness to different languages (Czerwionka et al., 2015) and cultures(Morgan, 2010) arising from encounters with different people (Interis et al., 2018; Niendorf & Alberts, 2017). Therefore, going abroad encourages the generation of personal change in environmental values, norms, and behaviors(Tarrant, 2010).

Consequently, the conclusion is that general study abroad, in a higher-education institute setting, can contribute to knowledge construction. Exceptions are the information from teacher training institutions, where studies of globalization and its impact are rare in those institutions(Paine et al., 2017). At the same time, there is growing pressure on higher education institutions to abandon the "Ivory Tower" and enable not only knowledge construction during student learning, but to

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create additional values for learning such as social transformations or supply tools for education for sustainability (Trencher et al., 2017).

Accordingly, in light of the potential for personal and professional development achieved by study abroad, this study examines whether the study abroad of pre-service teachers from the Global North that study in Global South can reach even educational goals of soft skills and encourage pro-environmental behavior which is not the main goals of higher education. Moreover, this study examines the implications of this global experience are for their perception of sustainability.

## II. Literature Review

The study used three lenses: globalization, education for sustainability, and alternative student experience. Globalization, as a global process, has, among other things, a devastating impact on the environment and society in which we live. On the other hand, education for sustainability is one of the solutions to the environmental crisis, social injustice, and environmental injustice caused by globalization. In the middle - between globalization and education for sustainability -is the alternative student experience. The alternative student experience aims to integrate diverse pedagogy and enable the creation of a learning experience side-by-side with knowledge construction. The learning experience will facilitate students to reach emotional soft skills and encourage pro-environmental behavior that might help mitigate environmental crisis and reduce social and environmental injustice. Therefore, the connection between these three lenses, globalization, education for sustainability, and the alternative student experience, has enabled the creation of a unique theoretical framework for this study.

### *a) Globalization*

Globalization is not a new phenomenon (Collste, 2016). The dichotomous world of black and white, rich and poor, north and south, east and west, healthy and sick, is already known from the distant past (Trefzer et al., 2015). The Bible describes a globalization process in which Abraham moved to Egypt, and this is not the only example of the globalization process from the ancient times. Abraham moved from a state that was suffering from drought to a country that was considered affluent in those days, in which he found a possibility for existence. The difference between globalization processes in the past and globalization processes today focuses on scope and speed. In fact, since the 1990s, parallel to technological development, the globalization process today is one that has previously been unknown (Collste, 2016; Cudmore, 2005). Globalization as a phenomenon includes the expansion of global connections, the organization of world-scale social life, and economic growth consciousness, which form a global society (Shahzad, 2006). Globalization makes it possible to link distant communities in such a way that local events are shaped by situations that occur many miles away and vice versa (Assare et al., 2016; Collste, 2016; Karataş, 2016). Hence, globalization, as a concept, refers to the "contraction" of the world (Agnew, 2001) having an impact on strengthening the global social community (Collste, 2016), on financial perceptions (Dumrul, 2018), on political aspects (Abduljaber & Kalin, 2019), on the cultural world(Wani, 2011), on educational institutions (Collyer, 2018; Jickling & Wals, 2008), technology development (Elisa et al., 2017)and on the environment(Turner et al., 2007). Therefore, the world seems to have become more uniform and unified(Magsino, 2008).

Globalization is being marketed as hope and promise of increasing prosperity and developing opportunities for everyone, but the reality is the opposite in many cases (Garfolo & L'Huillier, 2017).The globalization process is an opportunity for some of the planet's population, such as the Anglo-Saxon culture (Parjanadze, 2009) and a threat to others (Assare et al., 2016), especially the small states (Parjanadze, 2009). The opportunities that arise from the globalization process can be expressed through the expansion of human rights (Elisa et al., 2017), the integration of ideas, and the integration of diverse economies that can enhance well-being and enhance the protection of human rights around the world. On the other hand, globalization also involves risks such as environmental problems as global warming or the creation of small, powerful economic mega companies (Collste, 2016) and social and environmental injustice (Garfolo & L'Huillier, 2017).

In many cases, the quality of life of individuals, especially in developed countries, the Global North, has significantly improved in comparison to the past (Gallas, 2015). In contrast, the quality of life of individuals in the Global South has worsened. This leads to an increased inequality between upper and lower-income individuals (Kauder & Potrafke, 2015).Significant inequalities as a result of global processes are the fact that 10% of the world's population uses more than 90% of the world's resources (Jickling & Wals, 2008), or that the 80wealthiestpeople in the world have an income equivalent to 3.5 billion people, or that 900 million people on earth earn less than two US dollars a day, or a million people have no running water at home (Collste, 2016).Results show that globalization does not serve all people equally (Garfolo & L'Huillier, 2017).

The environment, as well, experiences the impact of globalization processes(Turner et al., 2007). Globalization is the driving force behind the neoliberal approach characterized by environmental destruction (Tsegay, 2016), which has caused a widespread crisis with unclear scope and consequences, from which all citizens of the world suffer, regardless of religion, sex,



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race or color (Diaz & Zirkel, 2012). Therefore, coping with such a crisis requires integrating global efforts at local and international levels that will attend to the future by combining these issues into everyday life (Houston, 2013; Winarno, 2017). One of the ways of dealing with the environmental crisis is through education for sustainability, which adopts the "think global act local" approach (Brundtland, 1987).

*b) Education for Sustainability*

The spotlight on the concept of sustainability is provided in the "Brundtland Declaration" in 1987 (Jickling & Wals, 2008; McKeown & Hopkins, 2003). In 1983, Norway's Prime Minister, Brundtland, was the chair of a committee designed to provide a solution for environmental problems that began to plague the world. After four years of working, the committee published the document "Our Common Future," which focuses on sustainability (Brundtland, 1987).Sustainability is a need to bridge the demand for economic development with the desire for environmental protection for future generations due to the scale of the environmental–geographic, social, and economic crisis (Karataş 2016; Mohai et al., 2009; Clark & Stephenson 2003). With the understanding that catastrophe of this magnitude must be addressed with global cooperation and not on a local or national level (Hinchliffe, 1996).

Based on the "Brundtland Declaration", the concept of "Education for Sustainability" was also established. Education for sustainability connects the physical sphere with the socio-economic dimension. The goal of education for sustainability is to foster citizens who are aware of the complexity of environmental issues and critical thinking. These are intended to drive citizens towards social responsibility and social and environmental engagement that includes doing for the nature (Tilbury, 1995). Environmental citizenship is citizen activity that combines motivation, awareness, ecological literacy, self-efficacy to act towards the realization of nature- system values, i.e., reducing the overall crisis, reducing social gaps and environmental gaps in ways that are considerate of humanity and the environment(Berkowitz et al., 2005). Therefore, the goal of education for sustainability is to reduce the social disparities that manifest social and environmental injustice towards states and within states, as a result of the global crisis, which promotes environmental citizenship (Berkowitz et al., 2005; Finger & Verlaan, 1995).

The roots of social justice hold several fundamental principles, including the idea of creating an equitable and fair society that individuals and groups can live in, with respect to their needs (Crosby et al., 2018; Francis & Roux, 2011). Over the years, the concept of environmental justice has evolved from the principle of social justice, according to which unequal utilization of natural resources is the presumption of harm to the earth (Mohai et al., 2009). Environmental justice is a principle in which all citizens and communities are entitled to adequate response and equal protection of laws dealing with environmental aspects and public health (Bullard & Johnson, 2000). Moreover, this principle is part of social justice; it is the result of unequal conduct and exploitation of natural resources on earth (Mohai et al., 2009). In most cases, vulnerability is found in an environment where people from low socio-economic status live. These are disproportionately affected by environmental issues (Walker, 2009), for example, from undesirable land, uses adjacent to their quarters, such as hazardous-material landfill sites (Hayward, 2015).

Environmental and social justice are not phenomena caused only by local factors that are near the residence of disadvantaged populations. In most cases, environmental and social injustice phenomena are also caused by human activity at the national and international levels (Mohai et al., 2009). These phenomena are caused by unequal utilization of natural and environmental resources and damage to populations, due to this exploitation, at national and global levels. For example, global warming, caused mainly by developed countries, also harms developing countries. Another example is the dumping of developed countries' waste on the land of developing countries (Hayward, 2015).Education for sustainability has been operating for more than four decades in many parts of the world. Local, national and international programs that shape the students of the future as citizens with environmental, can cost millions of dollars (Pooley & O'Connor, 2000; Selby, 2000).

Initially, scientific discipline is the basis of most of the educational programs. The first researchers who identified the environmental crisis were firmly rooted in the scientific field(Carter & Simmons, 2010). Practitioners in the world crisis have assumed that there is a direct relationship between knowledge, attitudes, and behavior as, for example, in the model of Cogan and Kubow (Cogan & Kubow, 1997). According to this model, there are eight characteristics that can foster activity for the environment. Five primary features relate to knowledge construction and attitudes. Three additional features of this model belong to pro-environmental behavior. Today, it has become clear that knowledge and awareness of the environment do not always lead to pro-environmental activity (Kollmuss & Agyeman, 2002).In recent years, therefore, activities that include not only cognition but also emotional aspect and actual elements have begun to be incorporated into environmental activities as part of the curriculum. A combination of cognitive (head), emotional (heart), and environmental (hand) components appears in Sipos's model (Sipos et al., 2008). Compared to other models of learning and teaching, in which aspects of cognitive engagement, practical application, and emotional



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attachment are found separately, this model offers a conceptual concept that allows for the inclusion and organization of the "head", "hand" and "heart" (Singleton, 2015). Orr's ideas(Orr, 1992)is the basis for Sipos's model, who argued that education cannot be content with formal content or knowledge but must include the application of knowledge to create meaning and values.

Yet, as in the rest of the world, education for sustainability programs focus on local issues (Jickling & Wals, 2008). Despite the call for "think global, act locally", in practice, in many cases, the pursuits is at the local or national level. Although there is recognition of the necessity of global thinking as part of the concept of education for sustainability, and although education programs exist globally in diverse contexts, education for sustainability emphasizing global, civil and environmental aspects, or allowing students to experience global environmental citizenship and its educational implications which is based on emotions and encourage pro-environmental behavior, is lacking (Kruidenier & Morrison, 2013).

*c) Alternative student experience*

The alternative student experience is defined, among other things, as the student experience from the student's entire interaction with the institution in which s/he is studying (Temple et al., 2016). The student experience includes a challenging and stimulating educational experience that leads to recognized and appreciated skills worldwide and leads to meaningful learning (Serdyukov, 2017) and encouraging pro-environmental behavior (Tilbury, 1995). It includes four types of processes: meaningful, experiential, experimental, and collaborative.

Meaningful learning is mental learning designed to help students experientially acquire new information and provide them with an opportunity to think critically about their experiences and to test and develop innovative ideas and approaches based on the involvement they have had (Ausubel, 1963). Experiential learning is a "process where knowledge is created through the transformation of experience" (Kolb, 1984, p.41). Accordingly, this is a holistic process of adaptation to the world, which requires more than just cognition. This learning sees the person as a whole and includes thinking, feeling, perception, and behavior. Thus, learning stems from a synergistic connection between the learner and his experiences and takes place through combining new experiences with existing concepts and adapting existing concepts to new experiences. Experimental learning is the process of generating knowledge that results from connecting new experiences to the learner's existing personal knowledge (Kolb, 1984). Experimental learning directly utilizes skills and approaches related to critical thinking and problem solving and is less grounded in learning and mechanical memorization. Experience, exploration and discovery are the roots of experiential learning. Its purpose is to teach the student how to learn and develop his or her skills in personal work to emphasize his creativity and originality, but also his "self" (Gross & Rutland, 2017). Collaborative learning has made contribution to refining learning. It enables participants to learn from the skills of their teammates and promotes their ability to collaborate in group, to develop, maintain, and change relationships with others to succeed in achieving goals. The members of the group develop positive attitudes towards their members and the study materials and build social relationships(Tielman et al., 2012).

## III. Methodology

*a) Course characteristics*

The course began in Israel in June 2016 and lasted until the 12 students flew to Nepal in September 2016. In Israel, they learned about issues related to sustainability education and the effects of globalization. In Nepal, for three days, they were a part of the initial seminar. The workshop, which was led by Nepali educators in collaboration with their Israeli counterparts, was designed to enrich the students' orientation regarding Nepal. Following this, the students participated in educational activities in the villages, a nine-hour drive from Kathmandu. Life in the rural environment lasted 2.5 weeks and included exposure to the local education system and meetings with local educators; joint planning with local educators of educational activities for kindergartens, primary schools, and the local youth movement; running the educational activities together with the local staff, and joint feedback provided by both the Nepali and the Israeli teams just before returning to Israel.

*b) Participants*

Participants included 12 female pre-service teachers. Before to this study-abroad program, the students had attended a course on sustainability that included theoretical and practical sections in which the students conducted a personal environmental activity. All the students were in their early twenties. A significant portion of the students had experience in meeting with the Global North as part of a trip they took before graduation. At the same time, on these trips, the students did not experience intimate encounters and work closely with third-world people. On these trips, the students visited the countries and were not exposed to the real lifestyle, culture, and customs of the countries they visited. So, being in Nepal was a profound experience of Israeli students meeting with a new culture, a different population, and unfamiliar practices from Israel.

*c) Case study and data analysis*

The study employed the qualitative approach using a case study method, based on the constructivist



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approach that seeks to describe a complex reality. A case study allows the researcher to examine the data in a specific context and focus on real-life phenomena by analyzing a limited number of events or conditions and their relationships (Yin, 2009). The current study investigated one episode- the experience of the Israeli students who participated in the Nepal-based course. This approach was selected to listen to the students' voices and learn first-hand about their experiences during the journey abroad from their point of view, perception, and interpretation. The study used a triangulation of data sources, enabling the cross-checking and validation of data and allowing the researcher to reach a better understanding and a more comprehensive examination of the phenomenon under investigation.

For this purpose, the study used three tools: (a) semi-structured personal interviews: each of the students in the delegation was interviewed twice - before leaving Israel and on her return from Nepal. The purpose of the pre-trip interview was to enable an understanding of the background of the students' fears, their examination of their attitudes towards the globalization process and its implications, as well as their understanding of basic concepts of sustainability - social justice and environmental justice. The goal of the interviews after their return from Nepal was to expose the elements of the stay in Nepal that were significant for them, their perceptions of the differences and their point of view towards globalization, its characteristics and effects. (b) Journals: 12 reflective journals were analyzed. These journals began in Nepal and completed after the return to Israel. Using the diaries was to allow pre-service teachers to achieve the utmost openness and create a personal travelogue; (c) Focus group: the focus group included all the students after their return from Nepal. The purpose of the focus group was to encourage students to be introspective while exposing their experiences to the other students. In this way, it enabled freedom to address personal, emotional aspects regarding their stay in Nepal and to examine dilemmas and issues that could not be responded to or remained unclear during the post-Nepal interviews. The information collected was analyzed using an interpretive qualitative method. The analysis of the findings used the inductivity approach by using primary and secondary coding and category creation (Saldaña, 2009), which are inductively derived from the interpretive data analysis.

## IV. Results

Four main themes surfaced from analysis of the data: personal experience, internalization and understanding of the concept of globalization and its implications, pro-environmental behavior, and professional educational development. Also, there were a discrepancy between the students' statements regarding these components before and after their time in Nepal.

*a) Personal Experience*

The findings show that the sights, smells, voices and personal encounters in Nepal, as well as the educational activities that the students led helped to create a powerful emotional experience that they claimed they could not have experienced in Israel: "Perhaps the most meaningful experience I had in all my higher education studies, the encounters with the people, the different culture, the understanding of the complexity of things, could not have happened in Israel."

The importance of the adage "One picture is worth a thousand words," illustrates another student's experience who described her visit to the garbage heap:

> The day you took us to this garbage heap, I did not know how to react to it other than vomiting... You hear about these things, but I think it was an amazing step to get there and see it with my own eyes. The children were sorting garbage. It was as if I was stabbed in the chest.

This example is the rule rather than the exception. All the students who returned to Israel remembered the Nepali children working on the garbage heap, contributing to the family economic effort. The students' observations also promoted a deep emotional experience, especially during the visits to the Nepali school:

> When we entered the first grade of the ECD, I was stunned by what I saw: huge gaps between ECD in Israel and the education they received here. They play very little, the exact opposite of the kindergartens in Israel; the class was not welcoming; very dark.

The difference in culture and the socioeconomic level between Nepal and Israel posed a difficulty for the students both in their ability to assimilate the differences and in their ability to process the contrasts at the time. She attempted to compare her observations to the early childhood classes that they are familiar from Israel. The student noticed the different approach to learning in the kindergartens in Nepal in comparison with Israel.

In addition to the sense of sight, the sense of smell also played a central role in the students' experience in Nepal and the internalization of the gaps between Nepal and Israel:

> We stopped at a huge heap of garbage; it just stank ...I really felt that like I had to get out of there ... I could smell the stench of garbage ... and images that were difficult for me … people working inside…waste every day all day and this unbearable odor.

It was clear that the smells that wafted from the garbage were beyond the student's ability to contain. It proved difficult for these Israeli pre-service teachers to be surrounded by smells of waste.



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The fact the pre-service teachers wandered through Kathmandu's streets and used their sense of hearing as well, forced them to become aware of the gaps between the two countries: "Katmandu was extremely noisy to me ... full of noisy cars ... that produce huge amounts of emission and long ago should have been removed from the road." From this description we can understand that the noise they heard in Katmandu supersedes the noise in the streets of Israel.

The students were able to enlist all of their senses to accustom themselves with their perception of Nepal both culturally and physically while observing ostensible familiarities to that of their reality in Israel, as opposed to the ostensible differences. The most remarked similarity between Nepal and Israel from their perspective was that of the Nepali children: "The encounter with the children was a defining moment for me; I love children, and it amazed me to see how similar it was to Israel and around the world." From the student's words, we can understand that children in the world similar to the children she observed in Nepal.

*b) The concept of globalization and its implications*

The analysis of the findings shows three categories related to the concept of globalization: environmental citizenship, the economic (justice and injustice) aspect, and the social (justice and injustice) aspect.

i. *Environmental citizenship*

From the interviews with the pre-service teachers before the flight to Nepal, it was evident they were unfamiliar with the term 'environmental citizenship': "Environmental citizenship - I have not heard that term." It is interesting that a year earlier, the student had completed a course in sustainability which, emphasized, among other things, environmental citizenship, but still hadn't become familiar with the term and its meaning. The internalization of the components of global environmental citizenship, intended to create citizens who are environmentally conscious at the international level as well as the local level, can be deduced from the following quote said after the return to Israel: "It's not enough that you save your environment, your country; it's important, but not enough; you have to save the environment everywhere. It's not something confined to one country. We'll have nowhere to live." This example demonstrates that although the term 'environmental citizenship' is not used widely, there is an understanding of the need to act according to its design. The student understands that nature protection and being an environmental citizen does not depend on geography. She understands that without adopting pro-nature behavior, which is the characteristic of environmental citizenship, we will have nowhere to live.

In parallel, there were students who could not understand the concepts even after returning to Israel: "I still do not understand what an environmental citizen is." This quote illustrates the difference among learners. While for most students being in Nepal helped to internalize the practical significance of environmental citizenship as well as the process of globalization and its social and environmental influences, for others, even being in Nepal did not help understand this issue.

ii. *The economic (justice and injustice) aspect*

The students discussed the economic aspect of their experiences that surfaced during the trip to the villages: "When we drove to the villages, we saw huge signs of electronics, cars, American models ... All these signs were part of the landscape of the dilapidated or destroyed houses on the street." Israeli students are used to Western billboards placed throughout Israel. Still, they are less accustomed to the dichotomy between advertisement signs and acute economic poverty as seen along the roads in Nepal.

An aspect of economic injustice that the students noted is related to the waste:

> I do not understand why developed countries do not deal with their garbage; they have so many solutions. Instead, they send it to developing countries, and with all the difficulty they have, they have to deal with more garbage, pollution, and everything that it entails. All of this is to obtain more money for the country - it just doesn't make sense.

From this quote, we can see criticism of developed countries regarding waste treatment, which creates economic injustice. While developed countries have technological solutions for handling waste, they choose the cheapest solution and send the garbage to Nepal where people, rather than technology, sort the waste. Thus, these countries contribute to increasing the economic gaps that the students easily observed. Another student describes the economic injustice created in the global world: "The whole thing we talked about, buying a cellphone shield for a dollar and someone else suffering so that I can enjoy it." The student understands that one dollar for a cellphone shield is not a realistic price and there is a sequence of events that precedes it. The person who produces the phone covers suffers from its low price and receives a low salary.

iii. *Social (justice and injustice) aspect*

The social homogeneity created by the global processes enabled the students to perceive the connection between the social aspects in Nepal and Israel and the globalization, as a result of their cooperation in preparing the workshops: "The [Nepali] team was interested, asked questions and tried to understand how a project works." The student's feeling that "everyone is similar" was not detached from the reality experienced by all the students. The pre-service teachers also felt that there was no difference between



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the Nepalis and the Israelis. "Even in the most remote villages, everyone was walking around with mobile phones, and although there was hardly any electricity, everyone used them all the time." The student was surprised by the phenomenon of using such updated mobile phones in Nepal.

There is a significant difference between the students' attitude regarding the issue of social injustice before and after their trip to Nepal: "Social justice is limited today by borders," or "I was in shock when I realized that countries around the world send their garbage there, and how the rich countries, including Israel, affect the situation in the poor countries, and how unfair it is." Before their experience, they thought that borders define the social constraints status. After their return from Nepal, they understand that artificial boundaries between countries that people created can't distinguish between social justice and injustice all around the world. Political and artificial borders created by humanity become irrelevant when examining social justice worldwide.

*c) Pro-environmental behavior*

There are three circles of reference to pro-environmental behavior: personal, professional, and the formulation of a sustainable professional vision.

i. *The personal level*

Short-term impact on pro-environmental behavior can be witnessed in some students. One of them, who came from a home where there is no awareness of sustainability, describes what happened to her as a result of her stay in the villages in Nepal and before returning to Israel: "We took a walk and were disturbed by the garbage bags that people threw on the ground." This example demonstrates that visiting in Nepal seems to have had an impact on the development of personal pro-environmental behavior. The students also reported a long-term impact on pro-environmental behavior when they returned to Israel:

> I cannot buy [at "Cofix", a local, inexpensive coffee shop] ... "cheaply" means that someone gets a low salary ... and that's the exploitation of employment ... I suddenly realized ... I was surprised to realize that our development causes such great harm to others. It bothered me, and I decided not to be a buy of this café anymore.

The student emphasizes that she is choosing not to purchase anything at the cheap cafe because she is aware of the connection between low prices in the Western world and the reality in the developing world. This behavioral change is the result of her experience in Nepal and the understanding that "everything has a price."

These behavioral changes present the impact of traveling to Nepal on the part of the students' pro-environmental behavior.

ii. *The professional level*

Many of the students developed a professional educational approach based on pro-environmental behavior as future educators following their stay in Nepal: "I will be a different teacher [after the experience] ... I will integrate sustainability into my class", and "I will be a different kind of kindergarten teacher, no question." The students have the desire to become educators having an agenda related to sustainable education. The students mentioned this only after their return from Nepal, despite the course in sustainability they had previously taken. These quotes indicate that for at least those three students, pro-environmental behavior will become personal practice. Some of the students plan to expand the circles of influence and introduce the principles of sustainability into their classroom or kindergarten.

iii. *Formulating a professional vision*

The changes that the students reported in their professional educational vision, which now emphasizes sustainability as a result of their work in Nepal, can be divided into short-term influences: "As a teacher, I have already used what I learned in Nepal about using simplicity ... You can create any game from existing things." This approach stays with me all the time," she says. "There is no doubt that I will be a kindergarten teacher who implements the values of sustainability in my kindergarten." These examples illustrate a change in the professional educational approach and the adoption of sustainability principles, such as the simplicity and recycling of existing materials as a professional teaching method. These examples are not unique, and most of the students mentioned similar factors about the change that occurred in their professional vision during their stay in Nepal. Even if the students did not express the word "vision" in their writing or conversations with them, an image seems to emerge, at least partially, of implementing the principles of their educational outlook discovered in Nepal. This exposure helped them to establish their future educational approach based on the values of sustainability they realized in Nepal. This concept is its educational vision.

To summarize the findings, it seems that the students felt that their experience in Nepal was significant for them. All of them claimed that this student experience was unforgettable, and will remain with them for life. Only during their stay in Nepal did they directly experience and internalize the socio-economic and environmental disparities between life in Israel and Nepal. There is no doubt that a visit to the garbage heap located in the heart of Kathmandu was instrumental in understanding these gaps, as reflected in the quotes and references voiced by the students after their return to Israel. The students did not only learn about the differences between life in Israel and Nepal in all four areas - sustainability, economics, society, and the



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environment. Some also understood that there is a correlation between them. From being unfamiliar with the concepts "social justice" and "environmental justice", they were able to internalize and become systemically aware of the impact the Western world has on life in Nepal.

## V. Discussion and Conclusions

This study abroad course combined the elemental goals of higher education with knowledge construction (Lammers & Murphy, 2002), but also enabled elements of alternative experiential learning that rarely exist in higher education intuitions (Kolb & Kolb, 2005). The course provides students with an emotional experience and knowledge construction through an experience that combines the senses of sight, smell, and hearing. The course also involved significant practical experience. The combination of knowledge construction using feelings, emotions and hands-on activities during the learning process, made the course the most enriching learning experience for the students during their studies. Moreover, the course also addressed the increasing pressure on higher education institutions to integrate different elements of the curriculum and not just allow knowledge construction (Trencher et al., 2017)

The alternative experience that the students had in this study abroad course enriched and deepened their learning of the subject of globalization and its implications for studying. In deep learning, students focus not only on the material but, also on the meaning of the information. This type of learning is represented by international thinking, which has been demonstrated by the use of different strategies, such as the combination of a variety of resources, ideas for discussion with others, reflecting the personal details of information about intercultural relations and the application of knowledge in real-world situations. Combining and synthesizing information with early learning in ways that become part of human thinking and an approach to new phenomena, while trying to appreciate things from different points of view are acquired through self-experience and self-exploration rather than through the transfer of knowledge through a lecturer(Duarte, 2013).

The themes that emerged from the analysis of the findings correspond to the model that presents the holistic nature of a transformative learning experience. This comprehensive experience relates to cognitive learning ("head"), psychomotor domains of learning ("hand") and emotional domains of learning ("heart"), enabling a personal experience for participants (Sipos et al., 2008). This model can lead to transformative processes necessary to change the ecological paradigm of the prevailing anthropocentric Western culture towards more sustainable values and processes (Singleton, 2015), which often conflicts with the situation of globalization that characterizes our lives today.

In this study, the "head" included the evidence regarding most students' cognitive understanding of the concepts related to globalization and its effects. It seems that being in Nepal has succeeded in elucidating for most of the students several topics as the basis of education for sustainability. They studied these subjects in Israel but were unable to internalize them. These issues include, among others, the philosophies of economic justice and injustice, social justice and injustice, globalization and sustainability, as well as interdependence indifferent parts of the globe and familiarity with different people and cultures (Reysen & Hackett, 2017). Although not all students achieved the same level of cognitive understanding, there is no novelty in this finding. Diverse cognitive levels of understanding during a recognized learning process is a well-known phenomenon, and it is generally accepted that in every class there is diversity among learners despite exposure to similar processes(Carey, 2009).

The "heart" of the students who participated in the cross-border course became more sensitive to both the natural and human environment, and their ability to contain the 'other' evolved. The students' openness to learning from the people of Nepal can be a basis for the pre-service Israeli teachers (Niendorf & Alberts, 2017) as future educators. It is imperative to develop sensitivity and the ability to ignore prejudices based on socio-economic levels, especially in a country such as Israel that absorbs immigration and where there is wide socio-economic diversity.

The students' "hand" included working with the Nepali team and designing workshops for the local education staff. These workshops, which were based solely on local materials, demanded that the Israeli students perform a great deal of creative work in light of the limited resources available to educators in the villages in which they worked. As a prelude to the workshops conducted by the Israeli students, they worked in cooperation with the Nepali team. These two limitations - a shortage of materials and the need to collaborate with a team with a different culture - created a unique work experience that had not been experienced in Israel. The literature supports the finding that it is not enough to talk about the environment and develop attitudes towards the environment, but that practical experience is needed in order to encourage action and strengthen teachers' ability to work for the environment and thus reduce the environmental crisis (Gan et al., 2019, Gan & Gal, 2017, Kollmuss & Agyeman, 2002).In the context of pro-environmental behavior, the change reported by some of the students related to environmental activity in the personal circle only. Therefore, it is necessary to think in which way study abroad will promote activities towards the nature on the global level and enable the development of



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global environmental citizenship based on social and environmental justice. It can be assumed that despite all the advantages of a study abroad, a short period is not enough to encourage empowerment processes for pro-environmental behavior at the global level(He et al., 2017). However, one student noted that every environmental action, such as not buying anything in "Cofix," has an impact on the local, national and global circles.

In summary, this study abroad course helped create an alternative and unforgettable student experience. The course succeeded in combining knowledge, emotion, and pro-environmental behavior. Emotionally, all the students enjoyed an effectual experience. Cognitively, most of them succeeded in internalizing the principles of sustainability and globalization and their effects. A development is evident in most students' ability to use the professional approach that express the understanding of the concept of globalization and its implications. Some of them understood the significance of the global processes and the importance of exposure to distant places and cultures, as well as the ability to influence the formulation of their educational and professional vision. In terms of encouraging pro-environmental behavior, it is evident that several students began to work towards protecting the environment in the private sphere and less in the public sphere. The findings of this study are similar to those of other studies that have demonstrated the importance of combining theory and practice in promoting pro-environmental behavior. The combination of "head", "heart", and "hand" is the basis for shaping educational leaders and educators with a humanistic approach and social and environmental responsibility, and it requires a combination of experiential learning based on cognitive understanding and practical activity (Williams, 2018).

Alongside the evidence of knowledge acquisition, emotional experience, professional and personal development, and assimilation of pro-environmental behavior among some of the students, several limitations exist. The students' background and personal experience with the Global South or developing counties vary, and are dependent upon their prior level of exposure before traveling to Nepal. The study does not examine the long-term effects of staying in Nepal. The data and findings represent the students' statements directly after returning to Israel. In addition, this research group includes female students only. A follow-up study could examine co-ed student populations or only male groups performing the same task in Nepal. This study will make it possible to draw a comparison between the different groups of students who participated in delegations to Nepal. Also, it is necessary to take into consideration the prior experiences of the students related to traveling abroad in developing countries. Whether or not the students had previously visited developing countries plays a seminal role in their immediate reactions and responses to what they see, hear and, smell.

Despite these limitations, this study is essential in several ways. It demonstrates the potential of creating alternative student experience through a cross border course at a teacher training college; it emphasizes how radical change can be made in higher education and incorporates added values such as encouraging pro-environmental activity and creating an educational vision without compromising knowledge acquisition. Also, the study contributes to the field of scientific research as studies of teaching globalization in teacher training institutions are relatively rare (Paine et al., 2017). Moreover, my results contribute to the understating that knowledge is not enough to promote pro-environmental behavior. Also, a meaningful experience inspires only a few of the students towards these activities and only in the private sector. From a practical point of view, it is crucial to recognize the relevance of globalization to teacher education as an exchange of ideas or their transmission and growth of international perspectives or the development of attitudes towards teaching in general and pre-service teachers in particular.

## VI. Recommendations

The research findings will enable higher education institutions to implement the learning that combines establishing cognitive and emotional knowledge using pedagogy that includes experiential and collaborative learning, without compromising the course's academic level, thereby creating alternative student experience. Therefore, the higher education institutions, which today consider their role not only as a tool for transferring knowledge but also for preparing students for global citizenship, offer theoretical and practical courses in developing countries as a first step in encouraging pro-environmental behavior. The higher education institutions will do well to ensure a combination of a practical course in a developing country, in light of the significant contribution of a stay in such allocation to the development of knowledge and attitudes towards global environmental citizenship as found in this study, as well as the motivation of pro-environmental behavior as seen by some students. Furthermore, it may be interesting to examine, in light of the course's global theme. How the Nepali partners perceived cooperation with the Israeli students.

## VII. Disclosure Statement

No potential conflict of interest was reported by the authors.

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