

Instructor Influence on Student Intercultural Learning During instructor-led,  
Short-Term Study Abroad

A Dissertation  
SUBMITTED TO THE FACULTY OF THE  
UNIVERSITY OF MINNESOTA  
BY

Christine Leona Anderson

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY

Dr. Gerald Fry

May, 2016



## ACKNOWLEDGEMENTS

I'm grateful to many people for supporting and informing me during my dissertation journey. To start, thanks to all the Global Seminar leaders who taught me so much about experiential education, course design, and pedagogical style. Three stand out: Mike White, for introducing me to this research that began with CFANS, Gerry Fry as my advisor and guide, and June Nobbe for support and passion for mentoring students. Karl Lorenz was also part of the initial research team from whom I learned a lot.

This dissertation would not have been possible without the support, financial and intellectual, of Martha Johnson. She understood the importance of this research long before it became my dissertation. I'm also grateful to Sarah Tschida and her Global Seminar team who allowed this study to continue when I was no longer the program director for instructor-led programs.

This study impacted personal life, and therefore, would not have been possible without the support of family and friends. Cheers to Stephanie Rose for cheerleading and listening to me moan. I'm grateful to the very intelligent and supportive Sophie Gladding for her guidance in the results phase. Thanks to my brother and sister, John and Laura. They gave me space for writing. I can tell each of you what sections were written in your cabin or birthing center, if you're interested. Thank you does not seem to invoke enough emotion for how grateful I am to my mom and dad. They spent many vacations with my son Hayes and me while I typed madly in a bedroom or the Rockport, Texas library. To my son Hayes, I will always be grateful for continuing to keep it real and reminding me what really matters. And, to my husband Scott, this would *never* have been possible without you being such a good dad and keeping the machine going. It was you more than anyone who picked me up when the journey was rough. Thank you.

### **In memorandum** Dirk Hengeveld

My grandpa had a saying that I put on my computer and read often during the writing of this study: Inch by inch life's a cinch, yard by yard life is hard. He was an immigrant from The Netherlands who did not attend college. Yet, it was very important for him that all his children left the farm and went to college. This includes his daughter, my mother Doris, who remembers taking the train in the 1950's from Luverne, Minnesota to Macalester College to become the first member of her family to go to and graduate from college. Without Dirk's wisdom that education is important for *everyone* I most likely would not have believed that I could obtain my Ph.D.

## **ABSTRACT**

Short-term study abroad, often in the instructor-led model, is growing nationally with 60% of students enrolling in programs of this length in 2012-13 (IIE, 2013). Higher education institutions' mission statements often state that creating individuals who respect diversity or have an "international and global understanding" is a goal (Meacham & Gaff, 2006, p. 9). Study abroad is viewed as a premier vehicle to guide students to achieve this more sophisticated worldview. Current education abroad research is not clear on whether intercultural sensitivity can be increased through a short-term, instructor-led program experience. Previous studies often use metrics to compare year-long or semester length programs to short-term study abroad programs. This comparative focus has led to very little research on interventions that may enhance intercultural learning on short-term, instructor-led programs. This study examines eight instructor-led programs and aims to examine if intercultural learning can occur on an instructor-led program and what influence the instructor may have on this important learning outcome.

The research questions are: 1) How does the program instructor influence students' cultural gains and learning during instructor-led study abroad? 1a) What is the impact of guided reflection on students' cultural gains? 1b) What is the impact of debriefing or not debriefing critical incidents during time abroad? 1c) Does the leader's intercultural sensitivity level influence students' intercultural sensitivity? 2) What other factors influence students' intercultural learning? 2a) Does prior language learning influence students' intercultural sensitivity? 2b) Does gender influence students' intercultural sensitivity? 2c) Does challenge, including location, during study abroad influence students' intercultural sensitivity during instructor-led study abroad? 2d) Does interaction

with host-country locals influence students' intercultural sensitivity during instructor-led study abroad?

A sequential quantitative to qualitative mixed methods design was employed to understand first if students could increase their intercultural sensitivity during an instructor-led program and second if these gains were related to the instructor. The population consisted of 105 students who studied abroad on three and a half week instructor-led programs in May and June of 2014. The results of the pre to post study abroad scores on the Intercultural Development Inventory showed the population made significant gains of 6.7 points, 28% made gains into another stage and overall 73% of students made positive movement on the IDI. There was, however, much variability among the programs. The interviews from instructor and students showed that students having a basic understanding of intercultural frameworks, along with frequent and spontaneous facilitation by the instructor was the best method to mentor students to make greater intercultural sensitivity gains. Policy implications and research recommendations are offered to conclude the study.

## TABLE OF CONTENTS

<b>Acknowledgements.....</b>	<b>i</b>
<b>Abstract.....</b>	<b>ii</b>
<b>List of Tables.....</b>	<b>v</b>
<b>List of Figures.....</b>	<b>vi</b>
<b>List of Appendices.....</b>	<b>vii</b>
<b>Chapter1: Introduction.....</b>	<b>1</b>
<b>Statement of Problem.....</b>	<b>1</b>
<b>The Purpose of the Study.....</b>	<b>5</b>
<b>Definition of Terms.....</b>	<b>7</b>
<b>The Study.....</b>	<b>8</b>
<b>Research Questions.....</b>	<b>9</b>
<b>Conceptual Theoretical Framework.....</b>	<b>9</b>
<b>Conclusion.....</b>	<b>10</b>
<b>Chapter2: Literature Review.....</b>	<b>12</b>
<b>History of Education Abroad in the U.S.....</b>	<b>12</b>
<b>Evolution of Education Abroad.....</b>	<b>16</b>
Relativist Literature.....	17
Experiential Constructivist Literature.....	24
Instructor-led and Short-term Literature.....	31
<b>Assessing Intercultural Competence.....</b>	<b>36</b>
Cultural Intelligence.....	41

World-Mindedness.....	42
Developmental Model of Intercultural Sensitivity.....	43
Intercultural Development Inventory.....	45
<b>Transformative Learning Theory.....</b>	<b>47</b>
Criticisms of Transformative Learning Theory.....	55
<b>Intergroup Contact Theory.....</b>	<b>62</b>
<b>Challenge and Support.....</b>	<b>68</b>
<b>Conclusion.....</b>	<b>70</b>
<b>Chapter Three: Methods and Methodology.....</b>	<b>72</b>
<b>Background on Global Seminars.....</b>	<b>72</b>
<b>Mixed Methods Methodology.....</b>	<b>76</b>
<b>Methods.....</b>	<b>81</b>
Interviews.....	81
Intercultural Development Inventory Survey.....	84
<b>Research Design.....</b>	<b>85</b>
<b>Data Analysis.....</b>	<b>87</b>
Quantitative Analysis.....	87
Qualitative Analysis.....	88
<b>Researcher Background and Assumptions.....</b>	<b>88</b>
<b>Conclusion.....</b>	<b>89</b>
<b>Chapter Four: Results.....</b>	<b>91</b>
<b>Descriptive Statistics.....</b>	<b>91</b>
Gender.....	92

Student Host-Country Language Ability.....	93
Student Majors.....	94
<b>Pre/Post IDI Scores.....</b>	<b>96</b>
Denial.....	98
Polarization.....	99
Minimization.....	100
Acceptance.....	101
Adaptation.....	102
Total Population IDI Movement in Percentages.....	103
Distribution of Pre to Post IDI Scores.....	104
<b>Pre/Post IDI Scores by Program.....</b>	<b>107</b>
Pre to Post IDI Score Movement and Stage Change by Program.....	109
<b>Instructor Background and Destination.....</b>	<b>114</b>
<b>Regression Analysis.....</b>	<b>117</b>
<b>Conclusion.....</b>	<b>120</b>
<b>Qualitative Analysis.....</b>	<b>122</b>
<b>Group Dynamics.....</b>	<b>123</b>
<b>Facilitation.....</b>	<b>126</b>
<b>Cultural Challenge.....</b>	<b>130</b>
Processing Past Events.....	134
Gender.....	136
<b>Peer-to-Peer Processing.....</b>	<b>139</b>
<b>Host-Country Local Interaction.....</b>	<b>143</b>



Homestay/Housing.....	143
Program Design for Local Interaction.....	146
<b>Engagement with Host-Country Language.....</b>	<b>151</b>
<b>Impact.....</b>	<b>153</b>
<b>Instructor Teaching Philosophy &amp; Experience.....</b>	<b>158</b>
Instructor International Experience.....	161
Instructor Philosophy on Intercultural Learning.....	162
Flexibility.....	164
<b>Conclusion.....</b>	<b>166</b>
<b>Chapter Five: Discussion and Implications.....</b>	<b>171</b>
<b>Mixed Methods.....</b>	<b>171</b>
Best Practices of High IDI Pre to Post Gains and Score Change Programs....	172
Host-Country Language Ability.....	178
Gender.....	179
Challenge.....	179
Interaction with Host-Country Locals.....	180
Leader’s Intercultural Sensitivity.....	180
Conclusion.....	181
<b>Recommendation for Future Research.....</b>	<b>187</b>
<b>Limitations.....</b>	<b>188</b>
<b>Implications.....</b>	<b>190</b>
<b>Conclusion.....</b>	<b>190</b>
<b>Works Cited.....</b>	<b>192</b>

**Appendices.....199**

## LIST OF TABLES

Table 1-1: Definition of Terms.....	7
Table 3-1: Variables Assessed in this Study.....	80
Table 3-2: Student Interview Profiles.....	83
Table 3-3: IDI Worldview Description.....	84
Table 4-1 Mean Pre Post IDI Score by Gender.....	93
Table 4-2 Mean Pre Post IDI Score by Host-Country Language Ability.....	94
Table 4-3 Total Population Mean Pre/Post IDI Score.....	96
Table 4-4: Total Population's pre/post IDI Score Movement by Stages.....	97
Table 4-5: Total Population pre/post IDI Score Movement and Stage Change.....	102
Table 4-6: Mean Pre to Post IDI Change Score by Program.....	107
Table 4-7: Positive IDI Score Movement and Stage Change by Program.....	110
Table 4-8: Regression in IDI Score Movement and Stage Change by Program.....	113
Table 4-9: Correlations: Instructor Experience Leading Programs.....	116
Table 4-10: Correlations: Hofstede Country Dimensions Rank.....	116
Table 4-11: Correlations: Instructor's IDI Score.....	116
Table 4-12: Regression Summary.....	119
Table 4-13: Regression by Variable.....	120

## LIST OF FIGURES

Figure 2-1: The Intercultural Development Continuum.....	45
Figure 3-1: Conceptual Framework.....	79
Figure 4-1 Gender of Population.....	92
Figure 4-2 Majors of Population.....	95
Figure 4-3: Total Population's IDI Movement by Stages.....	98
Figure 4-4: Population Pre IDI Score Distribution.....	105
Figure 4-5: Population Post IDI Score Distribution.....	106

## **LIST OF APPENDICES**

Appendix A: IRB Approval.....	202
Appendix B: Student Recruitment Email.....	203
Appendix C: Instructor Recruitment Email.....	204
Appendix D: Student Information Sheet.....	205
Appendix E: Instructor Information Sheet.....	206
Appendix F: Instructor Interview Protocol.....	207
Appendix G: Student Interview Protocol.....	209

# CHAPTER 1

## INTRODUCTION

What nations don't know can hurt them.  
The stakes involved in study abroad are that simple,  
that straightforward, and that important.  
For their own future and that of the nation,  
college graduates today must be  
internationally competent.

-Commission on the Abraham Lincoln Fellowship Program, 2005

In the United States post 9/11, there is a greater interest by the government and universities and colleges in educating citizens to more successfully navigate and interact in an increasingly connected world. This has led to a rise<sup>1</sup> in the number of U.S. American students studying on short-term, instructor-led (instructor-led) study abroad programs. Institute of International Education reported in 2011 that 61% of schools in their annual survey added new instructor-led programs (Institute of International Education, 2012). The increase in US American instructors taking students abroad focuses attention on the role of the instructor to aid students' development, cultural competency, and ability to make meaning of their new environment.

### **Statement of the Problem**

For many students to gain the skills required to learn about themselves, shift perspective, and widen their worldview certain pedagogical approaches and support systems are

---

<sup>1</sup> In 2008/09 54.6% of U.S. American study abroad students studied study on programs of eight weeks or less; in 2012-13 this percentage rose to 60%. Instructor-led study abroad is included in the 60% of students enrolling in programs of this length. (IIE, 2014).

necessary (Bennett, 2003; Pedersen, 2010; Vande Berg, Quinn, & Menyhart, 2012; Younes & Asay, 2003). If students' assumptions about what they are experiencing are not guided or critically reflected upon there is a risk that they will be unable to understand the new frame of reference and turn back to prior traditional ways of knowing, and thus "create imaginary meanings" made up of projection and rationalization (Mezirow, p. 3, 2000). This inability to mindfully engage could lead to the reinforcement of stereotypes or behavior issues abroad (Pedersen, Cruz, LaBrie, & Hummer, 2011; Pedersen, Neighbors, Lee, & Larimer, 2012). John Dewey (1916) wrote that experiences can be "mis-educative" just as easily as they can be educative. As instructors bring students abroad in greater numbers it's imperative that they are able to implement productive pedagogical approaches and design their programs for optimal cultural sensitivity gains.

Education abroad literature often highlights the positive impact of study abroad such as a rise in students' global perspective, world mindedness and cross-cultural awareness (Bakalis & Joiner, 2004; Carlson & Widaman, 1988; Douglas & Jones-Rikkens, 2001; Kitsantas, 2004; Kitsantas & Meyers, 2001). These desirable student outcomes are now often listed as student learning goals for higher education in general. Meacham and Gaff (2006) report that three of the twelve most common learning goals in campus mission statements are: "appreciating diversity"; "building communities that acknowledge and respect difference"; and "international and global understanding" (p. 9). The University of Minnesota's (U of M) mission statement claims to prepare students to have, "active roles in a multiracial and multicultural world" (University of Minnesota, p. 1). This push

for more students to go abroad is mirrored in the congressionally appointed Commission on the Abraham Lincoln Study Abroad Fellowship Program's goal to have one million U.S. students study abroad by 2020, with a key outcome for students to become "internationally competent" (NAFSA, 2005, p. iv). The trend to have more students study abroad is further elevated by institutions such as the Carlson School of Management at the UofM and Goucher College, a liberal arts college in Baltimore, as both require an international experience of all undergraduates. The rationale given for this mandate in the Carlson School of Management and Goucher College respectively is "to instill motivation to become more globally competent" and that students are "going to need a global perspective" (Carlson School of Management, 2013; Goucher College, 2013).

These initiatives and desired student outcomes often infer that the act of going to another country in and of itself gives a student a new global awareness or greater cultural competence. This belief may allow institutions to send instructors abroad in greater numbers without an understanding of the pedagogy and mentoring that is necessary for these changes to occur. The concern within the study abroad community is that the act of sending more and more students abroad is not, on its own, sufficient to prepare interculturally competent students (Engle & Engle, 2012; Pedersen, 2010; Vande Berg, et al., 2009; Vande Berg, et al., 2012). Bennett (2008) states, "... cultural contact does not necessarily lead to competence. The mere intermingling of individuals in intercultural contexts is not likely to produce, in itself, intercultural learning" (p. 17).



There is also debate within the education abroad community on the importance of program duration to increase intercultural learning. There are multiple studies that compare longer-term study abroad against shorter duration study, that find intercultural learning is not as strong on short-term study abroad (Dweyer 2004; Kehl & Morris, 2008; Medina-Lopez-Portillo, 2004; Stephenson, 2002; Vande Berg, et al., 2009). Although these studies focus on short-term study, they do not include the instructor-led model. There is a small set of studies that show that intercultural learning and student development are possible on instructor-led programs (Anderson, et al., Lawton, Rexeisen, & Hubbard, 2006; Nam, 2011). These studies do not specifically focus on the role that the instructor has in facilitating students' intercultural growth or on intercultural interventions.

Recent research within the field of education abroad has shown that cultural mentoring and cultural interventions are effective methods for furthering student intercultural learning on longer term programs (Engle & Engle, 2012; Pedersen, 2010; Vande Berg, et al., 2009; Vande Berg, et al., 2012). Some of these studies have shown that without cultural interventions valued program features such as integrated classes, longer program duration, and homestays, may not further intercultural learning and may cause regression in some students (Pedersen, 2009; Pedersen, 2010; Vande Berg, et al., 2009). This deeper understanding of the importance of the mentor within the intercultural learning scheme makes the instructor-led program model a more viable option for this learning to occur, if the instructor is willing and able to facilitate the learning.

## **The Purpose of the Study**

In my experience working with instructor-led programs for the past ten years, I have observed that instructors can be reticent to engage their students in intercultural learning. It is common to hear that this will take away from important course content that is already being taught in a short period of time or that intercultural facilitation is not their expertise. I have also heard from instructors and students about incidents that cause negative program experiences such as: witnessing poverty, gender issues, and misunderstandings around local norms that take the focus entirely off the academic content. If instructors had an understanding of the importance of facilitation and debriefing with their students on intercultural issues and holistically framing experiences abroad, that evidence had shown could enrich course content by bringing in other viewpoints and perspectives while easing tensions that occur when students are exposed to new value systems and behaviors, they may be more apt to incorporate it into their programs. Rotabi, Gammonley, & Gamble (2006) noticed:

During a study trip, each participant, facilitator, host country facilitator and some community members will inevitably encounter challenges to respectful engagement. Reflective analysis of these cultural clashes followed by group decision making to resolve concerns, promotes intercultural competence (p. 462).

The goal of this study is to investigate if intercultural sensitivity can significantly increase on instructor-led programs and how the program instructor influences this development. The information provided by this research is important as the number of U.S. American students studying on instructor-led programs is increasing, as is the

emphasis on intercultural competence as an outcome to study abroad and an undergraduate degree. Knowledge on the most effective pedagogical approaches and program implementation is key to meeting the needs of these students, instructors, and institutions.

## Definition of Terms

*Table 1-1: Definition of Terms*

<i>Term</i>	<i>Definition</i>
Short-term Study Abroad	Short-term study abroad is between one to eight weeks. It can be taught and facilitated by host-country nationals at the study abroad destination or it can be taught and led by an instructor from the students' home institution (Spencer & Tuma, 2002). In this paper the term short-term programs refers to those taught by host-country instructors.
Instructor-led	Short-term programs taught by an instructor from the U.S. are called instructor-led.
Program Instructor	Program instructor is used to describe the professor or instructor who designed the academic content of the program as well as the experiential components, and is the lead teacher abroad.
Intercultural Competence	Intercultural competence is "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2008, p. 33). It includes "the ability to think and act in intercultural appropriate ways" (Hammer, Bennett, & Wiseman, 2003, p. 422).
Intercultural Sensitivity	Intercultural sensitivity refers to "the ability to discriminate and experience relevant cultural differences" (Hammer et al., 2003, p. 422). Furthermore, "greater intercultural sensitivity is associated with greater potential for exercising intercultural competence" (Hammer et al., 2003, p. 422).
Study Abroad Intervention	A study abroad intervention is an "intentional and focused action taken by educators before, during, or after study abroad that aims to facilitate student learning" (Harvey, 2013). This study focuses on interventions that take place during students' time abroad.

## **The Study**

The Study will investigate eight instructor-led programs taught in May and June for three and half weeks. The destinations of these programs are varied with one in Latin America, one in Asia, one in Africa, and five in Europe. One of these is in Istanbul, which could be classified as Asia also. These programs were chosen as they originate from the same university, all students receive a similar pre-departure information and training, and all program instructors received the same pre-departure information, training, and support. Each program is unique as the academic content originates from various departments with the experiential experiences tailored to each topic, the leaders have different teaching styles and philosophical approaches, and on-site support is different at each location.

Students took a pre and post Intercultural Development Inventory (IDI)<sup>2</sup> to test for intercultural sensitivity gains. Practical sampling was used to interview the students on pedagogical practices and their own development. All the instructors took the IDI prior to going abroad. They were interviewed on their approaches and philosophies on teaching abroad, and their program design choices.

---

<sup>2</sup> The IDI is an instrument used to gauge intercultural sensitivity. It is described in Chapters 2 & 3.

## **Research Questions**

The research questions guiding this study are as follows:

- 1) How does the program instructor influence students' cultural gains and learning during instructor-led study abroad?
  - 1a) What is the impact of guided reflection on students' cultural gains?
  - 1b) What is the impact of debriefing or not debriefing critical incidents during time abroad?
  - 1c) Does the leader's intercultural sensitivity level influence students' intercultural sensitivity?
  
- 2) How does instructor-led study abroad influence students' intercultural learning?
  - 2a) Does prior language learning influence students' intercultural sensitivity?
  - 2b) Does gender influence students' intercultural sensitivity?
  - 2c) Does challenge, including location, during study abroad influence students' intercultural sensitivity during instructor-led study abroad?
  - 2d) Does interaction with host-country locals influence students' intercultural sensitivity during instructor-led study abroad?

## **Conceptual Theoretical Framework**

This is a mixed-methods study on the impact of instructors teaching abroad, focusing on their pedagogical approaches and program design, and the influence these practices may have on students' intercultural learning abroad. The theoretical framework for this study is transformational learning theory (Mezirow, 1991; Mezirow, 2000) described by Cranton (1994) as “a comprehensive and complex description of how learners construe,

validate, and reformulate the meaning of experience” (p. 22). This study looks at the relationship between using critical reflection and discourse to facilitate understanding new perspectives and reframe critical incidents. Other theories that inform this study include: intergroup contact theory (Allport, 1954; Pettigrew, 1998), interacting with host country people in order to understand other points of view; intercultural development theories (Bennett, 1993, Deardorff, 2008), on processes that take place to gain intercultural competence, and challenge and support theory (Sanford, 1966).

### **Conclusion**

This chapter explains that leaders in colleges, universities and the U.S. government are expecting education abroad professional to increase students’ intercultural competence through study abroad participation. Institutions in the U.S. desire a more interculturally informed citizenship that can interact with cross-cultural difference in a positive way at home and abroad. The case is made that as more students choose to study abroad on instructor-led programs it is imperative to gain knowledge about if intercultural sensitivity can be gained on these short-term programs and how the leader influences this process.

The proceeding chapter illustrates that despite the demand for interculturally competent undergraduates and the growth in instructor-led programs as a model for this skill to be developed, the research on the leader’s influence on students’ intercultural learning is weak. There are studies that compare short-term programs to semester programs (Dweyer 2004; Kehl & Morris, 2008; Medina-Lopez-Portillo, 2004; Stephenson, 2002; Vande

Berg, Connor-Linton, & Paige, 2009), a study that compare students intercultural growth on the home campus to students who study on short term programs (Chieffo & Griffiths, 2004), a study on the impact of duration and the likelihood of engaging in development volunteerism (Horn & Fry, 2012) and studies on intercultural growth on instructor-led programs (Nam, 2011). Yet, the literature lacks an empirical study focused on the influence of the leader on students' cultural gains and learning during instructor-led programs. This knowledge is perhaps most important for the students themselves. Students who are able to evolve into interculturally sensitive people may not only have more success in their interactions with difference but also in their future careers (Trooboff, Vande Berg, & Rayman, 2009; Williams, 2005).



## CHAPTER 2

### LITERATURE REVIEW

The real voyage of discovery consists not in seeking new  
landscapes but in having new eyes

Marcel Proust (1871–1922)

This chapter reviews the relevant literature, theories, and studies that inform this mixed methods study on the effects program instructors teaching abroad have on their students' intercultural learning. Mixed methods is described as having “logic of inquiry [that] includes the use of induction (or discovery of patterns), deduction (testing of theories and hypotheses), and abduction (uncovering and relying on the best of a set of explanations for understanding one's results (Johnson & Onwuegbuzie, 2004, p. 17). The topics covered include: history of education abroad in the U.S., the recent evolution of education abroad to gain an understanding of what practices best illicit intercultural learning, models and instruments for measuring cultural competence, transformational learning theory, intergroup contact theory, and challenge and support theory.

#### **History of Education Abroad in the U.S.**

As the U.S. government was being created some of the founding fathers disliked the idea of America's youth studying abroad and being inculcated with European values. On March 16, 1795 George Washington worried about youth going abroad and that a “serious danger is encountered, by sending abroad among other political systems those, who have not well learned the value of their own” (personal communication, March 16, 1785). Thomas Jefferson shared this view and wrote, “An American coming to Europe

for education loses in his knowledge, in his health, and in his habits... The consequences of foreign education are alarming to me, as an American [students abroad] return as strangers” (personal communication, Oct. 15, 1785). As these men were trying to create an “American” culture and values system the power of overseas travel on youth was not desirable. Despite this by the early 19<sup>th</sup> Century, the concept of American study abroad was starting to take form.

An example of experiential learning in 19<sup>th</sup> Century America is the European Grand Tour. During this time affluent young men and women traveled through Europe to gain cultural knowledge and for the pleasure of the experience. These trips widen the young sojourners’ knowledge in areas such as painting, politics and literature and also in social areas such as manners and dress (Hoffa, 2007). The perception that study abroad is only for wealthy students could be tied back to this tradition. The Grand Tour was soon adapted and adopted by colleges and universities. In the late nineteenth century professors from several Eastern colleges ran study tours that were “the female version of the European Grand Tour through which young people learned language, culture, and connections through travel” (Twombly, Salisbury, Tumanut, and Klute, 2012, p. 15). In the 1920’s this tradition was resumed, primarily by women’s colleges, with a focus on language learning (Dessoff, 2006; Hoffa, 2007). As wealthy, young women populated these programs the belief that study abroad was only for the well off was solidified and the belief that it was for mainly women began.

The roots of service learning and volunteering abroad began later in the 19<sup>th</sup> Century and into the 20<sup>th</sup> as Americans began to go abroad to take part in overseas missionary work. Europe was seen as a place Americans went for education while Asia, Africa, and Latin America were seen as places in need of Americans' help and education (Hoffa, 2007). During the late 19<sup>th</sup> Century and into the early 20<sup>th</sup> American universities and colleges sent students abroad for Christian-focused missionary work. Listed among these institutions are Princeton, Cornell, Oberlin, Wellesley, Yale, Amherst, and Harvard (Kirkpatrick, 1998, p. 13-14). According to Hoffa (2007), while these students went to foreign countries to spread Christianity and democracy, they learned that the “‘American Way’ was not the only way and could not easily, if at all be imposed on other people and their long-evolved native cultures” (p. 41).

In addition to a historical tradition, for the wealthy, for learning abroad and the idealistic desire to spread Christianity and the American Way, the shift towards a holistic education system and national security are factors in the foundation of current study abroad. The structure of US higher education starting in the 1920's aimed at educating the whole person. This liberal education philosophy valued the impact studying abroad could have on students, while the emphasis on an accumulation of credits towards a major with electives instead of a set curriculum paved the way for credits earned abroad to count towards degrees on home campuses (Hoffa, 2007; Lucas, 2006). This may also account for U.S. American's studying abroad for terms rather than for their entire undergraduate degree.

World War I and II influenced American's to believe they had a role to play in international politics. The Cold War and a belief that the U.S. American system should be exported broadly, led to an interest in cultural relations programs for national security interests (Bu, 1999). George F. Kennan, the architect of U.S. containment policy encouraged "cultural exchange" as a means to "combatting the negative impressions about this country that mark so much of the world opinion" (Bu, 1999, p.393). In 1947 the University of Minnesota established Student Project for Amity among Nations (SPAN). This short-term study abroad program is one of the oldest continually run programs in the nation and an early example of an instructor-led program model (Hoffa, 2007).

Post the Vietnam war there were a number of world events that impacted U.S. American study abroad such as: the fall of the Berlin Wall, end of the Cold War, 9/11, and the spread of globalization (Twombly, et al., 2012). After 9/11, the American Council on Education published *Beyond September 11: A Comprehensive National Policy International Education* (2002). This policy strongly encouraged the federal government to renew an emphasis on study abroad and foreign language study after years of decline in support. In 2003 funds were approved to develop the Commission on the Abraham Lincoln Study Abroad Fellowship Program (Lincoln Commission) with the goal to find ways the federal government could increase numbers of study abroad students (Consolidated Appropriations Act, 2004). The Lincoln Commission's report (2005) set a goal of sending one million students abroad by 2016-17. The Lincoln Commission

encouraged colleges and universities to recruit more underrepresented student groups, and set guidelines to assure quality across programs.

This push to have greater numbers of students go abroad, as well as a more varied population, may have increased institutions interest in the instructor-led program model. As early as 1990 the National Task Force on Education Abroad had noted, “For students who are older, of minority background, employed (46 percent of full-time students under age 25 are employed at least part-time), disabled, or have limited funds, study abroad is not perceived to be an option. The more typical study abroad models and structures mostly ignore the needs of such students”. Although universities and colleges would increase their numbers of instructor-led programs in the ensuing years in response to the needs of students, and the directives for more students to study abroad, the scholarship on the best practices for the instructor-led model would lag behind.

### **Evolution of Education Abroad**

This section reviews the literature on education abroad models. It highlights different perspectives on how to best produce intercultural learning outcomes and the implication for instructor-led programs. Despite the increase in participation on instructor-led programs, education abroad researchers have not produced rigorous studies on this program model. Therefore, it is necessary to broaden the scope of inquiry to include semester and yearlong programs, in addition to literature on instructor-led, to gain insight on the issues of student intercultural learning on instructor-led study abroad.

The three types of education abroad literature studied in this section are relativist-focused research, experiential/constructivist, and research on short-term and instructor-led programs. The relativist movement maintains that time in country and an immersive experience is what leads to better cultural understanding. Paige and Vande Berg (2012) use the term “experiential/constructivist paradigm” (p. 35) to explain the perspective that intercultural learning on study abroad needs to be fostered through mentoring and interventions while in the host country. There is a small body of research that focuses purely on instructor-led programs. It is not robust enough to completely answer if and how intercultural learning can take place on instructor-led programs, but combined with a seminal study on short-term programs, lends a perspective on the question.

#### Relativist Literature

These scholars’ studies focus on the programmatic design of study abroad models such as duration and integrated classes. Vande Berg, Quinn, and Menyhart (2012) write that the “relativist assumption [is] that students who are ‘immersed in’ a new culture adapt on their own to any differences that they encounter because teachers and students are essentially the same everywhere in the world” (p. 385). This literature often focuses on short-term programs as an inferior study abroad program model in comparison to longer duration programs. From this perspective, assumptions around duration and integrated classes put short-term programs at a disadvantage for culture learning. The research design usually compares programs of different durations and does not include instructor-led.

These scholars emphasize on the importance of duration to change a student's cognitive and behavioral skills is illustrated by Gudykunst (1979), "contact of only a short duration does not allow enough time to establish attitudes to change. The short duration of the contact results in an incomplete psychological experience for the participants" (p. 4). Bennett (1993) puts a time line of at least two years in country to develop basic levels of adaptive behavior and for a change in worldview to take place (p.55). More recently, Woolf, who was on the Forum on Education Abroad committee to write the standards for short-term study abroad (Forum, 2009), took the distrust of short-term programs further by writing, "the primary response within our field [to short-term study abroad] should be one of scepticism... In many cases, content will be of marginal validity, and the purpose may well have more to do with finance and publicity than with learning and teaching" (2007, p.503).

A salient example of relativist literature is from Stephenson's 2002 study comparing two groups of students studying in Chile. The study focuses on the assumption that integration and duration are key to intercultural learning and does not include any of the interventions, such as reflection or cultural mentoring, found in experiential constructivist literature. Stephenson uses the IDI pre and post sojourn to measure the students' intercultural learning. The first group studied for seven weeks over the summer and took classes exclusively together. The second group spent six months in country and studied with Chilean students at the university.

The outcome of the study is that half of the students on the semester program make intercultural learning gains and none of the students on the short-term program make gains. Examining these results further one finds that the students on the short-term program were all in the denial stage of the Developmental Model of Intercultural Sensitivity (DMIS) at the start. Interestingly, the students who were in defense at the beginning of the semester program also did not make any intercultural learning gains. The semester students in minimization or above, 14 out of 31, made some intercultural gains.

In this study design the results support that short-term study abroad is an insufficient model to increase intercultural gains. There are many other assumptions that can be derived from these data. It shows that when students begin a program with a low level of cultural understanding, such as in the denial or defense stage, they will not make intercultural learning gains no matter what the duration of the program when no intervention is in place. Conversely, if a program includes students with a moderate understanding of the nuances of intercultural learning, when no attempt at guiding intercultural learning is present, longer duration may be what is necessary for fostering intercultural gains. The argument could also be made that there are too many different variables present between the short-term and semester program in addition to duration, such as integrated classes as opposed to classes with only U.S. Americans and students at different DMIS stages in the beginning, to find that duration was the reason for the intercultural learning gains or stagnation. This study compares two experiences by duration that are quite distinct in other areas as well.



Dwyer's (2004) study *More is Better: The Impact of Study Abroad Duration* is a seminal study within this genre of literature. This longitudinal study on outcomes of study abroad spanned from 1950 into the 2000's and encompassed 3,723 participants: 32% (1191) studied during the academic year, 62% (2,308) studied during the semester, and 6% (224) studied during the summer term that was between six and seven weeks. Findings were based on a survey that was mailed to respondents.

A main point of interest on this study, despite the name, is that intercultural learning and personal growth did occur on the short-term programs using Dwyer's (2004) survey measurements. For example, to the question if study abroad "Helped me to understand my own cultural values and biases", the yes responses were: yearlong 99%, semesters 97%/97%, and short-term 95% (p. 158). To the question if the study abroad, "Continues influencing my interactions with people from different cultures", the yes responses were: yearlong 97%, semester 93%/92%, and summer 92% (p. 158). An example from the personal growth section queries if study abroad, "Increased self-confidence" and the yes responses were: yearlong 98%, semester 95%/96%, and summer 97% (p. 160). The pattern of short-term being only slightly behind yearlong maintains for most of the questions in the intercultural learning and personal growth sections.

It is illustrative of relativist literature that the study, including the title, is focused on showing that longer-term programs are the most effective model for all learning outcomes. The data in this study could have been used to validate short-term study

abroad. There are strong indications that intercultural learning and personal growth are both possible on a variety of program lengths. Due to the longitudinal nature of this study, it seems that these benefits can have long lasting effects. This is in contrast to Stephenson's (2002) study where this is not the case and short-term did not yield positive intercultural learning gains. There are other topics in Dweyer's (2004) research not the focus of this study, such as obtaining a Ph.D or working internationally, which have greater indicators that duration makes a difference, and it is true that yearlong is always slightly higher than short-term in the survey results. Yet, generally Dweyer's study demonstrates that short-term study can give students the benefits of intercultural learning gains.

Medina-López-Portillo (2004) follows the relativist paradigm of comparing two education abroad programs in Mexico by duration in her study *Intercultural Learning Assessment: The Link between Program Duration and the Development of Intercultural Sensitivity*. There is an indication that Medina-López-Portillo was on the border of the experiential constructivists as students in this study did keep a guided journal. One group studied in Taxco for seven-weeks and another studied in Mexico City for 16 weeks. Both groups were given the IDI pre and post their sojourn. The semester students were given pre and post interviews and the short-term students were given a survey pre and post their time abroad. Thirty-one percent of the students on the short-term program made significant gains on the IDI while 67% did on the semester program. This is not evident when taking the groups as a whole as the semester group movement on the IDI was from 103.27 to 104.88 and the short-term group went from 92.94 to 93.39. The difference in

IDI scores between the two groups at the start of the study is of note. There may have been some self-selection happening as the 16-week students begin at over a 10-point difference than the seven-week students. This lower IDI score at the beginning of the program for the short-term program was also present in the Stephenson (2002) study.

The Medina-López-Portillo (2004) study shows the semester students achieving much more significant intercultural learning gains than the short-term students. The study has some of the same design problems of the Stephenson (2002) study as the comparison focuses on duration yet there are many other differences between the cases such as location, and focus of study. The study shows substantial individual IDI gains for the semester students with apparently little intercultural mentoring outside of their guided reflection journals. This limited intervention may also be influencing the slight, individual IDI gains for the short-term students. Overall this study, if weak design is not taken into consideration, shows semester length programs to be a better model for intercultural learning gains.

Relativist literature often compares programs that spend a different length of time in country with the variable of duration strongly emphasized. The Medina-López-Portillo (2004) study compares two programs by duration and does not analyze the effect that different locations or coursework may have on these groups. Stephenson (2002) has the same approach of focusing on duration difference on two programs that have very different program design between integrated classes and classes taken only with students on the program. The Dwyer (2004) study also focuses on duration, but the large

population, longitudinal design, and post-study survey, rather than pre/post IDI testing, provide a much broader spectrum of information.

The study design of having students take the IDI prior to studying abroad and post their sojourn utilized by both Medina-López-Portillo (2004) and Stephenson (2002) is a common method for measuring intercultural learning movement in students in education abroad and is used in this study. Medina-López-Portillo follows up the post-sojourn IDI testing by interviewing the semester students and giving the short-term students a survey. The two different data gathering techniques for the qualitative portion of this study weaken the validity of this data.

These studies provide valuable insight on the impact of program duration on intercultural learning when no or little interventions designed to enhance intercultural learning are in place. The Stephenson (2002) answers the question of whether or not just moving bodies from one country to another is enough to cause intercultural learning to occur. According to this study sending students abroad with a low-level of intercultural knowledge and ability, whether they go for a semester or short-term, will not strengthen their cultural learning. Yet, both the Dwyer (2004) and Medina-López-Portillo (2004) studies do show that intercultural learning on short-term is possible even in low intercultural learning support or low integration situations. Dwyer's survey on short-term program participants made intercultural learning seem highly possible and only slightly less impactful than full year students' experience. Medina-López-Portillo's study showed intercultural gains for short-term to be possible, but at a significantly lower rate than the semester program.

These studies suggest that when no interventions for intercultural learning are in place, longer duration becomes more important. Yet, if a student has few intercultural skills duration may not matter, as more than going to another country is necessary to gain basic intercultural understanding. Intercultural learning on short-term does seem possible, although these studies provide no information on how or why that may happen.

In general there seems to be a research bias towards proving long-term study abroad is superior, despite the fact that this long-term model is not possible for many students for financial, academic, or personal reasons. The relativist authors seem to be the traditionalists within education abroad literature with a desire to maintain the status quo and keep longer-term study abroad as the most effective model. This emphasis is illustrated by Dwyer (2004) who points out the, “sharp decline in full-year enrollments in Institute for the International Education of Students (IES) programs across the decades, from 72% of those who studied with IES in the 1950s and 60s to only 20% in the 1990s (p. 151). This bias may prevent these authors from researching instructor-led study abroad, which is not included in any of these studies.

### Experiential Constructivist Literature

The insight that cultural mentoring and interventions are key for intercultural competency gains, informs the next section on experiential constructivist literature. The knowledge that a person needed to change mental processes and behavior to have a successful sojourn abroad had been around for a long time as demonstrated from Hall in 1976:

“...if one is to prosper in this new world without being unexpectedly battered, one must transcend one’s own system. To do so, two things must be known: first that there is a system; and second, the nature of that system. The only way to master either is to seek out systems that are different from one’s own and, using oneself as a sensitive recording device, make note of every reaction or tendency to escalate” (p. 51).

Hall’s notion that one should use oneself as a sensitive recording device presupposes that everyone may have this skill and is more of a relativistic statement. What was missing at this point, and through the relativist literature, was knowledge on the best practices for improving a person’s intercultural skills if immersion and length of sojourn were not the answer.

Intercultural research shifted when there was an understanding that before people can understand and adjust to a new cultural pattern, they must recognize and understand their own cultural framework. Hofstede (1991) developed the cultural dimension theory that is useful in order to understand and categorize how a worldview can shift from country to country. Although Hofstede is well known for identifying culture at a societal level, he believes that in order to understand other cultures, one must understand one’s own culture and the norms, values, and beliefs that regulate it. He wrote, “The essence of cross-cultural encounters is that one’s own unwritten rules about proper behavior differ from those of the people one interacts with. Therefore, it is vital to know one’s own cultural values” (1994, p. 96). This assumption that one must know about their own culture before

understanding a different one, is taken one step further by Deardorff (2008) who explains that in order for students to gain intercultural awareness, it is crucial that they have an interculturally competent person to guide their development. Paige and Goode (2009) define cultural mentoring as “an intercultural pedagogy in which the mentor provides ongoing support for and facilitation of intercultural learning and development...” (p. 333). It is in this intellectual environment that the Georgetown Consortium Research Project was published solidifying the view that intercultural facilitation was a significant factor in gaining intercultural skills (Vande Berg, Connor-Linton, & Paige, 2009).

The Georgetown Consortium Research Project (Vande Berg et al., 2009) administered the IDI to 1,159 students pre and post their sojourn, which were of varying lengths. This is seminal research used frequently in this study. A key finding is that immersion, such as in integrated classrooms or in host families, often did not correlate to the greatest intercultural learning gains. The main determinant for intercultural learning was whether cultural mentoring occurred on site. Paige and Vande Berg (2012) write that at this point study abroad is experiencing a change “from the relativist to the experiential/constructivist paradigm” (p. 35). This is a significant divergence from relativist literature’s focus on duration, homestay, and integrated classrooms. After the Georgetown Consortium Research Project study researchers had significant data to support the value of intercultural mentoring, guided reflection, and the assumption that students need help understanding their own cultural context as a foundation to understand their host-country culture.

The Georgetown Consortium Research Project (Vande Berg et al., 2009) also found that the 349 students in integrated classes with host-country students learned less than students studying with other Americans. This is a significant shift from relativist literature and the belief that more immersion is always better. The authors' theorize that integrated classes can be too much challenge without sufficient support. Sanford's (1966) challenge/support hypothesis provides a strong theoretical basis for this result. When students have too much challenge they may not progress, as they perceive that they are unable to succeed in this environment. Conversely, when supported, such as through cultural mentoring, they are able to face much greater challenges and succeed. Sanford believed that "as adaptive capacities increase we would be wise to put less emphasis upon the hope for "natural growth" and more emphasis upon experiences that lead the individual to stretch himself" (p. 38). This is significant for this study as on instructor-led programs students usually attend classes with only each other. It also highlights how students could benefit from a cultural mentor on site.

Two other outcomes of The Georgetown University Consortium Project (Vande Berg, et al., 2009) are used in this study. The finding that overall females increase significantly in intercultural competence while males on average decreased and that students with majors in the social sciences or languages made greater intercultural gains than students studying in other areas.

Pedersen (2010) produced a small but significant study on the impact of cultural mentoring and learning during study abroad. The study had three groups: Group 1



(N=16) studied in England during the 2007/08 academic year and enrolled in the Psychology of Group Dynamics course that covered intercultural effectiveness and diversity training, guided reflection, and intercultural coaching. Group 2 (N=16) studied in England during the 2007/08 academic year and did not enroll in the class. Group 3 (N=13) students expressed interest in studying in England for the 2008/09 year and were on their home campus. The IDI was used pre and post the students sojourn abroad and on a control group back home to measure the impact of the culture learning class, and an experience abroad, on intercultural gains or regressions.

Pedersen (2010) found that the group who studied abroad for a year and took the intercultural learning course made significant gains on the IDI. The group that studied abroad for a year without the class did not make gains on the IDI and had scores more similar to the group that stayed home than the group who took the class. This is different from other findings that have shown that a semester or longer abroad without intercultural mentorship can still imbue intercultural learning for some students (Stephenson, 2002; Vande Berg, et al., 2009). Pedersen's research highlights the importance of intercultural mentoring and reflection even on a yearlong program, when intercultural learning is the desired outcome of a study abroad experience.

Vande Berg, Quinn, and Menyhart (2012) also write about the need for cultural interventions during study abroad in the form of a course. They created a course to guide intercultural development for students studying on a program called CIEE, which has programs in many locations throughout the world. When the course was launched in 2008

student development on the IDI after taking the course for the semester was averaging 4.03%; this is not a significant amount of change. By 2011, after much more instructor training and revisions to the course, students averaged a 9.0% gain, which is significant. The authors list the key pieces of a successful experiential/constructivist course to be that learning is developmental, experiential, holistic, and depends on the resolution of cultural tensions and disagreements (pp. 399-402). This study stresses out the importance of the instructor or mentor for intercultural competency gains. The authors point out that the instructor needs to be more interculturally competent than the students for strong gains to be made.

All three of the studies in the experiential constructivist group used the IDI pre and post the students' sojourn. The research design on these studies is strong. Pedersen (2010) use of a control group as well as one group that takes the intercultural course and one that does not gives the study depth when post IDI scores are compared. The Georgetown Study (Vande Berg et al., 2009) is impressive due to the scope of the study given the large population and the amount of data that was captured and analyzed. Vande Berg, et al. (2012) longitudinal approach to researching CIEE's intercultural learning course is significant as it uncovers the importance of the instructor which is crucial information for understanding how to best design an intercultural learning environment on instructor-led programs.

These studies provide valuable insight on the importance of cultural mentoring and other interventions for intercultural learning. This is a complete departure from the relativists who believed that it was the act of being in another country itself, and therefore the more

time the better, that facilitated intercultural learning. The focus on understanding one's own culture prior to being able to process a different culture is also a great addition to understanding how intercultural learning occurs. These authors give even greater credibility to the notion that just moving bodies to another country is not sufficient for intercultural learning to take place.

A major weakness of these studies is that there is little or no focus on short-term or instructor-led program models. Vande Berg et al. (2009) study has a population of three in the 1-3 week category and 29 in the 4-7 week category. Neither of these populations show any significant intercultural gains. The authors do not discuss whether any of the intercultural mentoring techniques have been utilized on the short-term programs. The one sentence on short-term programs in the study states, "Faculty and advisors may find the data on program duration and intercultural learning gains useful in persuading some of their students to study abroad for at least a semester (Vande Berg et al., 2009, p. 25). Pedersen (2010) and Vande Berg et al. (2012) do not have any mention of short-term or instructor-led in their studies.

Although these authors do not study instructor-led programs in any meaningful way, their work does provide a foundation for theorizing about how intercultural learning could occur on instructor-led programs. These studies highlight the importance of the instructor; the need for interventions, specifically through mentoring; and that the challenge of study abroad should not be so great that it shuts a student's learning capabilities down. There is also an indication that duration doesn't matter, as Pedersen's

(2010) yearlong students did not make any intercultural learning gains. These study outcomes inform what may be possible on an instructor-led program if the above considerations are in place.

### Instructor-led and Short-term Literature

The body of literature that focuses specifically on instructor-led programs is not robust. Literature that focuses on instructor-led programs that use intentional intercultural mentoring techniques proven to be successful by Pederson (2010) and Vande Berg et al. (2012) is represented in one small, published study (Pedersen, 2009). This is a gap in the literature that needs to be addressed in order to fully answer the question raised by this paper on the efficacy of instructor-led programs for student intercultural learning. Due to the deficit in studies on instructor-led programs, this section includes one study on short-term programs and three on instructor-led programs.

Anderson, Lawton, Rexeisen, and Hubbard (2006) researched 16 students on a four-week instructor-led program to England and Ireland by giving them the IDI pre and post their sojourn. The program consisted of a series of lectures from host country nationals, a homestay while in England, and excursions. There were weak gains for the students along the IDI continuum. In general, students made slight movement, yet stayed within their developmental stage. One student moved from Minimization to Acceptance. This study focuses on homestays and contact with host country nationals and does not include any intercultural mentoring or guided reflection. While contact with locals is an important part of the study abroad experience, if this interaction is not guided (Pedersen,

2010; Vande Berg et al., 2012). Interaction on it's own may not lead to intercultural learning gains. This may account for the weak gains on this small study.

An important study when considering the impacts of short-term study abroad is Paige, Fry, Stallman, Jon, and Josic's (2010) retrospective tracer study of over 6,000 students called "Beyond Immediate Impact: Study Abroad for Global Engagement" (SAGE). Paige et al. investigated the long-term impact of study abroad on how people engage globally after their sojourn abroad. The study spans from 1960-2007. The top three ways that respondents reported that study abroad influenced their engagement was in voluntary simplicity (70.3%), social entrepreneurship (61.9%), and civic engagement on international issues (60.7%). Respondents were given a list of 12 areas that impacted their time in college. Study abroad ranked the highest at 83.3%. SAGE is significant due to the longitudinal scope and the large population size. For this paper it is also valuable as it is the only major study to conclude that duration is not a contributing factor to global engagement post study abroad and it demonstrates that the impacts of study abroad can be sustained on a short-term program.

The most useful studies to answer the critical issue raised in this paper are by Nam (2011) and Pedersen (2009). Nam compared and analyzed two instructor-led programs that were three and a half weeks in length. Although this study does not specifically focus on intercultural learning techniques, the holistic approach, through survey, interviews, and the IDI, to investigating the impact of these programs yields important findings. Her findings suggest that intercultural learning and student development can progress on

programs of fewer than six weeks. The instructors of both programs included reflection and well-designed experiential experiences. Nam states, “what counts the most is how the program is designed and facilitated rather than how long the program is” (2011, p. *iii*).

Pederson (2009) compared a group of thirteen students on a two-week study abroad program focused on human sexuality in Copenhagen and Amsterdam to students who studied for a year in England. Students on the short-term program as well as half the population studying in England were taught with a pedagogy focused on concept of multiple perspectives that included guided reflection and exploration of one’s own culture. For the students on in England this was a course that half the students took. This pedagogy was woven into the content of the two-week course. The results were that the students on the instructor-led program did not make as many intercultural learning gains as the students on the year-long study who had taken the course, but the students on the instructor-led program did make more gains than the year students who did not take the course. This underscores the importance of interventions for all lengths of programs.

These studies show that short-term and instructor-led programs can be impactful and that these gains can be sustained. Paige et al. (2010) SAGE study indicates that in the area of engagement short-term study can provide long-term benefits. The Dwyer (2004) longitudinal study also showed that short-term program outcomes can be sustained over time. In contrast to the Anderson et al. (2006) study, Nam (2011) found that over half of the students in her study on instructor-led programs made intercultural learning gains and

Pedersen (2009) found students on a two-week instructor-led program made greater gains than those on a year-long program. The Anderson et al. (2006) study is one more indication that lack of guided reflection or mentoring may hinder intercultural learning gains, even when home stays and host country lecturers are part of the program design.

These studies help answer the key questions such as can intercultural learning occur in a short period of time and can it be maintain and influence a person long after the study abroad experience is completed. The main weakness of these studies is that there isn't a robust group of studies on intercultural learning during instructor-led programs specifically focus on how and why this learning is or is not occurring. There are two studies (Nam, 2011; Pedersen, 2009) showing the intercultural learning did happen on instructor-led programs and there is one study by Anderson et al. (2006) showing that intercultural learning did not happen on one instructor-led program. The Paige et al. (2010) study results support that short-term programs can be impactful and that this impact can be sustained. The implications from the experiential constructivist literature on the success of intercultural learning interventions need to be explored more specifically on instructor-led programs.

All studies recognize that study abroad can be a transformative experience for students that provide outcomes such as intercultural learning. While they are united in this fundamental pursuit of intercultural learning gains, they diverge when it comes to the importance of program duration, immersion, intercultural learning interventions, and the role of the instructor.

The scholars within the first body of literature are mainly concerned with duration. These scholars inform the critical issues in this paper in two significant ways. One is that when no intercultural interventions are in place, longer duration may be necessary to increase intercultural learning (Stephson, 2002; Medina-López-Portillo, 2004). The second is that duration only may be effective for intercultural learning gains only if students are entering the program with some prior understanding of culture learning (Stephenson, 2002; Medina-López-Portillo, 2004). The relativist literature lack of focus on interventions and the role of a cultural mentor mean that little value is placed on how to guide the cognitive, behavioral, affective processes that need to take place. Despite this there is some indication that intercultural learning can take place on short-term programs (Medina-López-Portillo, 2004; Dweyer, 2004).

The second body of literature fills this gap by providing solid information on the importance of intercultural mentoring and interventions while students are in country (Vande Berg et al., 2009; Pedersen, 2010; Vande Berg et al., 2012). There is a strong understanding of the need to mindfully guide students to make meaning of culture and difference. The weakness of this body of literature is that there are no studies that combine the intercultural mentoring with short-term study abroad.

The scholars of the third body of literature focus on short-term and instructor-led programs. The Nam (2011) study on two instructor-led programs is not as intentional with intercultural interventions, yet the study does demonstrate with solid leadership and



program design, intercultural competency gains can be made. Due to the focus on this third body of literature, it would provide the best theoretical framework to answer the question of culture learning on instructor-led programs, if it incorporated the culture learning techniques described in the experiential constructivist body of literature and if it contained a more robust set of studies. It is this gap in the literature that provides the rationale for this study.

The three bodies of literature in this study build on each other to provide knowledge on how culture learning occurs and does not occur during study abroad. All are necessary to understand the evolution that education abroad research has taken on the issue of intercultural learning. Each body provides a unique perspective on the role of duration and intercultural interventions for culture learning. These three views on intercultural learning while abroad combine to answer that intercultural learning during instructor-led study abroad may be possible if intercultural interventions are in place and the instructor is well trained on how to facilitate this process.

### **Assessing Intercultural Competence**

This section discusses assessing intercultural competence in general and specifically three instruments and the constructs that guide them: Scale to Measure World-Minded Attitudes, the Cultural Intelligence Assessment, and Intercultural Development Inventory.

Paige (2004) defines an intercultural instrument as “any measurement device that identifies, describes, assesses, categorizes, or evaluates the cultural characteristics of individuals, groups, or organizations” (p. 86). He explains that these characteristics can be cognitive, attitudinal, or behavioral. Matsumoto and Hwang (2013) describe the process of designing an intercultural instrument as identifying the “desirable outcomes to be predicted, the target cultures within which competence is to be demonstrated, and the knowledge, skills, abilities, and other (KSAOs) factors that are necessary to demonstrate competence” (p. 44). From this analysis item pools are generated that assess the hypothesized KSAOs.

Paige (2004) summarizes the ten main reasons for using an intercultural instrument and places “assessing personal development” at the top. An instrument is used to assess personal development in order to give people feedback on their current level of competence and guide them to develop better skills and knowledge. Paige states that intercultural competence requires cultural self-awareness. Thus one of the most common reasons for using an intercultural instrument is to enhance self-awareness through information regarding “cultural value orientations, cultural identity, cultural adaptation, and intercultural sensitivity” (Paige, 2004, p. 87).

Fantini (2009) defines the dimensions of intercultural competency as awareness + attitudes, skill, and knowledge. He acknowledges that knowledge and skills are widely assessed, but that assessment of attitudes and awareness is more rare and difficult. Fantini

emphases that all the elements of cultural competence must be assessed for a valid study. He suggests the use of a combination of assessment types.

Fantini (2009) asserts that knowledge of any second language enhances intercultural competency levels as, ‘grappling with a second language causes us to confront how we conceive, conceptualize, express, behave, and interact’ (p. 459). Smith, Paige and Steglitz (2003) describe the relationship between intercultural communication competence, language proficiency and cultural adjustment as being “multidirectional and mutually reinforcing” (p.111). Vande Berg et al. (2009) found a positive relationship between target language study and gains in intercultural competence. The study of language did not impact pre-IDI scores, although the amount of language study prior to the study abroad experience is correlated to higher post-IDI scores. Second language learning and the deepened perception it can give to intercultural learning are well documented, highlighting the importance of factoring prior language study into any study investigating intercultural competence.

There is a trend for more students to choose “non-traditional” study abroad locations outside of Western Europe such as countries in Asia, Africa, and the Middle East (Bhandari and Chow, 2007). This study includes four program destinations that would fit the definition of non-traditional and four programs in Europe. Studies have indicated that higher cultural difference between the home country and host country may lead to more incidence of difficulty with social adjustment in country (Douglas & Jones-Ridders, 2001; Ward & Kennedy, 1993, 1999). Yet if home to host culture difference is

successfully navigated it can make for larger intercultural gains than with host country locations that are more similar (Vande Berg et al., 2009).

Key to any intercultural assessment is identifying the competencies being measured and choosing an instrument designed to assess these characteristics (Fantini, 2009; Matsumoto & Hwang, 2013; and Paige, 2004). The validity of any instrument should be taken into account. Matsumoto and Hwang (2013) identified two ways of checking an instrument's validity and reliability. Construct validity is the "verification that the test measures the constructs it was designed to measure" and ecological validity is the "documentation that the 3C (cross-cultural competence) test predicts measures of desired outcomes that serve as criterion variables, that is, measures of intercultural adjustment, adaptation, communication competence, interaction success, and so forth" (pp 43-44).

Deardorff's (2006) stresses the need for a clear definition of intercultural competence in order to assess it. Deardorff conducted a Delphi study in order to create the definition of intercultural competence defined at the beginning of this paper. The only aspect that all the experts in her study agreed on for this definition was the ability to understand other worldviews, highlighting the importance of this skill. Her work on defining intercultural competence evolved to the process model of intercultural competence. Deardorff's (2008) model is cyclical incorporating the following five stages:

*Attitudes* are the foundation with openness (withholding judgment), respect (valuing all cultures), and curiosity and discovery (tolerating ambiguity) being the most important. The shift in attitudes is what allows the cognitive and behavioral

changes to evolve. *Knowledge* pertains to both knowledge of the host culture and as well as cultural self-awareness. Emphasis is placed on knowing one's own culture prior to being able to process a new culture, and on the difficulty of gaining cultural self-awareness without an international experience. *Skills* refer to the cognitive ability for analyzing and critical thinking which are imperative for process of acquiring intercultural competence. These skills include listening, observing, evaluating, analyzing, interpreting, and relating and are key for reflection. *Internal outcomes* are described as the frame of reference shift that happens when attitude, knowledge and skills attainment is achieved. Flexibility, adaptability, and empathy play a key role in internal outcomes. *External outcomes* are the manifestation of the internal outcomes. This is observable in through appropriate and effective behavior and communication. (PP. 37-39)

Deardorff (2008) explains that in order for students to gain in the above areas, it is crucial that they have an interculturally competent person to guide their development. She points out that intervention should happen with an orientation prior to going abroad. During the sojourners time abroad there should be support to gains skills, reflect critically, and have meaningful interactions with people from the host-country. Post the experience abroad Deardorff stresses the importance of assessing student outcomes. The presence of skills in the cognitive, affective, and behavioral dimensions would indicate that a student had thrived, learned, and developed personally from an international experience.

The basic intercultural competencies are generally agreed upon, encompassing cultural self-awareness, other culture awareness, ability to modify behavior, and skills in intercultural communication (Deardorff, 2008; Fantini, 2009; Gudykunst & Hammer, 1983; Matsumoto & Hwang, 2013; and Paige, 2004). Deardorff (2008) stresses the importance of a leader to guide the acquisition of these skills (Vande Berg et al., 2009; and Pedersen, 2010). There is agreement that alignment of the instrument with the characteristics being assessed is crucial for solid study design (Deardorff, 2008; Fantini, 2009; Matsumoto & Hwang, 2013; and Paige, 2004). Following are three instruments and the constructs from which they were created.

### Cultural Intelligence

Earley and Ang (2003) introduced the concept of cultural intelligence (CQ) as, “a person’s capability for successful adaptation to cultural settings, that is, for unfamiliar settings attributable to cultural context” (p. 9). CQ is multidimensional including metacognitive, cognitive, motivational, and behavioral. The multifactor construct of CQ is based on Sternberg and Detterman’s (1986) framework on the four ways to conceptualize individual intelligence. Ang and Van Dyne (2008) define the four dimensions as:

*Metacognitive* CQ reflects the mental capability to acquire and understand cultural knowledge. *Cognitive* CQ reflects general knowledge and knowledge structures about culture. *Motivational* CQ reflects individual capability to direct energy towards learning about and functioning in intercultural situations.

*Behavioral* CQ reflects individual capability to exhibit appropriate verbal and non-verbal actions in culturally diverse interactions (p. 5).

The Cultural Intelligence Scale (CQS) is a 20-item inventory that according to Triandis (2008) can be used “across cultures and time” (p. xiii). Matsumoto and Hwang (2013) found that the CQS has strong construct and ecological validity. CQS also has good reliability, but it is subject to social desirability and social response set, which if those assessed consistently overrate themselves, the reliability is still fine, but then validity becomes an issue. For example, the validity was mixed when testing the efficacy of intercultural training using CQS as an outcome measure in a pre-post test with one report providing positive findings (Hodges et al., 2011) and one reporting negative findings (Fischer, 2011).

### World-Mindedness

Sampson and Smith (1957) first created world-mindedness as a value orientation. It defines the ability to go beyond local and national issues to understand the connectivity of the world as a global system and to feel a sense of affiliation with humanity as a whole. It is purposely distinct from international mindedness, which is a knowledge, interest and involvement in international issues (Der-Karabetian, 1992). Douglas and Jones-Rikkens (2001) state that, “Worldminded individuals are more likely to see viewpoints that differ from their own ethnic, national, or religious perspectives as valuable. A worldminded individual both recognizes and appreciates cultural differences” (p. 58).

Der-Karabetian (1992) combined Sampson and Smith (1957) world-mindedness scale with Silvernail's (1979) world-mindedness scale to develop an 32 item instrument that measures attitudes towards phenomena such as race, religion, immigration, patriotism, economic growth, technological development, and world economic justice. Der-Karabetian (1992) drawing on his 10-nation survey reported internal reliability ranging from .69 in India to .90 in England. Der-Karabetian and Metzger (1993) had alpha coefficients of .80 and .85 in two U.S. studies, which Paige (2004) said, "provide modest support for the criterion validity of the scale" (p. 113).

#### Developmental Model of Intercultural Sensitivity

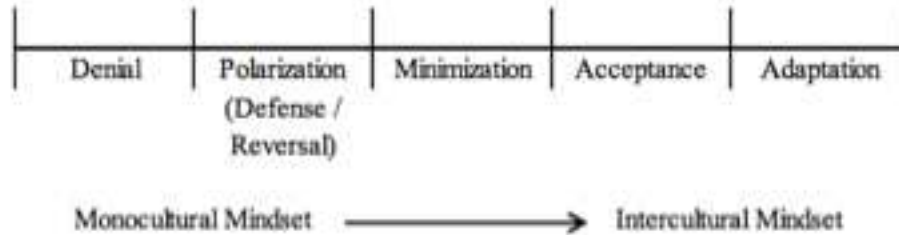
Bennett (1986, 1993) created the Developmental Model of Intercultural Sensitivity (DMIS) as a framework to explain the reactions of people to cultural difference. Bennett is influenced by Kelly's (1963) personal construct theory that emphasizes how people make meaning through the process of construing, personal knowledge, and the influence of society. Kelly asserts that people engage in ongoing revision of personal systems knowing. Bennett conceptualizes the process of gaining cultural awareness with cognitive changes as the driver for other switches in behavior and internal mechanism such as emotion. The model is distinct from Deardorff's (2008) as Bennett's vision of intercultural sensitivity attainment occurs linearly, with understanding from one stage scaffolding knowledge necessary for the next. For Deardorff the process is cyclical with one beginning at any stage and the learning continuing to cycle. Although



she states that attitudes, “serve as the basis of this model and affect all other aspects of intercultural competence” (Deardorff, 2008, p. 479).

Hammer, Bennett, and Wiseman (2003), define intercultural sensitivity as “the ability to discriminate and experience relevant cultural differences,” as opposed to cultural competence which they define as “the ability to think and act in intercultural appropriate ways” (p. 422). The DMIS is “based on ‘meaning making’ models of cognitive psychology and radical constructivism, the DMIS links changes in cognitive structure to an evolution in attitudes and behavior toward cultural difference in general” (Bennett, 1993, p. 26). As the model is cognitive and constructivist, it is measuring a person’s ability to understand and reconstruct their worldview in response to new information and different social systems. As the cognitive shift occurs, and there is movement on the DMIS, a person would change behavior not because they think it’s appropriate, but because different action now feels internally correct. Bennett’s posits that as one’s worldview is reimagined and reconceptualized the cognitive change is the impetus for evolution in behavior and the affective self.

Bennett’s (1993) model has six stages. The first three range through an ethnocentric state where “the worldview of one’s own culture is central to all reality” (p. 30). The next three stages are placed along an ethnorelative trajectory where there is an understanding that cultures are relative to one another within a cultural context (p. 46).



From Hammer, M. R. (2009). The Intercultural Development Inventory (IDI): An approach for assessing and building intercultural competence. In M. A. Moodian (Ed.), *Contemporary leadership and intercultural competence: Understanding and utilizing cultural diversity to build successful organizations* (pp. 245-261). Thousand Oaks, CA: Sage.

**Figure 2-1: The Intercultural Development Continuum**

The six stages in the DMIS model are: *Denial*: In this stage one denies that cultural difference exists. *Defense*: One sees cultural difference and perceives it as a threat. *Minimization*: There is an acknowledgment of cultural difference greatly downplayed by belief in common humanity. *Acceptance*: One acknowledges deep cultural difference in beliefs and values. *Adaptation*: In addition to acknowledging cultural difference in beliefs and values, one can frame shift to communicate and mirror behavior. *Integration*: One “sees one’s self existing within a collection of various cultural and personal frames of reference” (Bennett, 1993, p. 59).

### Intercultural Development Inventory

The Intercultural Development Inventory (IDI) (Hammer & Bennett, 2004) is a 50-items instrument based on Bennett’s (1993) DMIS. Hammer (1999) states that the IDI can be used, “to increase the respondents’ understanding of the developmental stages of intercultural sensitivity which enhance intercultural effectiveness...to evaluate the effectiveness of various training, counseling, and education interventions...to identify

cross-cultural training needs of targeted individuals and groups (pp. 62-63). The IDI generates scores for Denial/Defense, Polarization, Minimization, Acceptance/Adaptation, and Encapsulated Marginality Scales. Integration, on Bennett's DMIS, is not assessed on the IDI. Paige (2004) points out that the IDI "would be difficult to use if the trainer didn't understand the underlying theory, the developmental model of intercultural sensitivity" (p. 91).

The IDI has been tested extensively and found to be a valid and reliable instrument (Hammer, 2011; Hammer, et al., 2003; Paige, et al., , 2003). Hammer, Bennett, and Wiseman's (2003) wrote that "Confirmatory factor analyses, reliability analysis, and construct validity tests validate five main dimensions of the DMIS...No significant differences on the scale scores were found for age, education, social desirability, suggesting the measured concepts are fairly stable (pp. 421-422). Matsumoto and Hwang (2013) agree that there is evidence of ecological validity on variable such as intercultural experience and language study (Paige et al., 2003) and years spent in another culture (Yuen, 2010). Yet they point out that pre-post tests using the IDI to assess training efficacy are mixed with some studies having positive results (Anderson, et al., 2006; Hammer, 2011) and some negative (Atshuler, Sussman, & Kachur, 2003; Pedersen, 2010). The IDI is widely used in the field of international education with many of the studies cited in this paper using this instrument.

## **Transformative Learning Theory**

Transformative learning theory is based on constructivist premise that the learner creates her/his own reality (Dewey, 1933; Montessori, 1946; Piaget, 1926; Vygotsky, 1978) through meaning perspectives and meaning schemes. Mezirow (1985) defines meaning perspectives as “the structure of cultural and psychological assumptions within which new experience is assimilated and transformed by one’s past experience” (p. 144). Meaning schemes are the beliefs and the judgments that shape how we feel, think, and act. In order for transformative learning theory to take place the learner needs to be aware of her own biological, historical, and cultural context that create the frame of reference, or meaning perspective, through which she makes sense of information. This process of critical thinking allows the learning to begin to understand that she is shaped by her own culture, which in turn affects her beliefs and actions. Mezirow (2000) explains that this includes, “institutions, customs, occupations, ideologies, and interests which shape our preferences and limit our focus” (p. 24). Cranton (1994) defines transformative learning as a “comprehensive and complex description of how learners construe, validate, and reformulate the meaning of their experience” (p. 22).

Critical reflection is a necessary part of the transformative process. It is through the process of critical reflection that the learner becomes aware of his or her own assumptions. Dewey’s work influences transformative learning theory in general and specifically the role of reflection in order for the transformative process to occur. Dewey’s definition of reflection as “active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the

further conclusion to which it tends” (1933, p. 9), aligns not only with the act of reflecting in transformative learning theory, but also highlights the constructivist importance of the “grounds” or the frame from which assumptions are created. The end of Dewey’s quote points to the transformative action of this type of thought in that a “further conclusion” is the ideal outcome. Key to transformative learning theory is the idea that transformation is only possible if the learner’s frame of reference is shifted through critical reflection and rational discourse. Kegan (2000) explains, “Reforming our meaning-forming means we not only form meaning, we not only change our meanings; we change the very form by which we are making our meanings” (p. 52).

Mezirow (1991) and Allport (1958) share the belief that a mechanism people have to understand their experiences and all the incoming information is to categorize and sort with pre-developed structures and that when an experience does not fit any category there can be discord. These predetermined categories are what make it possible for humans to efficiently process all the information that they receive, yet it can make the process of changing their way of perceiving or meaning making difficult. Mezirow (1991) warns that, “When an experience appears incompatible with the way meaning is structured or provokes anxiety, integration is less likely and recall will be distorted” (p. 6). Allport (1958) expresses this same idea that humans need to make meaning within the frameworks available to them, he writes, “So important are the value categories that evidence and reason are forced to conform to them” (p. 24). This suggests that a study abroad student, who is unable to evolve her meaning structure when encountering conflicting new information, will rely on her U.S. American shaped category to make

meaning of a situation. As there will be dissonance between the information being received and the category or meaning structure through which it is perceived or understood, it could result in using known stereotypes or misinterpreting the meaning of a situation.

Mezirow (1994) calls this phenomenon of encountering something that does not fit our current meaning structures and thus makes us question our beliefs a “disorienting dilemma” (p. 223). He posits that a disorienting dilemma can be the catalysts for changing one’s meaning structures. He explains how a leader can guide a student through this process by applying Bruner’s (1996) stages:

- 1) Establishing, shaping, and maintaining intersubjectivity; 2) relating events, utterances, and behavior to action taken; 3) construing of particulars in a normative context—deals with meaning relative to obligations, standards, conformities, and deviations; 4) making propositions, application of rules of the symbolic, syntactic, and conceptual systems used to achieve decontextualized meanings, including rules of inference and logic and such distinctions as whole-part, object-attribute, and identity-otherness.

To these four stages Mezirow (2000) adds a fifth, “becoming critically aware of one’s own tacit assumptions and expectations and those of others and assessing their relevance for making an interpretation” (p. 4).

If the disorienting dilemma is used to critically question one's worldview within the context of receiving new information, it can serve as a catalyst to change meaning structures through a process called perspective transformation. Mezirow (1991) describes this shift in how we interpret our values and behaviors as our "efforts to understand a different culture with customs that contradict our own previously accepted presuppositions" (p. 168). Mezirow explains that the reflection should include a critique of one's long-held assumptions in order to uncover where they come from and if they are still useful. According to Mezirow, by examining the why and how of our perceptions of others, and ourselves our cultural paradigms can begin to shift. The process of changing our way of perceiving or meaning making is not easy and is one of the criticisms of transformative learning theory discussed later in this paper. Yet, study abroad may enhance one's ability to shift cultural paradigms. The CIEE study on the transformative power of study abroad found that study abroad was life changing and transformative (Fry et al. 2009). In addition to behavioral changings "many of our interviewees mentioned how their world-views and philosophies on life had fundamentally changed" (p. 65).

In addition to reflection, the learner should engage in rational discourse for optimal transformative learning. Rational discourse involves the group creating their own context and should be "less closely linked to local social structures, relationships, or situations than ordinary dialogue" (Mezirow, 2000, p. 77). Mezirow uses Habermas' work for the basis of rational discourse and the types of learning that can be an outcome of the discussion. For Habermas, Mezirow (2000) explains, rationality is "inseparable from the process of making meaning, understanding, and testing the validity of what we

communicate” (p. 67). Habermas (1971) writes on three main categories of knowledge: technical, practical, and emancipatory. Mezirow modifies these intentional learning domains to instrumental, communicative, and emancipatory. **Instrumental learning** is used to control and manipulate our environment. Mezirow explains that “Instrumental action always involves predictions about observable events, physical or social, which can prove correct or incorrect” (2000, p. 73). **Communicative learning** is used to understand others and make yourself understood. It involves: “values, ideals; moral issues; social, political, philosophical, psychological, or educational concepts; feelings and reason” (Mezirow, 2000, p. 75). Communicative learning encompasses all that is created through culture and social norms. **Emancipatory learning** is the process of transformation and requires critical self-reflection. In this domain, the learner “is presented with an alternative way of interpreting feelings and patterns of action; the old meaning scheme or perspective is negated and is either replaced or reorganized to incorporate new insights...” (Mezirow, 2000, p. 87).

Mezirow describes the optimal conditions for participation in rational discourse. These conditions are:

- Have accurate and complete information
- Be free from coercion and distorting self-deception
- Be able to weigh evidence and assess arguments objectively
- Be open to alternative perspectives
- Be able to become critically reflective upon presuppositions and their consequences
- Have equal opportunity to participate
- Be able to accept an informed, objective, and rational consensus

(Mezirow, 2000, pp. 77-78).



I posit that students who believe they have many or all of skills and conditions listed above would be more open to reflecting upon and discussing rationally a disorienting dilemma, and would therefore be more likely to have a transformative experience and to move forward, not regress, on the IDI.

Cranton (2000) writes about the role of the educator to guide students or learners through transformation. She focuses on the need to increase students' self-awareness, yet cautions that not all people learn in the same manner. Similar to Bennett (1993) writing about people in the denial or defense stages of the DMIS, Cranton (2000) believes that, "As long as people believe that their way of being in the world is the only or the best way; it is very difficult for them to see alternative perspectives or to engage in reflective discourse" (p. 196). For a leader to reach all their students effectively they must be aware that people have unique learning and cognitive styles and that they create their frames of reference in distinct ways. Successful leaders will also recognize that they have their own frames of reference and psychological predispositions that effect how they work and interact with their students. For Cranton (2000), "fostering transformative learning involves helping learners bring the sources, nature, and consequences of taken-for-granted assumptions into critical awareness so that appropriate action can be taken" (p. 195).

Taylor (1994) researched the implications of transformative learning theory on the process of gaining intercultural competency during sojourns abroad. Specifically, he investigates how perspective transformation can be applied to understand the process of

gaining intercultural competence through five competencies: setting the stage; cultural disequilibrium; cognitive orientations, reflective/non-reflective; behavioral learning strategies; evolving intercultural identity.

The most applicable finding for this study is for cognitive orientations Taylor found that none of his interviewees reported reflecting on their own values and tying this reflection to their evolving intercultural self. Rather these people “plunged ahead relying on prior learning and thoughtful action rather than critical reflection” (p. 166). This is a strong divergence from transformative learning theory and its reliance on critical self-reflection. It may also be why these interviewees, who were Peace Corps volunteers, sometimes took years to evolve their intercultural competency. In the absence of critical reflection and intercultural knowledge, length of stay abroad may become more important in order for transformation through cultural competency gains to occur. Taylor equates this lack of reflective techniques to their strong reliance on these three behavioral learning strategies: A) observer, B) participant, and C) friend. The third category had the most significance, as it was through host country friends that interviewees often learned the most about cultural mores and values. This aligns with Pettigrew’s (1998) addition of friendship to Allport’s (1958) conditions for optimal contact. It underscores the importance of students not only making contact with host country locals, but with having this interaction be one of the local person guiding and teaching the sojourner about their host country. The culmination of all these factors for Taylor is the creation of an intercultural identity. His findings replicate the consensus in Deardorff’s (2006) study

that attainment of an intercultural identity was the ability to transform one's worldview to take into account other perspectives.

Mezirow (1991) is clear that, "Our need to understand our experiences is perhaps our most distinctive human attribute. We *have* to understand them in order to know how to act effectively" (p. 10). The idea that people must understand their experiences in order to know how to act, suggests that the entire experience of study abroad could be a disorienting dilemma. Students' meaning schemes may not fit their context abroad. If this is not properly guided through reflection and critical discourse, the anxiety may cause students to distort what they are experiencing causing them to regress on the IDI or, as suggested above, to turn to stereotypes that may be part of their symbolic models and therefore, safe, known mental context. Conversely, if a situation (or the entire experience) that causes a disorienting dilemma is unpacked in a way that acknowledges the students' assumptions, values and beliefs and that leads the student to not only change their point of view on a situation (meaning scheme), but also evolve the way they perceive this information and make meaning of this information (meaning perspective) in the future, the instructor has successfully guided the student through a transformative learning episode. If this type of experience abroad can cause students to change their *way* of creating frames of reference and, therefore, their ways of making meaning; it would explain why the effects of study abroad can be maintained for many years as discovered in the SAGE study (Fry & Paige, 2009).

Perspective transformation through deep reflection and critical discourse when encountering a disorienting dilemma has profound implications for the study abroad experience. It is part of the theory behind Paige and Vande Berg's (2012) proclamation that study abroad is experiencing a shift "from the relativist to the experiential/constructivist paradigm" (p. 35). It may also explain the significance of a cultural mentor in The Georgetown Consortium Project study (Vande Berg. et. al., 2009). This conceptualization of how learning occurs and can shift one's perspective is key to the experiences inherent to study abroad. As one encounters difference, it is crucial to have the techniques to process and reformulate tightly held, yet usually unconsciously obtained, values, beliefs, and behaviors. Based on transformative learning theory's relevance to the study abroad experience it is the main theory used in this study, which seeks to answer if an instructor who uses transformative learning theory techniques with students abroad elicits greater intercultural gains than those who do not.

### Criticisms of Transformative Learning Theory

One criticism of Mezirow's version of transformative learning theory is that he simplifies the process of making the cognitive shift needed to transform beyond one's own value and belief system. Taylor's (1998) believes that Mezirow takes a middle of the road approach. Stating that he "gives minimal attention to the deep analytical challenges associated with personal change" (p. 19) while not fully embracing social change as an outcome of transformative learning either. Boyd and Myers (1988) view the transformative aspect as reaching an unconscious level where there may be hidden characteristics that one must deal with before being able to confront the ego in a rational

manner. They find this incongruous with Mezirow's conceptual approach based on Habermas' (1971) writings on rationality and analysis. Boyd and Myers write that the purpose of transformative education is to help students recognize their "spirit...that abiding within the person is a truth, a knowledge, which is not separate from socio-economic, political, and other cultural influences, but transcends them" (1988, p. 282).

Mezirow (1991) acknowledges Boyd and Meyers "Jungian formulation" (p. 167) of transformative learning theory and their three essential elements for learners to develop:

- 1) dialogues between the ego and the other components of self, 2) awareness and understanding of the way in which cultural symbols impact upon his or her life, and 3) awareness and understanding of symbols and the processes of symbolization (p. 167).

For Mezirow this is not a contradiction to his conceptualization of transformative learning theory, it is complementary to his explanation of the theory as it places "an important emphasis on the significance of presentational awareness and the centrality of the self in transformative learning" (1991, p. 167). I would agree with Boyd and Meyers that in certain situations, such as those involving psychological trauma, transformative learning theory does not go far enough to address what is necessary for transformation to occur. Yet, in the realm of education, and the context of education abroad, transformative learning theory does have the elements necessary to guide students through transformative learning.

Other authors add to the criticism of Mezirow's transformative theory that he does not address group transformation and, therefore, social change (Collard and Law, 1989; Newman, 1993). The phases of Mezirow's transformation are focused on an individual rather than social level. For example phase two is a "self-examination with feelings" phase nine is the "building of competence and self-confidence" and ten is "a reintegration into one's life on the basis of conditions dictated by one's new perspective" (1991, pp. 168 -169). Mezirow (1989) also wrote, "Transformative learning is profoundly intersubjective but is not exclusively group mediated" (p. 173). These responses make the criticism that Transformative learning theory does not do enough to foster group transformation seem weak as Mezirow clearly states that that is not the only intention of transformative learning theory.

In response to these critics on the issue of social change, Mezirow (1989) writes that the impact of social action is often unclear and that there are various circumstances in which transformative learning happens:

There can be no linear relationship between transformative learning and social action; there are many kinds of transformative learning and many kinds of social action. Transformative learning experiences which result in changes that are epistemic and psychic may not logically lead to collective action at all and may only very indirectly be a product of a specific social practice or institutionalized ideology (Mezirow, 1989, p. 174).

I agree with Mezirow that we cannot succinctly measure the outcomes of educational practices. I again cite the SAGE study (Paige & Fry, 2009) that found people believed that their study abroad experience had an effect on areas such as social entrepreneurship and civic engagement on international issues, sometimes years after their time abroad. The impact of a transformational experience may not be apparent for years after the shift has occur and it may be as personal as the way one lives their life, rather than that they are changing societal structures or systems.

If this is the case, the use of the term “emancipatory learning” may be problematic. Collard and Law (1989) claim that Mezirow, by taking political and social action out of Habermas’ definition of emancipatory education, does not use Habermas’ work fully. Collard and Law (1989) write “his failure to address adequately questions of context, ideology, and the radical needs embodied in popular struggles denies perspective transformation the power of emancipatory theory” (pp. 105-106, cited in Taylor, 1993, p. 54). For Mezirow the emancipation seems to come from within oneself, rather than a societal oppression. He defined emancipatory learning as the learner “is presented with an alternative way of interpreting feelings and patterns of action; the old meaning scheme is negated and is either replaced or reorganized to incorporate new insights...” (2000, p. 87). This is quite distinct from how others have used emancipatory learning. In Friere’s work, according to Deans (1999) his explicit goals include a revolutionary restructuring of the political and economic status quo. He points out that Freire, at least in his early work, wants a revolution. As Freire (1970) wrote “revolutionary process is eminently educational in character” (p. 133, cited in Deans, 1999, p. 21). Mezirow does not see this

disconnect between his and Freire's work, stating, "I view conscientization as a description of the same learning process as perspective transformation but limited to critical reflection on the premises of beliefs pertaining to sociolinguistic codes" (1994, p. 232).

Taylor (1998) claims this disconnect between what Mezirow states in his theory and the criticisms have to do with using Habermas' work as his theoretical lens. Taylor explains, "He wants to situate transformative learning within an emancipatory framework, but at the same time his model seems to emphasize personal transformation to a greater extent than social transformation (1998, p. 25). I agree with Taylor. Mezirow's theory does emphasize personal transformation over social transformation. Mezirow grounds transformative learning theory in individual transformation by using the words and phrases such as "autonomy" and "the centrality of self". Transformative learning theory could be used to shift the consciousness of a group that could lead to social change. Yet, it is most suited and designed for individual transformation. This is partially due to Mezirow's own meaning perspectives, as pointed out below.

Taylor (1998) points out that Mezirow envisions transformative learning theory to be a *universal* adult learning theory and that this clashes with the notion that cultures are uniquely created, thus one theory may not fit all sociocultural situations. This is a solid criticism of Mezirow's work. Two areas where this is evident are in his focus on the individual and on rational discourse. Mezirow is the product of the highly individualistic United States, his theory reflects this with the primary focus on individual transformation.



As a point of comparison, Donald Macedo (2000) wrote the following about Friere in the introduction to *Pedagogy of Freedom: Ethics, Democracy and Civic Courage*, “the self is for him a social concept, one that entails the whole world” (p. 12). Friere is also writing from his cultural context of a collectivistic county. This could also be attributed to the differences in first-world and third-world contexts. As these men write about the impact that cultural setting has on the learner, so does this impact the theorist. Taylor (1998) refers to this as the “conundrum between a universalistic approach to learning and cultural determinism” (p. 29).

The act of rational discourse along with the optimal conditions for this to take place also situates transformative learning theory in a culturally relative space. Some of the conditions described by Mezirow (2000) for the ideal situation include: “have equal opportunity to participate, be free from coercion and distorting self-deceptions, and be able to weigh and assess arguments objectively” (p. 77). These are conditions and skills that may not be present in many parts of the world, particularly when dealing with oppressed people. Mezirow’s focus on the individual, in a non-hierarchical setting, and a safe, open environment cannot be universally applied or even understood. The non-universality of Mezirow’s theory does not detract from the theory as a whole. Yet, one should be aware of this when using the applications of the theory with a diverse group.

Mezirow’s reliance on rationality is another piece of the theory that has been criticized. There is debate around whether rational introspection and discourse can cause systemic, personal changes. Literature on intercultural competency would support this critique, as

there is emphasis on not only cognitive but also on affective and behavioral with each dimension being related (Deardorff, 2008; Stavicki, 2012; Ward, 2001). This is a weaker criticism of Mezirow when taking a wider view of transformative learning theory. For example, Mezirow (2000) describes communicative learning, one of the three types of learning used by Mezirow, as encompassing “feelings and reason” (p. 73). Taylor (1998) also points out that perspective transformation includes the role of “emotions, other ways of knowing, and unconscious learning” (p. 34).

Although transformative learning theory has been used widely, it isn't a panacea that works in every situation. For deep psychological work, it may not be sufficient to reflect and engage in rational discourse. As Boyd (1988) points out it may take more work on a symbolic and deeper psychological level. It is not a universal theory that can be applied in every country. For example, social movements in a third-world country would be much better served by Freire's critical pedagogy. Education abroad is almost an ideal context to apply Bruner's (1996) stages along with Mezirow's (2000) fifth stage. In addition, with an instructor-led program the leader, along with the students, can attempt to create the optimal conditions for discourse, which would be much harder on a home campus when everyone was in their own cultural context. Transformational learning theory provides a solid theoretical framework for analyzing instructors' work with U.S. American students on their self-awareness and intercultural development during study abroad.

## **Intergroup Contact Theory**

Early testing of intergroup contact theory comes from work on race in the military. Brophy (1946) found that when the U.S. Merchant Marine became unsegregated, the more trips Whites took with Blacks the more positive their attitudes became towards them. Williams (1947) wrote the first formulation of the theory with four principles for reducing prejudice: the two groups share similar status, interests, and tasks; the situation fosters personal, intimate intergroup contact; the participants do not fit the stereotyped conceptions of their groups; and the activities cut across groups lines (Pettigrew & Tropp, 2006). To account for the fact that intergroup contact sometimes exacerbated prejudice, Allport (1958) advanced William's principles into four "positive factors" for optimal contact: 1) equal group status within the situation; 2) common goals; 3) intergroup cooperation; 4) authority support. Pettigrew (1998) adds personal interaction or friendship to this list. Pettigrew (1998) reports that intergroup contact theory has been used beyond interracial to include the elderly (Caspi, 1984; Drew, 1988), homosexuals (Eskilson, 1995; Herek & Capitanio, 1996), the mentally ill (Desforges et al., 1991), disabled persons (Anderson, 1995), victims of AIDS (Werth & Lord, 1992), and computer programmers (McGinnis, 1990).

Although the theory has been used in myriad situations, Allport's (1958) four factors do not all neatly align with the design of most instructor-led programs. In an instructor-led study abroad context, most students will not have an opportunity to share goals or experience intergroup cooperation with host country nationals. This can be done, for example if the program incorporates volunteering with local people or if students are in

homestay where the family is open to interacting with a student on this level, but it takes extra work and is not common on these short experiences. Nam (2011) reported that the instructor-led program in her study that included the most of these types of interactive experiences was also the program on which the students made the most intercultural learning gains. The importance of creating innovative and non-manufactured opportunities for students to interact with host country nationals is why intergroup contact theory is highlighted as a guide to solid program design (Medina-Lopez-Portillo, 2004; Nam, 2011). Yet, Pettigrew and Tropp (2006) assert that not all conditions need to be present for a positive outcome. They posit, “institutional support may be an especially important condition for facilitating positive contact effects” (p. 766). This condition is easily met within the context of a study abroad program if the leader believes that contact with host nationals is important and creates opportunities for this to occur on the program.

Pettigrew (1998) writes about the importance of “optimal contact” which could infer that longer duration is key for intergroup contact to be successful. Yet, he explains that repetition is what makes intergroup encounters “right”. The more contact and varied circumstances that students have with outgroup, the further this should push their behavior, and according to Pettigrew (1998) their attitude, “Behavior is often the precursor of attitude change” (p. 71). As described above, Nam’s (2011) study suggests that this level of contact is possible even on a short-term experience. This is consistent with Paige and Fry’s (2009) longitudinal study that show that cognitive and behavioral shifts can occur on a short term study and be sustained long after the experience.

Pettigrew (1998) warns that continued contact can reduce prejudice, although bad experiences can increase it. Contact and perceived social climate reinforce each other when working together and cancel each other when they oppose. This points to the importance of the program instructor. If the instructor sets the tone within the group that interaction with the out-group is expected and encouraged the students should have more positive interaction than if it is not a goal for the group. George Town Consortium Study (Vande Berg, et al., 2009) informs this interaction further by adding that it is not just the interaction and expectation that this interaction will occur that is important, but how the instructor debriefs negative experiences when they occur.

Stavicki (2012) criticizes intergroup contact theory, stating: “Much of the theoretical basis for a noninterventionist, or sink-or swim, approach to study abroad stems from the contact hypothesis (Allport, 1954); the expectation is that immersion leads to ethnorelativism” (p. 232). Stavicki (2012) maintains that even when the four theoretical conditions are met: equal group status, common goals, intergroup cooperation, and support for authorities, reduction of prejudice is still only at 8%. However when these conditions are not met, prejudice and avoidance can actually increase when a sojourner comes in contact with out-groups (Plant, 2004; Stephan & Stephan, 1985; Voci & Hewstone, 2003). The point that Stavicki is making, as addressed by J.M. Bennett (2008) earlier in this paper, is that mere contact *in and of itself* does not lead to lessening of prejudice and a greater understanding of an outside group. Pettigrew and Tropp (2006) acknowledge this and suggest that a reduction in intergroup anxiety may be key for

successful interaction. More importantly, Stavicki is correct that in Allport's (1954) original hypothesis there is no description of the process that one undergoes in order to attain the ability to recognize deeply held "categories" and to allow those to change.

The importance of this process is readily acknowledged in the education abroad community; intercultural interventions are necessary for most sojourners to be able to affectively and cognitively shift (Deardorff, 2008; Pedersen, 2010; Vande Berg, et al., 2009). Pettigrew (1998) responded to this criticism on process by suggesting change through 1) learning about the outgroup, 2) changing behavior, 3) affective ties, and 4) ingroup reappraisal. This process is an improvement from Allport's (1954) hypothesis, which did not address the how or why of intergroup contact being able to change behavior and attitudes about the other, although it seems simplistic when compared to intercultural literature which delves into the processes necessary for cognitive, affective, and behavioral changes to occur (Bennett, 1993; Deardorff, 2008; Pedersen, 2010).

Transformative learning theory offers a much more sophisticated process for analyzing the experience of coming into contact with the out-group in order to achieve cognitive and behavioral changes in one's reaction to this experience. According to transformative learning theory there would rarely be a jump from the first stage of "learning about the out-group" to the second stage of "changing behavior". For transformative learning to take place the ingroup reappraisal, or personal reappraisal, would need to take place at the beginning of the process as one would be unable to make behavioral changes prior to

understanding why their current behavior impulses happen and where they come from within their biographical, historical, cultural and context.

Although Allport (1958) did not address how the cognitive process occurs for his hypothesis to be effective, he wrote succinctly about the conditioning of the mind and how prejudices are formed. He describes how every human creates categories in order to process all the information that is constantly coming at us. He insists that, “We cannot possibly avoid this process. Orderly living depends on it” (1958, p. 19). He explains that the most important categories that humans create are personal values and that people live by and for these values. Of personal values he writes, “Seldom does he think about them or weigh them; rather he feels, affirms, and defends them. So important are the values category that evidence and reason are forced to conform to them” (1958, p. 24). This work from more than 50 years ago, ties into current intercultural literature on the necessity for understanding ones own value system prior to being able to see another perspective (Adler, 1972; Deardorff, 2008; Hofstede, 1991). In my work I have noticed that White U.S. American students, as the dominant culture, often are not even aware that they have a culture until they go abroad. To this point Allport (1958) writes:

...although we could not perceive our own in-groups excepting as they contrast to the out-groups, still the in-groups are psychologically primary. We live in them, by them, and, sometimes, for them. Hostility towards out-groups helps strengthen our sense of belonging, but it is not required (p. 41).

Intergroup contact theory highlights the important role of the program instructor. Program design should take into account optimal contact with host country nationals. Ideally would include all Allport's (1958) factors of equal group status; common goals; cooperation; and authority support. The addition Pettigrew's (1998) friendship factor is highly important. As Pettigrew and Tropp (2006) stress the importance of institutional support for intergroup contact to be effective, from the start leaders should discuss the importance and why it's holistically woven into the program. This would create a perceived social climate that meeting host country nationals as well as understanding their point of view are necessary for successful participation on the instructor-led program.

Pettigrew acknowledges the potential for intergroup contact to increase prejudice. Yet, it is the *contact* with the other that is so important to challenge or inspire students enough to start the cognitive process that moves them along the DMIS continuum. There are studies comparing groups of students who stayed at home and had similar course content or who had selected to go abroad the next year to those that went abroad, and they do not reach the same gains in global awareness or intercultural competency (Chieffo & Griffiths, 2004; Pedersen, 2010). Therefore the contact is imperative in the study abroad context for intercultural growth to occur. Pettigrew and Tropp (2006) point out that actual contact must be made between groups for the theory to work. They use the example of living in a diverse neighborhood, yet never having any direct contact with an out-group member.



Given that all conditions do not need to be met for intergroup contact theory to garner positive effects, Pettigrew and Tropp (2006) suggest that a reduction in intergroup anxiety may be key for successful interaction as highlighted in several studies (Dijker, 1987; Islam & Hewstone, 1993; Stephan & Stephan, 1985; Stephan et al., 2002). Pettigrew and Tropp define intergroup anxiety as “feelings of threat and uncertainty that people experience in intergroup contexts” (p. 767). This implies that students in this study who go to countries with greater distance from the U.S. on Hofstede’s (2010) cultural dimensions may have a harder time adjusting than those in a more similar country. Although, this could be mediated by strong intercultural mentoring and in this case has a possibility to move students further along the DMIS continuum depending on the amount of challenge and support (Engle & Engle, 2012).

### **Challenge and Support**

Sanford’s theory on challenge and support came out of his basic concern “with how to develop each individual’s potentialities as fully as possible” (1966, p. x). Sanford envisioned his theory being applied not only in educational setting but also in correctional institutions and mental hospitals. Sanford (1966) posited that three conditions enhance a person’s development: readiness, challenge and support. Readiness is described as an internal process in which a person cannot grow until she or he is developmentally and psychologically at a point where they can succeed at a task. Challenge is crucial for stimulating people to use new techniques to expand their capacity to attain a goal. Support must be present as too much challenge will cause people to revert to old behaviors and not expand their abilities.

To connect this to the education abroad context, readiness could, superficially, point to the need for students to receive a solid orientation that includes information on how they may feel, think and respond when encountering difference abroad. It also illustrates the need for multiple program models to meet students where they are at developmentally. Some students will need the challenge of an integrated program in order to thrive, others will need the support of an instructor-led program in order to have a successful experience abroad.

Sanford (1966) believed that “people do not change unless they encounter a situation to which they cannot adapt with the use of devices already present. They have to innovate, to generate some new response to meet the new situation offered them” (p. 44). This is similar to Mezirow (2000) hypothesizing that people need a disorienting dilemma to take them out of their realm of comfort in order to start the process of perspective shifting.

Challenge is inherent to most study abroad experiences. The risk for instructor-led programs, and a criticism of the model, is that students can be too sheltered and not feel the tensions that occur when coming in contact with different values and behaviors. An ideal instructor-led program would provide ample opportunities for interactions, conversations, lectures, and visits that challenge their perspectives and knowledge base. The instructor would provide a supportive environment that allows students to make meaning of what they are experiencing, guiding them to explore their own values and behaviors and how they fit with the new information.

Sanford observed that for growth to happen there must be an environmental challenge. He writes, “For a change to occur, there must be internal or external stimuli which upset existing equilibrium, which cause instability that modes of adaptation do not suffice to correct, and which thus require the person to make new responses and so to expand his personality” (1967, p. 51).

### **Conclusion**

The literature is clear that the act of study abroad itself does not develop intercultural sensitivity and that there is a need for mentoring and interventions. The literature further indicates that the instructors who are interculturally aware will have the most success guiding their students’ intercultural growth (Cranton, 2000; Vande Berg et al., 2012). The instructor also has the important task of designing a program with high contact with host country nationals, and creating a climate where this contact is expected and encouraged (Allport, 1958; Pettigrew, 1998). The challenge of these experiences should be guided by the instructor through reflection and discussion in order for the student to have the support, intellectual and personal, that allows for growth and perspective change (Cranton, 2000, Deardorff, 2008; Mezirow, 2000; Pettigrew, 1998; Sanford, 1966).

Education abroad students often comment on the amazing and sometimes difficult experience they had abroad. The program instructor on an instructor-led program is in a prime position to guide students’ assumptions that spring from the interactions and

observations that they make abroad, and aid them to make meaning of this new reality in order to shift their worldview and led to great intercultural sensitivity.

## CHAPTER THREE

### METHODOLOGY AND METHODS

I weave the culture in every chance I get and there are so many opportunities. Whatever happens, if the bus is late, I talk about it. They get use to it. The better and the worse whenever I hear that, I'm like you're judging and the IDI is all about not judging, so they really got good at that. You can prefer something there's no problem with that, but better and worse is a judgment. On a naïve level, I mean they are just learning that they have a culture.

#### **Instructor in study**

The objective of this study is to investigate the impact of instructor-led study abroad on students' intercultural sensitivity and how the program leader influences the students' cultural experience. Eight programs were chosen in order to analyze the effect of destinations that are similar and dissimilar to the students' home culture, and a variety of leaders with different levels of experience leading programs, living abroad, intercultural sensitivity, and teaching philosophies. This chapter contains more information about the programs, the research methods and methodology, and the research design.

#### **Background on Global Seminars**

These eight three and a half week programs were taught during the May/June term in 2014. As mentioned in the first chapter, some elements of the programs are different: topic, department, readings, assessment, location, on-site support, activities; and some are similar: all leaders invited to four training meetings, all students invited to orientation, all instructors took the IDI, all students in the study took the IDI, instructors has the same process for proposing a Global Seminar, and all instructors received similar support and advice through staff at the LAC on developing and leading their Global Seminar.

Each instructor works with a Global Seminar team of three people: an enrollment specialist who works with applications and forms, an associate program director who works with the leader and the on-site staff to develop the program, and the program director who works with some leaders on developing program content and leads most meetings. All members of the team may engage directly with students. The leaders do not typically meet with any students until the orientation, at which point they are all enrolled. Most leaders meet with their team in person at least once to discuss program development. New leaders will often meet with their team more than once. Most communication takes place via email once the program development and recruitment have started.

The Global Seminar team will usually choose who the on-site support in the host country will be. The on-site support or provider is chosen because they have an affiliation with the UofM or they are in the chosen location and have the appropriate credentials such as insurance and twenty-four hour emergency support.

The eight Global Seminars in this study are:

### **Global Health in Kenya-Nairobi**

This program is mainly in Nairobi with study tour to Mombasa and visit to a safari in Nakuru National Park. The students critically examine social determinants of health in Kenya, explore public health interventions, and engage in a community project. Students live and eat with host families while in Nairobi. They stay in a hotel in Mombasa.

The instructor is a first time Global Seminar leader.

### **Hiking through History: A Spanish Pilgrimage**

This program stretches 300 miles while students hike the historic Camino de Santiago in Northern Spain, the pilgrimage path of the Crusades. They study the literary, historical, and art historical references and learn about the more than 1,000 year-old route as well as experience it firsthand by visiting cathedrals, museums, monasteries, and ruins along the way. The students live in hotels and hostels with other program participants and Camino hikers. This is the instructor's second time leading a Global Seminar.

### **Italian Neighborhoods: Exploring Community, Complexities, and Change**

The program mainly takes place in Rome with excursions to Naples, Alberobello, and Matera. The students observe the local character of each neighborhood, talk with the people who live there, study the history and transformations taking place, and reflect on the implications for residents. The students live with other program participants in apartments in Rome and hotels during the study tour. This is the instructor's first time leading a Global Seminar

### **Leadership and Social Change in Istanbul**

The program mainly takes place in Istanbul with a study tour to the Anatolian region. The students use Turkey as their base to explore leadership and social change. They learn how ordinary individuals and communities can inspire, mobilize, and engage with others to tackle vast public problems. Students live in apartments with other program participants

in Istanbul and in hotels during their study tour. This is the instructor's fifth time leading a Global Seminar, but the first time to Istanbul.

### **Machu Picchu and the Amazon: Climate Change & the City of the Gods**

Students spend twelve days at a biological field station near Pilcopata. They also visit Cusco, Lima, and Machu Picchu. The program focuses on ancient Incan civilizations. Students assess biodiversity in the headwaters of the Amazon and consider climate change and the concept of World Heritage. This is the instructor's third time teaching this program.

### **Philosophies of Wellness: Holistic Healing in Japan**

The majority of the program is spent in Tokyo with study tours to Kamakura, Hakone and Kyoto. Students live in hotels with other participants. The program focuses on how well-being is closely tied to individual responsibility in Japan, and self-directed practices such as meditation, tea ceremony, choreography, and poetry are deeply rooted in the daily lives of Japanese people. Students participate in several of these activities to gain a deeper understanding of Japanese culture and wellness. This is the leader's second time leading the program.

### **Sustainability in Scandinavia**

Students live in the dorms in Copenhagen. There are study tours to Malmo and Lund, Sweden. The program focuses on how Scandinavian countries have used ecologically and socially sustainable approaches to alternative energy, people-centered public transport,



urban planning, and innovative design. Students explore the concepts, debates, and issues informing those working to realize sustainable goals. This is the leader's second time to lead the program.

### **Sustainable Food Systems of Italy-Florence**

Students live in apartments with other program participants in Florence. There are study tours around Tuscany. The program focuses on sustainable food systems of Italy and the ethical and environmental considerations for food production and consumption. This is the leader's eighth time teaching this Global Seminar.

This is a good representation of instructor-led programs as it includes new and veteran leaders; a spectrum of locations in Africa, Asia, Latin America and Europe; homestay, apartment, and hotels, and a many different activities. The negative side of this is that there are a lot of variables to consider.

### **Mixed Methods Methodology**

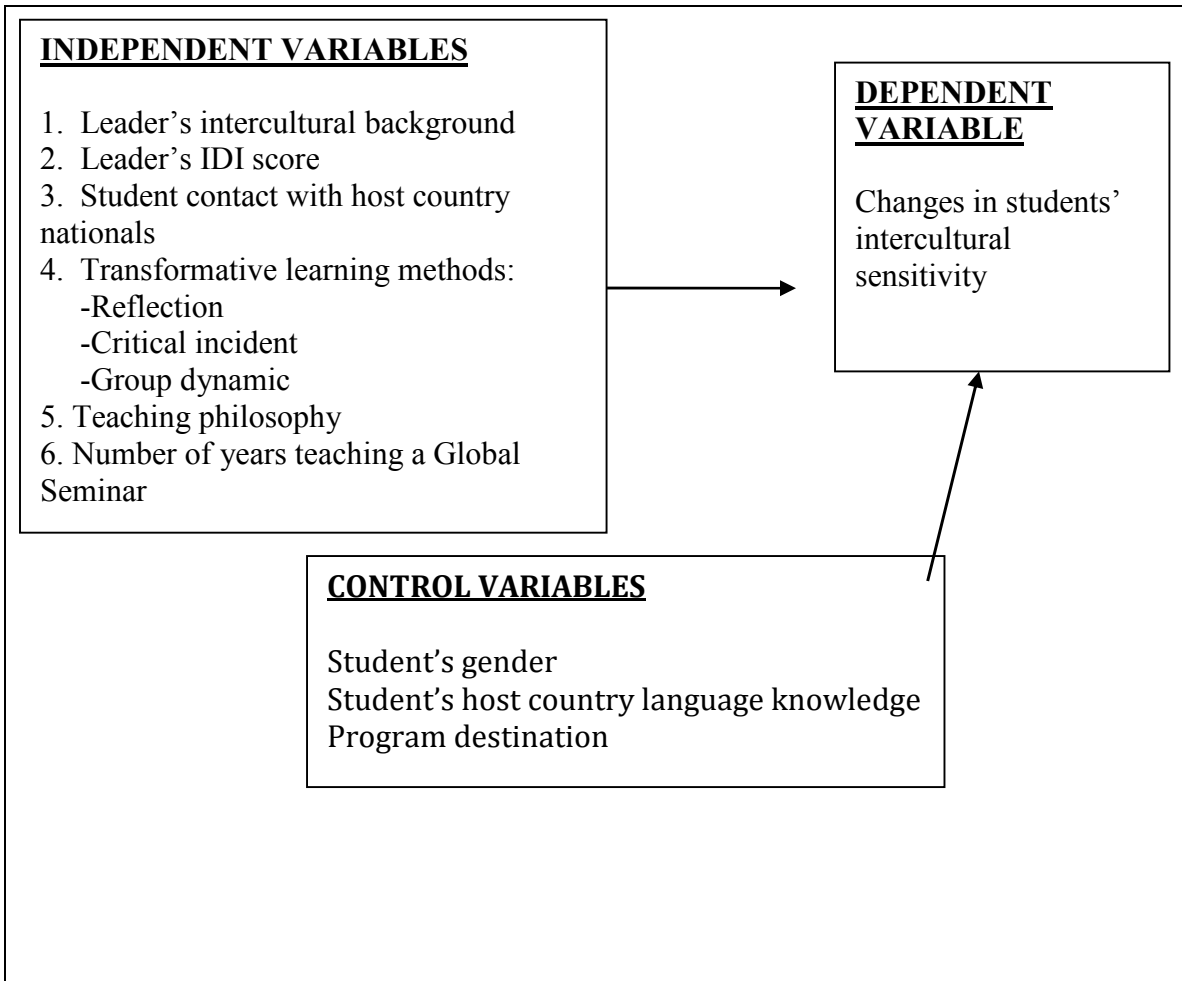
This study is an explanatory sequential mixed methods study. Creswell (2014) describes this as “a two-phase project in which the researcher collects quantitative data in the first phase, analyzes the results, and then uses the results to plan (or to build on) the second, qualitative stage” (p. 224). The mixed methods design was chosen to quantitatively answer whether students make intercultural sensitivity gains on instructor-led study abroad using the IDI as the instrument. The qualitative analysis is used to flesh out how the instructors influence students' intercultural sensitivity movement using interviews

from both students and instructors. Creswell (2010) describes the main premise of mixed methods research as combining the use of quantitative and qualitative methods in order to understand research problems better than either method provides on its own. The belief is that combining these two methods strengthens the areas of each that are weak. Maxwell (2005) states that the strength of a qualitative approach is that it allows the researcher to understand the meaning, context and process of a phenomenon, whereas quantitative seeks to understand whether or not a phenomenon occurs. This fits the methodological approach of this study. The quantitative dimension of the study involves the use of the IDI to assess if intercultural gains or regressions are occurring. Once this has been established, interviews will be used to fill in the context and to more fully understand the role of the instructor in the phenomenon of intercultural gains or regressions during instructor-led study abroad.

The sequential quantitative to qualitative mixed methods design builds on quantitative analysis with qualitative analysis; meta-inferences are made based on initial quantitative analysis of the research problem followed by a more in-depth examination of the qualitative data (Creswell & Plano Clark, 2011; 2009; Teddlie & Tashakkori, 2009).

Teddlie and Tashakkori (2009) define meta-inference as a “conclusion generated through an integration of the inferences that have been obtained from the results of the QUAL and QUAN strands of a MM study” (p. 152). Inference quality is defined as the accuracy with which researchers draw inductively and deductively derived conclusions from a mixed methods study, characterized by meaningful integration of quantitative and qualitative methods (Tashakkori & Creswell, 2007).

Concerns about drawing inferences in mixed methods studies are listed among major controversies in the two additions of the *Sage Handbook of Mixed Methods in Social and Behavioral Research* (Tashakkori & Teddlie, 2003, 2010). Teddlie and Tashakkori (2009) assert that because mixed methods research involves collection and analysis of both quantitative and qualitative data, three sets of validity checks should be used on inferences: a) evaluating the inferences made on the basis of quantitative data using quantitative standards, b) evaluating the inferences made on the basis of qualitative data using qualitative standards, and c) assessing the degree to which the meta-inferences made on the basis of these two sets of inferences are credible. It is important that each strand of a study is checked for validity according to the standards set for that type of data analysis.



*Figure 3-1: Conceptual Framework*

## Variables

The variables used in this study are described in Chapter 2.

**Table 3-1: Variables Assessed in this Study**

Variable	Type of Variable	Empirical Indicators	Measurement Scale
Student: Change in IDI	Dependent	The difference between a student's pre- and post-study abroad IDI scores	IDI
Student's gender	Control	Self-reported on IDI	Male (0) Female (1)
Student's host country language knowledge	Control	Self-reported on IDI	None (1), Some (2), Well (3)
Destination	Control	Hofstede's Cultural Dimensions	Average of score on 6 dimensions
Leader's intercultural experience	Independent	Time spent outside home country	Number of years
Leader's IDI score	Independent	The level IDI score	IDI
Student contact with host country locals	Independent	Information from interviews and program design	Qualitative
Transformational Learning methods	Independent	Frequency of reflection, debrief, group dynamic from interviews and program design	Qualitative
Teaching philosophy	Independent	Interviews: Conducive to intercultural learning	Qualitative
Number of times teaching a Global Seminar	Independent	Number of times teaching a Global Seminar	First time (0) Second time (1) Third or more (2) Actual number

## **Methods**

This study uses the IDI survey for the quantitative data gathering and interviews for the qualitative data gathering. The numeric data collected in the first phase of this research is to gain knowledge on the research question, can students gain intercultural sensitivity on an instructor-led program. The follow up qualitative interviews, on a subset of a practical sample of 14 students and a complete population of leaders, is used to answer the research question how do leaders influence students' intercultural sensitivity during an instructor-led program. The IDI was given to the leaders to deepen the available information on factors that may affect the leader's ability to influence students' intercultural learning.

### Interviews

In-depth interviews were a primary source of data collection in this study. The interviews are one-on-one, standardized and open-ended. The interviews are recorded and transcribed. The function of the interview in this study is to gain contextual information from the point of view of the instructors and students. In order to achieve this the setting of the interview should be comfortable. Crano and Brewer (2002) maintain that the interviewer needs to be natural and respond to the interviewee rather than being "nondirective", they explain that "If an interviewer were not to respond in any way to the behaviors and replies of the respondent, sensitive person-to-person interaction that plays an important role in any interview might be destroyed..." (p. 236). The questions are designed to elicit the interviewee's story, rather than yes, no responses. Jones (1985) writes about the value of the interview:

In order to understand other persons' constructions of reality, we do well to ask them...and to ask them in such a way that they can tell us in their terms (rather than those imposed rigidly and *a priori* by ourselves) and in a depth which addresses the rich context that is the substance of their meanings. (p. 46)

This illustrates why this study uses the standardized open-ended interview. As Patton (2002) explains the purpose "is to enable the researcher to understand and capture the points of view of other people without predetermining those points of view through prior selection of questionnaire categories" (p. 21). There are a set of planned interview questions that are designed to better understand the information found in the IDI survey for the students, and the information gained from the literature review for the instructors. The interviews will also incorporate informal follow up questions when points of interest arise.

Rubin and Rubin (2012) believe it is difficult for researchers to ask directly about culture as it is so taken for granted. Instead they suggest researchers "ask about ordinary events and deduce the underlying rules or definitions from these descriptions, paying particular attention to the ways words are used and to the stories that convey cultural assumptions" (p. 20). This insight on culture informs the study design, as to uncover how students are learning about culture and shifting in their attitudes or actions is difficult to deduce when students usually do not know that this change is or is not, taking place. Information

collected from the literature review will also inform the interview protocol. This includes trying to gain insight on critical incidents, reflection, and discussion.

**Table 3-2: Student Interview Profiles**

<b>Program Number</b>	<b>Gender</b>	<b>Ethnicity</b>	<b>School Year</b>	<b>Major</b>
1.1	M	White	Junior	Env Sciences Policy & Mgmt B S
1.2	F	White	Junior	Early Childhood Ed B S
2.1	F	African American	Sophomore	Neuroscience B S
2.2	F	White	Junior	Political Science B A
3.1	M	White	Senior	Computer Science B A
4.1	F	White	Sophomore	Health Sciences B S
4.2	M	Asian	Sophomore	Mechanical Engineering
5.1	F	Asian	Junior	Journalism and Health & Wellness
5.2	F	Asian	Sophomore	Microbiology B S
6.1	M	White	Senior	Bioproducts Mktg and Mgmt B.S.
6.2	F	White	Sophomore	Pre Architecture
7.1	F	White	Junior	materials science & engineering
8.1	M	White	Junior	English B A
8.2	M	White	Non-degree	History B A



### Intercultural Development Inventory Survey

The Intercultural Development Inventory (IDI) (Hammer & Bennett, 2004) is a 50-items instrument based on Bennett's (1993) DMIS. Hammer (1999) states that the IDI can be used, "to increase the respondents' understanding of the developmental stages of intercultural sensitivity which enhance intercultural effectiveness...to evaluate the effectiveness of various training, counseling, and education interventions...to identify cross-cultural training needs of targeted individuals and groups" (pp. 62-63). The IDI generates scores for Denial/Defense, Polarization, Minimization, Acceptance/Adaptation, and Encapsulated Marginality Scales. Integration, on Bennett's DMIS, is not assessed on the IDI. The IDI is described in greater detail in Chapter 2.

***Table 3-3: IDI Worldview Description***

<b>Orientation</b>	<b>Score</b>	<b>Description</b>
Denial	55 - 69.9	Inability to construe cultural difference
Polarization (Defense & Reversal)	70 - 84.9	Recognition of cultural difference with an "us/them" mentality. In Defense people view their own culture as superior, in Reversal they view the "other" culture as superior.
Minimization	85 - 114.9	Recognition and acceptance of superficial cultural differences. Emphasis on the similarity of people and commonality of basic values.
Acceptance	115 - 129.9	Acknowledges deep cultural differences in beliefs and values.
Adaptation	130 - 145	Acknowledges deep cultural differences in beliefs and values and can frame shift to communicate and change behavior.

## **Research Design**

This study has a pre study abroad and a post study abroad section. Prior to the study abroad instructors were asked via email if they would participate in the study. They were informed that this included taking the IDI prior to going abroad and being interviewed post their time abroad. Instructors received their IDI survey via email and filled it out.

Karl Lorenz, the Director of Diversity and Inclusion in the College of Food, Agriculture, and Natural Resource Sciences, and I facilitated a meeting to debrief leaders on their group IDI score. At this time, veteran leaders and I shared facilitation and reflection techniques to enhance culture learning.

All students who participated on a May term Global Seminar took the IDI prior to departure. They received this information via email. All program orientation sessions included a group IDI group debrief and basic culture learning information such as the iceberg and discussion on the DMIS. This portion of the orientation lasted between 25 to 35 minutes. I facilitated most of these group debriefs. A few were debriefed by other IDI certified people who work in the LAC. Students are strongly encouraged to attend these orientations, but there was not 100% attendance.

Three weeks post their sojourn abroad students were asked to take a follow up IDI. Multiple follow up emails were sent encouraging students to retake the IDI. When the instructor strongly suggested that the students retake the IDI there was a higher return rate than for programs where the leader was less involved. Due to a limited budget, there

was no financial incentive offered for students to take the IDI. There were 140 students on the eight programs; 105 students took the pre-post IDI.

The original plan of this study was that once the IDI information was obtained and compiled, purposeful sampling would be used to interview the students who made the highest IDI gains on each program. Purposeful sampling was chosen as these “information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research” (Patton, 1990, p. 169). It was difficult to get any students to come in to be interviewed, therefore, practical sampling was used. All students were asked, multiple times, to be interviewed about their program experience. Ultimately, fourteen students were interviewed, two from each program except Italian Neighborhoods and Sustainability in Scandinavia where only one student from each program volunteered to be interviewed.

The students who were interviewed all had successful experiences abroad. Once they agreed to be interviewed they were happy to share their stories of time abroad. Using the advice from Rubin and Rubin (2012) students were asked to tell stories from their time abroad, such as most challenging or favorite. This elicited good information on a variety of topics. The students seemed to warm up easily as they remembered their time abroad. There were most males, students of color, and students at the end of the freshmen year than in the whole population. This is a limitation of the study discussed in chapter five.

The instructors were interviewed after their time abroad when they were available. Most happened within the first two months after return. These interviews lasted approximately 90 minutes and took place at the LAC. As was the case for the students, the instructors seemed to quickly forget about being recorded as they launched into the stories of their time abroad. These were rich, in-depth interviews.

### **Data Analysis**

I used a “side-by-side” analysis approach that focuses on the quantitative data first and then the qualitative data in order to “either confirm or disconfirm the results” (Creswell, 2014, p. 222).

#### Quantitative Analysis

The data were analyzed in two stages. The first stage consisted of the review of descriptive statistics. The specific variables are listed in Table 1. Spearman rank correlation coefficient was used between the independent variables and the dependent variable to highlight the associative relationships.

In the second phase, a regression model was developed based on students’ intercultural sensitivity development, leader’s intercultural experience, leader’s IDI score, and number of times teaching a Global Seminar to determine significant predictors of intercultural sensitivity development. The control variables were host country language knowledge, gender, and destination.

### Qualitative Analysis

I transcribed all the interviews and did an initial coding before putting them into NVivo. Creswell (2007) suggest reading the entire transcript first in order to “hear” what the interviewers are saying (p. 151). Once the big picture has been taken in with notes, one goes back to the transcript to form categories. Creswell suggests few categories with multiple code units to back them up. The analysis combined pre-identified codes drawn from the variables in this study as well as themes that emerged during coding.

Although this is a mixed methods study not a case study, a method for a collective case study was used. The analysis plan includes looking for themes within each program or case, called a within-case analysis, followed by a thematic across program analysis called cross-case analysis (Creswell, 1998). Yin (2014) suggest a cross case synthesis using a table to display the data from individual cases in a way that generalizations can be made from the whole populations of cases.

### **Researcher Background and Assumptions**

I am a trained IDI administrator. I have used the IDI with students and instructors for the past three years. In this work I have done individual and group debriefings on the IDI results. This prior use of the IDI has prepared me to use this instrument in my study.

I have experience with interviews from my Master’s thesis, recent classwork, and holding focus groups to inform my work.

I have worked with instructor-led programs for ten years. In this capacity I have trained instructors on all facets of leading a program abroad including incorporating intercultural learning, guided the design of programs, ensured that the assessment fit the program content, and advised on sequencing and incorporation of experiential learning. I have led one group of students abroad and multiple faculty or staff groups abroad.

Due to my experience and prior research on instructor-led programs, I bring assumptions into this study that I needed to bracket during the analysis. The main assumption is that it is possible to increase culture learning significantly during an instructor-led program and that the role of the leader is crucial in order for these gains to be made for the majority of the students. This assumption has, I hope, made me be more exacting in looking for evidence to disprove my assumptions as well as looking for evidence that correlates with my beliefs prior to undertaking this study.

### **Conclusion**

Instructor-led programs are among the fastest growing type of study abroad program at a time when the U.S. government and higher education institutions are relying on the study abroad experience to imbue students with intercultural learning. Yet, there are no empirical studies on how the leader influences students' intercultural sensitivity during their time abroad.

The purpose of this study is to fill that gap by investigating how students' intercultural sensitivity is influenced by instructor-led study abroad and how the instructor influences

this impact. The analysis compares students' intercultural sensitivity movement on eight instructor-led programs addressing the independent variables of leader's intercultural experience, leader's IDI score, student contact with host country locals, transformational Learning methods, teaching philosophy, and the number of times teaching a Global Seminar; as well as the control variable of student's gender, student's host country language knowledge, and destination.

## CHAPTER FOUR

### RESULTS

I found that by setting it up that way when things happened serendipitously I could really jump on them and say alright, let's talk about this in terms of culture. Let's talk about this in terms of success and happiness and those kinds of things that make up culture. I was very pleased by how this worked by being much more specific. They rose to the occasion.

#### **Instructor in the study**

I definitely learned a lot about White privilege...And these people live really simple lives. I don't want to say they are bad, but to see a man and his friends and brothers and maybe friends building a 12 foot by 12 foot shack for his family. That was probably an upgrade. I mean it's a new home so that's an upgrade. And like that was really huge for me.

#### **Student in the study**

This chapter consists of three parts: 1) descriptive statistics, 2) quantitative data analysis, and 3) qualitative data analysis. The research questions are reexamined in this chapter.

The two main questions are as follows. 1) What is the influence of instructor-led study abroad on students' intercultural sensitivity? 2) How does the program leader influence students' cultural gains and learning during instructor-led study abroad?

The research questions in this study are examined in the quantitative, qualitative and mixed methods sections of chapter four and five. The questions are being investigated in a particular section are listed under the heading.

#### **Descriptive Statistics**

Below is information on the population of this study by gender, major, and host country language ability. Gender and host-country language are variables in this study as Vande Berg, Connor-Linton, and Paige (2009) found them to be significant in regards to intercultural sensitivity gains.

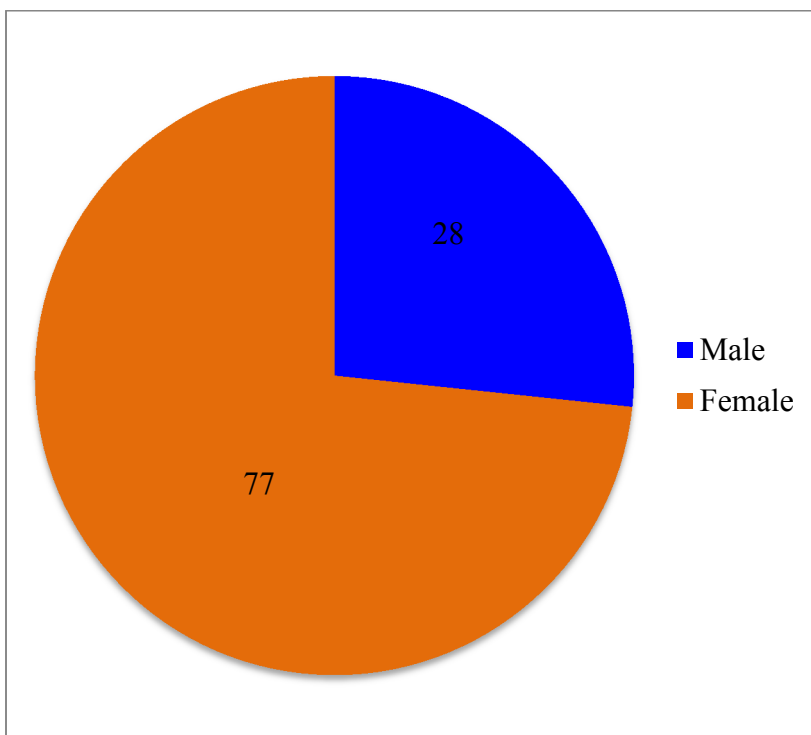


### Gender

#### **Question 2b: Does gender influence students' intercultural sensitivity?**

The gender ratio in this study is 27% males and 73% female. Nationally in 2012-13 women comprised 65% of all study abroad students (IIE, 2014). Vande Berg, Connor-Linton, and Paige (2009) found that “While the IDI scores of female participants increased significantly, the IDI scores of males in fact decreased slightly mathematically” (p. 18).

In this study both the male and female mean IDI scores increased slightly at 4.3 and 6.7 respectively, with females increasing more. Both groups stayed in Minimization.



***Figure 4-1 Gender of Population***

**Table 4-1: Mean Pre Post IDI Score by Gender**

<b>Gender</b>	<b>Pre Mean IDI Score (SD)</b>	<b>Post Mean IDI Score (SD)</b>
Male	91 (12.8)	95.3 (17.3)
Female	90.4 (13)	97.1 (17.6)

Student Host-Country Language Ability

**Question 2 a: Does prior language learning influence students’ intercultural sensitivity?**

Students were asked on their post-IDI survey if they spoke the host-language “not at all”, “a little bit”, or “well”. Only 11% of students identified as speaking their host- language well. Half of the students or 54% identified as speaking the host-language a little bit and 35% did not speak the language at all. Vande Berg, Connor-Linton, and Paige (2009) state that study abroad participants’ “prior language study is significantly associated with gains in intercultural competence. While increasing numbers of semesters of prior language study is not associated with higher *pre*-IDI scores, the amount of prior language study is correlated with the students’ *post*-IDI scores” (p. 19).

This study found the opposite to be true. The *pre*-IDI scores increased slightly along with the amount of self-reported language ability. Although all three groups increase from the pre to post mean IDI scores, the group with the least amount of prior language knowledge made a larger gain of 9.3. The other two groups were similar to each other. Those with a little bit of language knowledge increased 5.5, and those who spoke the language well increased 5.3. Hammer (2014) pointed out that although t-test are the more precise way to

measure significance, "...we use 7 points as an indicator of a substantial or meaningful difference insofar as it represents ½ a standard deviation; which also reflects movement at least half way through a stage or from one stage to another (depending on the pretest score)" (personal correspondence, December 5, 2014).

Although all mean pre and post scores were in Minimization, the group with no language learning is more significant than the groups with stronger language abilities. It may mean that the group with no language ability had less experience with new cultures and languages and therefore were more greatly impacted. These findings may be different than the Vande Berg, Connor-Linton, and Paige (2009) results as students on a semester program could be more impacted by language learning as they have more time in country to engage with the language. None of the programs in this study made language learning a key component of the program although many included survival language classes.

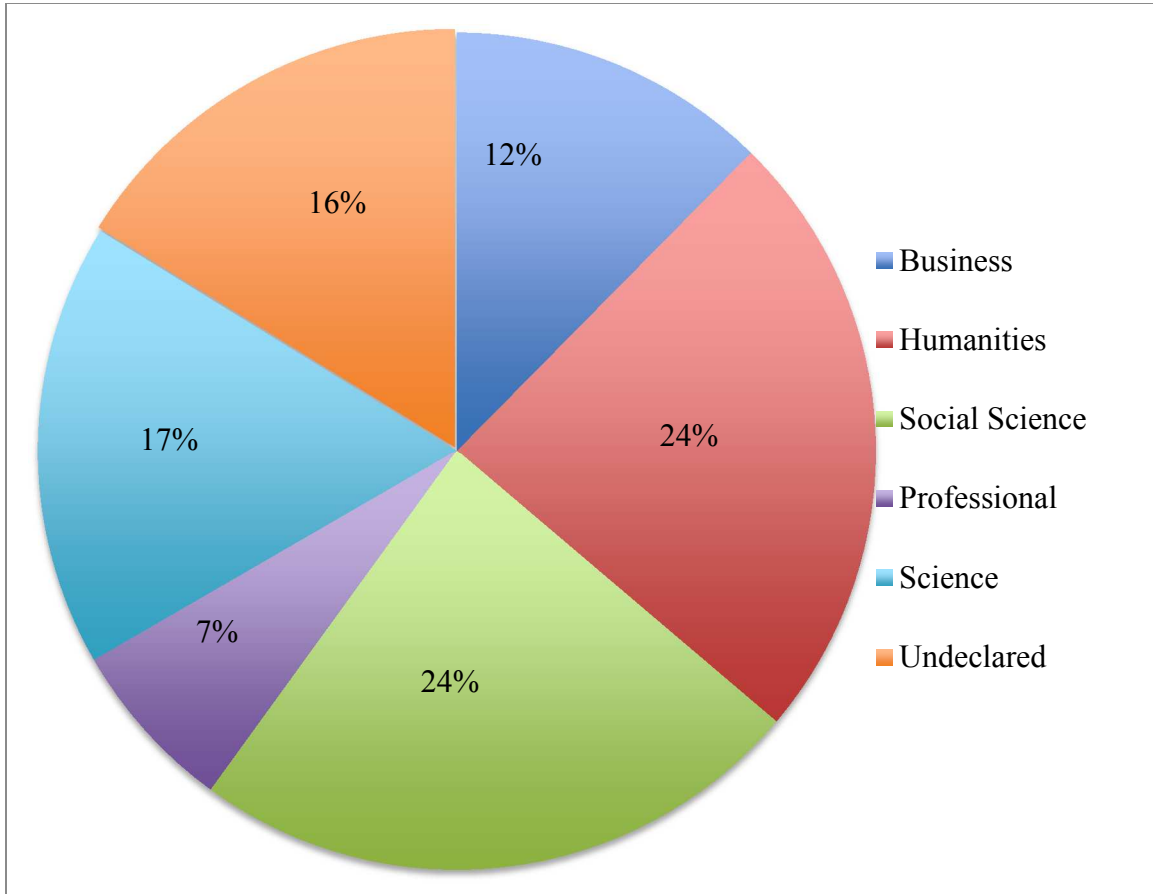
***Table 4-2: Mean Pre Post IDI Score by Host-Country Language Ability***

<b>Host Country Language Ability</b>	<b>N</b>	<b>Pre Mean IDI Score (SD)</b>	<b>Post Mean IDI Score (SD)</b>
None	37	88.4 (14.3)	97.7 (18.8)
A little bit	57	90.8 (11.8)	96.3 (16.1)
Well	11	94.1 (14.8)	99.4 (22)

### Student Majors

The population of this study is split almost evenly between students in the humanities and social science with 50 students in these majors and the rest in: business, professional, science and undeclared. This is a good distribution of majors. In the qualitative section

students and instructor discuss liking the mix of majors in the programs. Instructor-led programs seem to influence students on their choice of major choice, many students reported changing or adding a major or minor after their time abroad.



**Figure 4-2: Majors of Population**

## Pre/Post IDI Scores

### Question 2: How does instructor-led study abroad influence students' intercultural learning?

This next section discusses mean pre to post IDI scores as a group and then breaks the scores down by individual programs. The population on this study did make significant IDI gains from their mean pre-IDI score to their mean post-IDI score after an instructor-led study abroad experience. As a group they stayed within Minimization, yet made statistically significant gains with a 6.7 increase.

*Table 4-3: Total Population Mean Pre/Post IDI Score*

IDI	N	Mean (SD)	Sig.
Pre IDI Score	105	90.4 (13)	.000
Post IDI Score	105	97.1 (17.6)	

This is a notable outcome of the study. As discussed in the literature review, there is still debate about whether or not intercultural learning can occur on instructor-led programs or programs with shorter duration. This section and the follow on individual programs show that intercultural learning can occur and often with students moving positively into a different stage which indicates more profound intercultural learning. Yet, there are big differences between the programs and some students did regress to another stage as well.

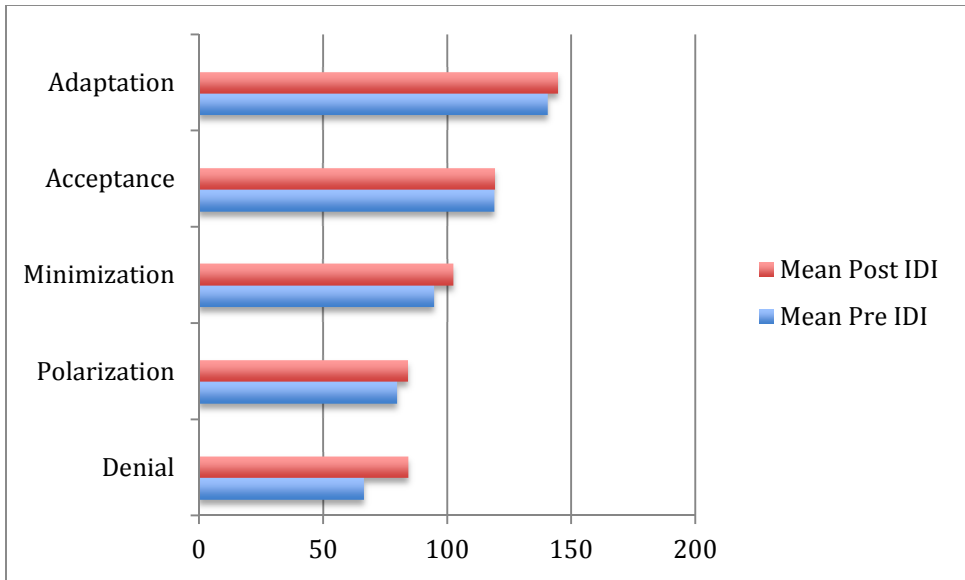
The below chart shows the IDI change scores by DMIS stages. Although not every stage shows significant movement, and some have a very small population, the results

consistently trend in the anticipated direction with students scoring higher on the IDI post their instructor-led program experience.

The graph illustrates how students in Polarization, Minimization, and Defense moved forward on the IDI, although the small population for Defense make the results hard to extrapolate. Yet, all in all three of these stages the students made visible IDI gains. There is only one student in Adaptation, making those results on the graph appear skewed in comparison to the other stages.

***Table 4-4: Total Population's mean pre/post IDI Movement by Stages***

<b>Stages</b>	<b>N</b>	<b>Mean Pre IDI Score (SD)</b>	<b>Mean Post IDI Score (SD)</b>	<b>% Increase</b>
Denial	4	66.4 (3)	84.1 (15.7)	27%
Polarization	32	79.7 (4)	84.1 (9.5)	5%
Minimization	63	94.6 (7.5)	102.5 (15)	8%
Acceptance	5	118.9 (2.9)	119.1 (16.7)	0%
Adaptation	1	140.4	144.4	3%



**Figure 4-3: Total Population’s IDI Movement by Stages**

This next sections looks at the movement within each stage. It is important to note that the total population of 105 is included in chart 4-4 showing the breakdown by stage.

Chart 4-5 breaks down the movement between and within the stages. In this chart the IDI scores that did not change pre to post are not included and the population is 99: Denial 4, Polarization 32, Minimization 58, Acceptance 4, and Adaptation 1. The percentages are calculated using the total population of 105 and the total population of the stage group as cited in chart 4-4.

Denial

In the Denial population three of the four students moved into a different stage: one into Polarization and two into Minimization, one of these into high Minimization. Although the numbers are small, it is important that three of the four students did make significant gains into another stage. The shift from Denial to Minimization is a large intercultural

sensitivity movement. These students should have made a shift from not being able to conceptually understand cultural difference to recognizing that it does exist.

Minimization is often referred to as a transition stage as the first part of the scale represents an ethnocentric viewpoint shared by Denial and Polarization and the latter part of the scale represents the shift towards an ethnorelative perspective as people begin to see values and behaviors as cultural rather than universal. Therefore, the student on the lower end of Minimization will have a propensity towards finding commonality between basic values. The other student would have made an amazing cognitive shift from not noticing that culture exists to understanding the underlying values and beliefs that shape cultural difference.

### Polarization

The students in Polarization made the largest change to another stage, although the mean change score was only 4.4. Thirteen students moved from Polarization into Minimization or 41% moved positively to another stage. Eleven moved within the same stage or 72% moved positively on the IDI. The regression with the Denial group was relatively small with only three students moving from Polarization to Denial and five regressing within Polarization, 9% stage regression and 25% total regression. This population may be particularly ready for the interaction with culture provided by an instructor-led program. As they may not have had prior experience with culture, the instructor-led model may provide the support necessary for them to make solid intercultural sensitivity gains. The students who made the stage change from Polarization to Minimization have moved from viewing cultural difference from a judgment perspective of “better or worse” into



understanding, at least superficially, that difference does not need to signify superiority of their own or their host-country's culture. No one moved beyond Minimization, therefore, even with significant movement as a group, those that experience greater cultural sensitivity still tend to emphasize similarity between culture groups. Although the number of students regressing to Denial is small, this would indicate a change from seeing culture superficially and in a judgment-laden way to not conceptually understanding that culture exists. This is an undesirable outcome.

### Minimization

It is not surprising that the largest group of 63 students is in Minimization as many Americans are taught we are one big "melting pot" of sameness. Although this group did not make as much movement to another stage as the group in Polarization, the mean change score moved the most at 7.9 points. This is due to Minimization being twice as large as other stages spanning from 85-114.9 on the IDI. Ten of these students moved into Acceptance and one into Adaptation. This represents 17% of the students who made gains into another stage. Twenty-nine of these students made positive gains within Minimization. The total positive movement in Minimization is 63%. This large number of students who stayed in Minimization could be because Minimization is the largest stage. It may also be that the worldview within Minimization is strongly taught within U.S. American culture. It is also a safe place to be. People in this stage believe that most people are basically the same with this "sameness" mirroring their own value system.

The change from Minimization to Acceptance is the most significant change as these students have moved from an ethnocentric worldview to an ethnorelative perspective. These students upon return from their time abroad should have be able to acknowledge that deep cultural difference in beliefs and values exist and that these difference affect behaviors and customs. This new worldview should encompass excepting difference in a non-judgmental way. It is remarkable that one student made the leap from minimization to adaptation and should be able to frame shift and change behavior according to their environment.

Nine students regressed from Minimization to Polarization and nine students regressed within the stage. This represents 14% who regressed to another stage and a total regression within Minimization is 29%. This is slightly higher than the regression for those in Polarization, especially when looking at stage regression. It may be that students in Minimization who encounter different cultural norms and values, possibly for the first time, are more vulnerable to regression.

### Acceptance

There were only five students who began their study abroad experience in the Acceptance stage. Of these five students one moved into Adaptation and one moved to 129.46 on the IDI scale with adaptation beginning at 130. That two of the five students were able to move into Adaptation (or *almost* into adaptation) is a positive outcome. These students benefited from their time abroad by being able to understand deep cultural differences as well as shape behaviors according to their situation. That said there was very little

movement on the total mean score from 118.9 to 119.1 as two students stayed the same, two increased significantly, and one student moved from 115.1 to 92.5. It is important to note that an ethnorelative stage at the beginning of a study abroad experience does not guarantee the student will develop interculturally while abroad.

### Adaptation

There was only one student who began her study abroad experience in adaptation. Her IDI score did not increase significantly but did increase showing that her short time abroad may have deepened even her advanced-level of intercultural sensitivity.

***Table 4-5 Total Population pre/post IDI Score Movement and Stage Change***

<b>Movement Direction</b>	<b>Stages</b>	<b>Population with IDI Change scores</b>	
		<b>N=99*</b>	
<b>Positive gains to next scale</b>	D to P	1	
	D to M	2	
	P to M	13	
	M to Ac	10	
	M to Ad	1	
	Ac to Ad	1	
	<b>Total</b>	<b>28</b>	
<b>Positive gains within same scale</b>	D	1	
	P	11	
	M	29	
	Ac	2	
	Ad	1	
	<b>Total</b>	<b>44</b>	
<b>Movement Direction</b>	<b>Stages</b>	<b>Population with IDI Change scores</b>	
		<b>N=99*</b>	

<b>Negative movement to next scale</b>	P to D	3
	M to P	9
	Ac to M	1
	<b>Total</b>	<b>13</b>
<b>Negative movement within same scale</b>	D	0
	P	5
	M	9
	Ac	0
	Ad	0
	<b>Total</b>	<b>14</b>

*\*Scores that were the same pre to post were taken out of the following programs total: #1, 1; #3, 1; #5, 2; #4, 1; #6, 1*

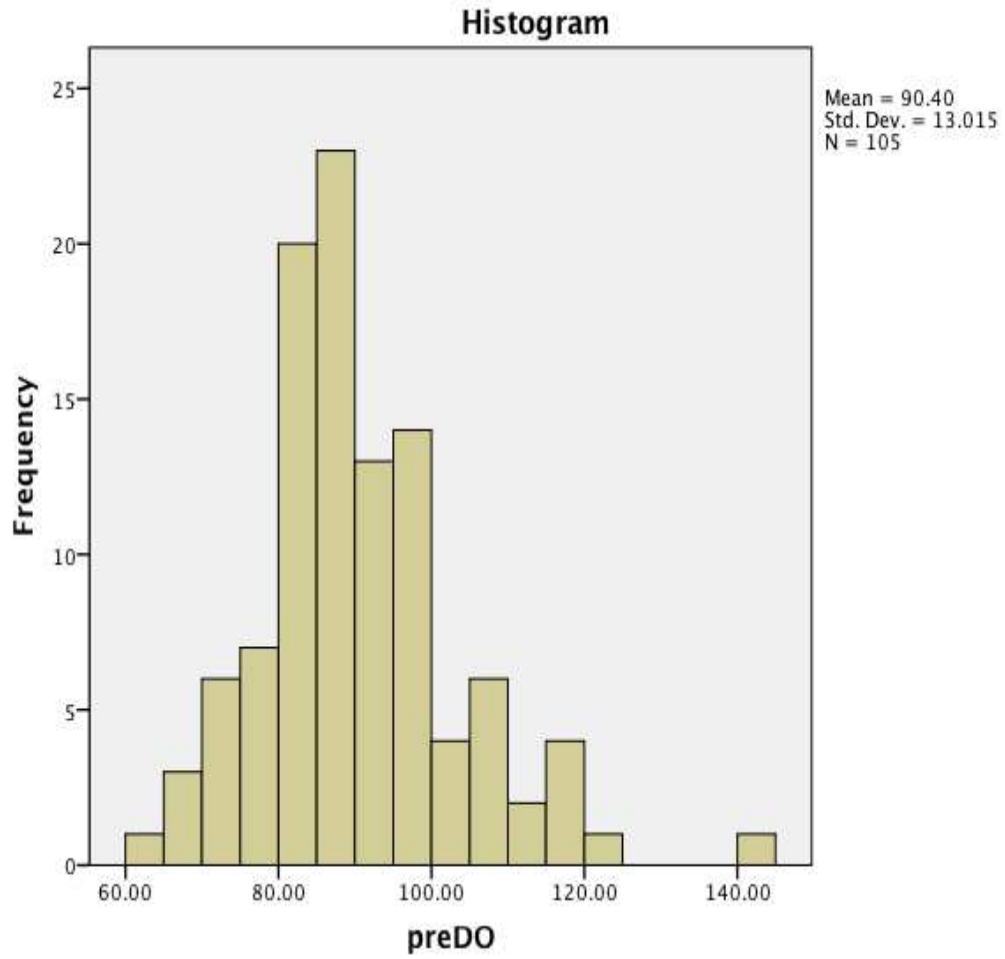
The total population pre to post mean IDI score movement percentages are below. In this study 73% of students made positive movement on the IDI and 28% moved positively to another stage. Forty-three or 41% of the students made gains of seven or more points on the IDI from their pre to post instructor-led study abroad experience. This is a significant portion of the population making IDI gains. The total population IDI increase is much higher than the regression of 27%. Still 13% of the population did regress to another stage showing that encountering other cultures does not always bring about intercultural gains. Although the regression is low compared to the gains, it is important to understand why these experiences abroad would negatively impact a student's worldview.

#### Total Population IDI Movement in Percentages

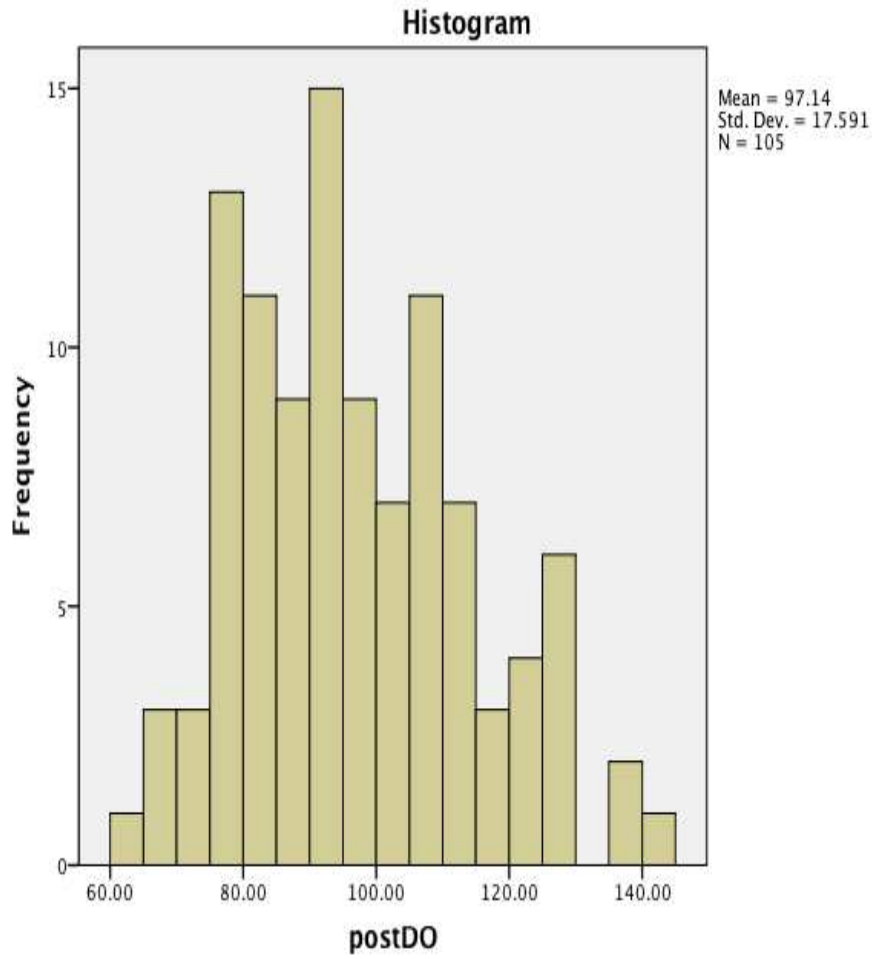
28% Positive movement to another stage  
 73% Total positive movement  
 13% Regression to another stage  
 27% Total negative movement

### Distribution of Pre to Post IDI Scores

The distribution of pre and post IDI scores is fairly normal with the exception of a few outliers on the higher end of the curve. Both pre and post IDI scores begin at 60 or in Denial and end around 140 or in Adaptation, although this is an outlier in the pre scores. The post IDI scores are noticeably higher at 115 and beyond indicating the above described movement of students out of Minimization and into Acceptance. The movement from finding similarity in culture to understanding difference is an important cognitive shift. This is especially difficult move to make on the IDI as the Minimization stage has twice as many points as other stages at 29.9 versus 14.9. The group did not get beyond the pre score of slightly higher than 140. This is not surprising as the scale stops at 145 and this is an extremely high score. Two other people moved into Adaptation post their study abroad program indicating a behavioral shift from understanding difference to being able to understand cultural difference and also act appropriately in this context. The standard deviation changes from 13 in the pre scores to 18 in the post scores indicating that the IDI scores of the group are more widely distributed after the instructor-led study abroad experience.



*Figure 4-4: Population Pre IDI Score Distribution*



***Figure 4-5: Population Post IDI Score Distribution***

### Pre/Post IDI Scores by Program

**Question 1: How does the program instructor influence students' cultural gains and learning during instructor-led study abroad?**

**Question 2: How does instructor-led study abroad influence students' intercultural learning?**

The following section discusses the pre and post IDI scores of students from each program. The sample size varies greatly from program to program. Although the T-Tests used to develop these data can handle unequal group sizes as it takes into account the standard error of the estimates of each group, the variation should be noted as the largest program has 24 students and the smallest only five.

***Table 4-6: Mean Pre to Post IDI Change Score by Program***

<b>PROGRAM</b>	<b>N OF STUDENTS</b>	<b>PRE IDI (SD)</b>	<b>POST IDI (SD)</b>	<b>CHANGE</b>	<b>Sig.</b>
Program 1	24	87.1 (11.9)	97.9 (15.1)	10.8	.001
Program 2	16	94.8 (10.99)	107 (10.8)	12.2	.000
Program 3	5	84.9 (11.3)	86.9 (13.1)	2	.540
Program 4	17	89 (16)	92 (20.3)	3	.355
Program 5	12	95.1 (12.7)	106.6 (106.6)	11.5	.061
Program 6	12	92.5 (17.4)	98.6 (20)	6.1	.001
Program 7	8	88.9 (8.1)	87.6 (13.3)	-1.3	.753
Program 8	11	88.6 (11.4)	89.6 (15.4)	1	.780



There is a difference between the groups for the mean pre IDI scores. The highest pre IDI group score is Program 5 at 95.1 and the lowest is Program 3 with a pre IDI score of 84.9, although Program 3 has the smallest population of five. This is a 10-point difference. The two programs that have the highest pre IDI scores, Program 2 at 94.8 and Program 5 at 95.1, made significant gains of 12.2 and 11.5 respectively. Program 3, with the lowest pre-IDI score, only made a gain of 2, yet the next lowest pre-IDI score of 87.1, for Program 1 with 24 students, made a significant gain of 10.8. Therefore the pre-IDI score does not seem to indicate whether a group will gain on the IDI. The three programs with the highest pre-IDI scores could be described as more challenging in their topic and all three go to non-traditional destinations (to maintain anonymity this can't be explained in greater detail). It may be that students who are more interculturally sensitive self-select locations and topics that provide a more challenging experience.

The post-IDI scores range from 87.6 to 107. This is a remarkable 19.4-point difference, although both scores remain in Minimization. While there are many variables to take into account, and mean pre IDI scores by program are different which is explained below when comparing change scores, the fact that there is a 19.4-point range between the programs suggests that there are program design or pedagogical interventions that may guide students to make greater IDI gains while studying on instructor-led programs. This variance will be explored further in the qualitative section of this chapter.

Change in mean pre to post IDI scores from each program ranges from -1.3 to 12.2. This demonstrates that there can be large differences in the intercultural learning that occurs during instructor-led study abroad. In the following section the mean IDI pre to post movement is analyzed to understand what comprises the mean IDI change score. In the qualitative section the variability of these scores is explored in greater detail specifically looking at the impact the instructor may have on these outcomes.

#### Pre to Post IDI Score Movement and Stage Change by Program

This section breaks down IDI movement within and between stages. The variation in program population size remains an issue for program comparisons but some trends are evident.

Ideally intercultural sensitivity gains allow students to achieve a perspective shift that not only enhances their understanding of culture, but a guides them to a different perspective altogether. For example, one goes from not seeing culture to understanding that it exists and is created by values, beliefs, and customs. Or one moves from understanding the basics of what creates culture to realizing why the values and beliefs of a culture group are important to them and how this shapes their behaviors. As this is the ultimate goal with culture learning, it is important to compare movement between stages that would indicate that this type of deep learning occurs.

The three programs that showed the greatest gains in pre to post IDI mean score change had the following percentages of students make a positive move to a higher stage:

Program 1, 42%; Program 2, 38%; and Program 5, 42%. This represents significant intercultural sensitivity gains taking place on these three and half week programs. The programs with lower student pre to post IDI gains had this percentage of students move positively to the next stage: Program 3, 0%; Program 4, 29%; Program 6, 8%; Program 7, 0%; and Program 8, 0%. These latter data support the negative literature on short-term programs from Chapter Two. While the results from the high IDI gain programs show that intercultural learning is possible under the right conditions.

*Chart 4-7 Positive IDI Score Movement and Stage Change by Program*

Movement Direction	Stages	Prog. 1	Prog. 2	Prog. 3	Prog. 4
		*N=23	N=16	N=4	N=16
Positive gains to next scale	D to P	0	0	0	1
	D to M	2	0	0	0
	P to M	6	4	0	2
	M to Ac	2	3	0	2
	M to Ad	0	0	0	0
	Ac to Ad	0	0	0	0
	<b>Total</b>	<b>10</b>	<b>7</b>	<b>0</b>	<b>5</b>
Positive gains within same scale	D	0	0	0	0
	P	1	0	2	1
	M	6	8	1	1
	Ac	1	0	0	0
	Ad	0	0	0	1
	<b>Total</b>	<b>8</b>	<b>8</b>	<b>3</b>	<b>3</b>

Movement Direction	Stages	Prog. 5	Prog. 6	Prog. 7	Prog. 8
		N=10	N=11	N=8	N=11
Positive gains to next scale	D to P	0	0	0	0
	D to M	0	0	0	0
	P to M	0	0	0	1
	P to Ac	0	0	0	0
	M to Ac	3	0	0	0
	M to Ad	1	0	0	0
	Ac to Ad	0	1	0	0
	<b>Total</b>	<b>4</b>	<b>1</b>	<b>0</b>	<b>1</b>
Positive gains within same scale	D	0	0	0	1
	P	0	5	1	1
	M	4	4	3	2
	Ac	0	1	0	0
	Ad	0	0	0	0
	<b>Total</b>	<b>4</b>	<b>10</b>	<b>4</b>	<b>4</b>

*\*Scores that were the same pre to post were taken out of the following programs total: #1, 1; #3, 1; #5, 2; #4, 1; #6, 1*

In this section I discuss regressions results on individual programs. The programs with the four highest mean pre to post IDI change scores had the following percentages of students regress to another stage: Program 1, 8%; Program 2, 0%; Program 5, 17%; and Program 6, 0%. The other programs have the following regression percentages: Program 3, 20%; Program 4, 18%; Program 7, 25%; and Program 8, 36%. Taken as a whole the regression percentages are not as high as the percentages representing positive shifts. But they do illustrate the variation between programs and the research needed to understand how to guide students towards positive IDI gains.

Taken individually the following programs are of note. Program 2 with the highest over all pre to post change scores did not have any students regress to another stage. Students on Program 6 made mean pre to post change of 6.1. This is on the lower side but showed significance in the T-Tests. This can be understood when looking at the data as only one student out of 12 regressed and that was within a stage. Only one student on Program 6 moved positively to another stage and ten of these students made movement within their stages, this also explains the lower, yet significant mean IDI change score. Program 5 had the second highest mean pre to post IDI change score at 11.5, yet it did not show significance on the T-Tests. This is due to the variability of the scores, while 42% moved positively into a new stage, 17% regressed to another stage. It is of note that this program seemed to really impact students indicated by the high movement to another stage of the twelve students two students regressed to another stage and four moved positively into another stage. Program 4 with a mean pre to post IDI change score of 3 had similar volatile mean pre to post IDI score with 29% moving positively to a new stage and 18% regressing to a new stage. The difference between these programs is that Program 5 had 75% positive movement while Program 4 had 52%.

The breakdown of pre to post IDI movement is crucial to understanding what type of intercultural sensitivity gains and regressions students are obtaining. This is taken into account again in the mixed methods section.

**Table 4-8: Regression in IDI Score Movement and Stage Change by Program**

Movement Direction	Stages	Prog. 1	Prog. 2	Prog. 3	Prog. 4
		N=23	N=16	N=4	N=16
Negative movement to next scale	P to D	0	0	0	0
	M to P	2	0	1	3
	Ac to M	0	0	0	0
	<b>Total</b>	<b>2</b>	<b>0</b>	<b>1</b>	<b>3</b>
Negative movement within same scale	D	0	0	0	0
	P	2	0	0	2
	M	1	1	0	3
	Ac	0	0	0	0
	Ad	0	0	0	0
	<b>Total</b>	<b>3</b>	<b>1</b>	<b>0</b>	<b>5</b>

Movement Direction	Stages	Prog. 5	Prog. 6	Prog. 7	Prog. 8
		N=10	N=12	N=8	N=11
Negative movement to next scale	P to D	1	0	1	1
	M to P	0	0	1	2
	Ac to M	1	0	0	0
	<b>Total</b>	<b>2</b>	<b>0</b>	<b>2</b>	<b>3</b>
Negative movement within same scale	D	0	0	0	0
	P	0	0	1	0
	M	0	0	1	3
	Ac	0	0	0	0
	Ad	0	0	0	0
	<b>Total</b>	<b>0</b>	<b>0</b>	<b>2</b>	<b>3</b>

\*Scores that were the same pre to post were taken out of the following programs total: #1, 1; #3, 1; #5, 2; #4, 1; #6, 1

## **Instructor Background and Destination**

**Question 1c: Does the leader's intercultural sensitivity level influence students' intercultural sensitivity?**

**Question 2c: Does challenge, including location, during study abroad influence students' intercultural sensitivity during instructor-led study abroad?**

In this section the instructors' IDI score, their number of times leading a program, and the destination are assessed with respect to their association with the change in students' IDI score. Spearman's rank correlation coefficient is used for this analysis to understand if there is a relationship between the two sets of variables described above. No significant statistical relationship was found between the students' IDI change and instructors' IDI score, their number of times leading the program, or the destination.

The variable that comes closest to showing a significant relationship with students' IDI score change is the number of times an instructor had led a program. The range is from two instructors leading a program for the first time, three leading the second time, one the third time, one the fifth time, and one the ninth time. It may be that the heavy weighting of new instructors compared to the veteran instructors did not provide enough variance in order to show a relationship. The instructors who have led the most programs both had significant gains on their programs. There are two other instructors who made high gains. One had led programs three times and the other was a first time leader. This may mean that experience leading a program can be useful to attain student intercultural learning gains, but it is not a deciding factor compared to other leader characteristics such as teaching pedagogy.

Instructors' IDI was not significant in this study as shown by the  $-.29$  correlation coefficient. The range in scores was from 120.3 to 144.3 or from Acceptance to high Adaptation. These scores indicate that all the leaders are interculturally sensitive and understand the role that difference plays in cultural understanding. The lack of variance in leader IDI scores may make this variable invalid for this study.

Only one of the four instructors who have an IDI score in Adaptation had students who made significant gains on the IDI. This instructor also had the least amount of experience in country. One hypothesis is that lower instructor knowledge of the host country allows them to see and experience difference at a higher level than those who are very familiar with the host-country. If an instructor is able to see difference and also guide their students to understand why these differences may exist, it is possible these students would score higher on the IDI. This is explored further in the qualitative section.

Each program destination has been compared to the United States using Hofstede's dimensions of national culture. The average difference, compared to the United States' dimensions, of each of the six dimensions, four for Kenya, was found and then ranked for this part of the analysis. Although students studying in two of the three destinations that are the most distinct culturally from the United States did make significant gains on the IDI, overall no significance was found for this variable. The ranking could be skewed by Kenya only have four of the six dimensions. It may be that although a higher cultural difference between the home and host culture can make for larger intercultural learning



gains (Vande Berg et al., 2009), in this study there are other variables that have a stronger impact on students' intercultural learning gains.

**Table 4-9: Correlations: Instructor Experience Leading Programs**

			Student IDI Change	Times leading programs
Spearman's rho	Student IDI Change	Correlation Coefficient	1.000	.37
		Sig. (2-tailed)	.	.37
		N	8	8
	Times leading programs	Correlation Coefficient	.37	1.000
		Sig. (2-tailed)	.37	.
		N	8	8

**Table 4-10: Correlations: Hofstede Country Dimensions Rank**

			Student IDI Change	Hofstede Rank
Spearman's rho	Student IDI Change	Correlation Coefficient	1.000	.35
		Sig. (2-tailed)	.	.4
		N	8	8
	Hofstede Rank	Correlation Coefficient	.35	1.000
		Sig. (2-tailed)	.4	.
		N	8	8

**Table 4-11: Correlations: Instructor's IDI Score**

			Student IDI Change	LeaderIDI
Spearman's rho	Student IDI Change	Correlation Coefficient	1.000	-.29

	Sig. (2-tailed)	.	.49
	N	8	8
Instructor's IDI	Correlation Coefficient	-.29	1.000
	Sig. (2-tailed)	.49	.
	N	8	8

### Regression Analysis

**Question 1: How does the program instructor influence students' cultural gains and learning during instructor-led study abroad?**

**1c) Does the leader's intercultural sensitivity level influence students' intercultural sensitivity?**

**Question 2: How does instructor-led study abroad influence students' intercultural learning?**

**2a) Does prior language learning influence students' intercultural sensitivity?**

**2b) Does gender influence students' intercultural sensitivity?**

**2c) Does challenge, including location, during study abroad influence students' intercultural sensitivity during instructor-led study abroad?**

Regression analysis is used in this study to interpret the predictive relationship between the response variable of student mean pre to post IDI change score and other variables in this study. These variables are the host-country culture comparison to the U.S., students' host-country language level, gender, major, and leaders' IDI score. No significance was found for these variables' ability to predict a student's IDI movement.

Hofstede's culture dimensions were used to create a score of difference when compared to the U.S. This had the weakest relationship with a students' IDI score movement. In the

qualitative section challenge in student experience is explored and challenge does seem to be important for students in order to increase intercultural sensitivity. It may be that the importance of this variable for student learning is less the cultural difference of the location to the U.S. and more about challenge in general and how that tension is facilitated by the instructor.

Students were asked on their IDI profile if they spoke the host-country language not at all, a little bit, or well. This was coded as: “not at all” as a one, “a little bit” as two, and “well” as three. No predictive relationship was found. This is consistent with the data shown earlier where a higher host country language level did not correlate with larger gains in mean IDI change scores for students with high language ability compared to those with some or no language ability. It may be that language ability is not a good predictor as there is not enough time on an instructor-led program to engage meaningfully with the local language when language is not the main focus of the program.

Gender showed some influence in mean pre to post IDI change scores, but in the regression this is not enough to predict that females would make larger IDI gains than males. Leader IDI score did not predict the students’ mean IDI change score. As mentioned above, this may be due to the similar IDI scores among the instructors as they were all in Acceptance and Adaptation.

I hypothesize that this regression analysis failed because the variables chosen in this study were based on research mainly done on semester length programs. This choice was made due to the small amount of research done specifically on instructor-led programs. More research needs to be done on the instructor-led model to investigate what variables most impact students. The data in the above section discussing *how* students moved along the IDI shows there is a large difference in movement trends between programs. The regression analysis does not explain why this is happening.

My belief is that the biggest predictor of if students will make gains on the IDI is the instructor’s ability to facilitate students’ interaction and reflection on the differences they are experiencing. This was not part of the regression analysis and is discussed in detail in the qualitative section.

**Table 4-12: Regression Summary**

Model Summary									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.261 <sup>a</sup>	.068	.021	13.26495	.068	1.451	5	99	.213

a. Predictors: (Constant), Country Culture Comparison, language, student gender, Major, Leader IDI

**Table 4-13: Regression by Variable**

Coefficients <sup>a</sup>									
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
		B	Std. Error	Beta			Zero-order	Partial	Part
1	(Constant)	51.116	23.848		2.143	.035			
	language	-2.872	2.176	-.135	-1.320	.190	-.124	-.132	-.128
	student gender	1.153	3.073	.038	.375	.708	.109	.038	.036
	Major	-4.571	2.855	-.163	-1.601	.113	-.114	-.159	-.155
	Leader IDI	-.283	.180	-.161	-1.569	.120	-.174	-.156	-.152
	Country Culture Comparison	-.032	.245	-.013	-.130	.897	-.058	-.013	-.013

a. Dependent Variable: IDIchange

### Conclusion

The most important finding from the quantitative data analyzed in this section is that intercultural sensitivity gains can occur on instructor-led study abroad programs. The IDI scores for the population in this study made a significant increase from the mean pre to post study abroad IDI scores. Although the lowest IDI score was still in Denial, a large group did move from Minimization to Acceptance.

A comparison of students' mean pre to post IDI change score by program showed much variability. There may be a correlation with students who have a higher pre-IDI score choosing non-traditional destinations. The post-IDI scores have a 19.4 difference between the lowest mean post-IDI group and the highest mean post-IDI group. This range along with the variability of the change in IDI scores indicates that there are other variables influencing students' intercultural learning.

Analysis of movement between stages showed that the programs with the highest mean pre to post IDI change scores also had the highest percentage of students moving positively into a new stage: Program 1, 42%; Program 2, 38%; and Program 5, 42%. These data also showed that students also regressed to a new stage but not at as high a percentage as the gains. Gains from pre to post IDI scores were made by 73% of the population in this study.

Analysis of the whole population showed that gender might slightly influence students' intercultural learning on instructor-led study abroad, while destination and prior language ability do not. A higher level of host-country language knowledge correlated to marginally higher pre-IDI scores. Yet, those with no prior language learning made larger IDI gains than the two groups with better host-country language ability.

Neither the instructors' IDI score nor their number of times leading a group abroad showed any significant relationship with student IDI gains. The instructors in this study were all in Acceptance and Adaptation. It may be that at this high level of intercultural sensitivity the instructor's IDI score becomes insignificant. Although the students of the two instructors with the most experience leading groups abroad did make significant gains, one of the first time leader's students also had large gains, indicating that experience may be useful in cultural mentoring but it is not the most impactful variable.

The quantitative data analysis answered research questions related to ability to enhance intercultural learning on instructor-led study abroad and the influence of gender,

challenge of destination, language skill, instructor's IDI score, and instructor's experience taking groups abroad have on this development. In the next section, qualitative data analysis is used to investigate how the instructor influences students' intercultural learning and the role that reflection, debriefing critical incidents, and interaction with host-country locals, and level of challenge may play in students' intercultural learning during instructor-led study abroad.

### **QUALITATIVE ANALYSIS**

The qualitative analysis section of this paper gives context to the data from the quantitative analysis. That section showed that intercultural learning is possible on short-term, instructor-led programs. The data also showed that there is great variance between the students degree of change in IDI scores on many programs in this study. Interviews with instructors and students are analyzed in this section to understand what factors may contribute to the range in IDI change scores. The research questions guide this section as the variables of language, gender, challenge, instructors' teaching pedagogy and background, reflection, and debriefing critical incidents are examined.

The Global Seminar leaders all had at least one workshop on intercultural learning prior to departure. There is also an informal culture of new instructors seeking out veteran leaders for guidance. Due to this attempt to incorporate culture learning into instructor-led programs at the Learning Abroad Center, all instructors used journals and all but one spoke about actively incorporating culture learning into their program. Similarly, all the

students who attended orientation had a lecture about the DMIS, saw their group IDI profile, and did one culture learning activity.

The variety between the programs' locations, interaction with locals, language instruction, activities, and degree of challenge within the program makes comparison difficult and is a limitation of this study. It also makes the qualitative section interesting; if everyone is using journals and more or less discussing culture learning, what makes the difference?

In the quantitative section no names are used in the quotes except "student" or "instructor". This is an effort to maintain anonymity.

### **Group Dynamics**

**Question 1: How does the program instructor influence students' cultural gains and learning during instructor-led study abroad?**

**Question 1a: What is the impact of guided reflection on students' cultural gains?**

**Question 1b: What is the impact of debriefing or not debriefing critical incidents during time abroad?**

**Question 2: How does instructor-led study abroad influence students' intercultural learning?**

The importance of feeling safe and able to express oneself within the group is a cornerstone of transformational learning. Tennant (1991) explains: "[Shared] learning experiences establish a common base from which each learner constructs meaning through personal reflection and group discussion... The meanings that learners attach to



their experiences may be subjected to critical scrutiny” (p. 197). This next section analyzes how the instructors did or did not work to create a good group dynamic and then moves into the instructors debriefing with their students.

This section focuses on group dynamics and the role the instructor plays in creating a solid group space. The best way to understand the distinction in teaching practices is through comparison. The first section of quotes is from the three programs that made the most pre to post IDI gains and had the most students move positively to a different stage of DMIS. The quotes then move to the rest of the groups.

I would say that working with the group dynamic and pulling back with some of the academic content to focus on that. That is learning and that is sometimes where more traditional faculty feel like I need to be doing my content. But to let go of some of that and working on the group dynamic because this is about intercultural learning and if that group dynamic is not good, it can derail a program.

**Instructor**

We were all very, very, very different. But it just worked really well. [The instructor] had had issues with some other groups. I can say for sure that my trip would not have been the same if my group dynamic had been different.

**Student**

I can't stress enough how the structure of this program is set up to really discuss some important things. I'm not bashing other programs but if you're just going to talk a class you are most likely not going to discuss those things.

**Student**

What I do, and I'm very intentional about it is I say we are a family, we take care of each other, no one walks alone at night, I don't want you clicking out, if you've gone out with one group one night I want you to go out with some new the next. I can't enforce it but I do tell them what I expect.

**Instructor**

Our daily reflections it was like seeing everyone's worse insecurities and what they use to think about [our host country] coming to real life.

**Student**

I create the space by saying this is an open invitation. You can share anything. It doesn't have to be a deep dark thing. Almost always the person who goes first is the one who is really struggling and they put a lot out there and set the bar high for those who go next. And they think well if she can take a risk, I can take a risk. But sometimes, like one of my male students, he said, well I'm

just so excited to be here, I'm sorry that I don't have anything to share. And I'm like "no that's fine!"

**Instructor**

The following quotes are from programs where the students did not make as many gains as a group.

I would take the group and talk about it [their group dynamic issue]. Sometimes it was almost half the group and many were crying. For me it felt like such a waste of time, but I knew that they couldn't help it. It was about personalities. It was about, don't shush me.

**Instructor**

I don't do anything explicitly to say, this is how you function in a group.

**Instructor**

She definitely facilitating stuff but as far as actually being there with us not so much.

**Student**

I see people at the U every now and then. I say hi when I walk past them. I don't really get together with them.

**Same student**

Last time again the human relationship issue it happened last time and it happened again. But it was a different issue, again very unusual type of student. And this is clearly related to emotional issues, mental health issues, something that I can't say that we, I expected, but looking at the list of medication that both students were taking, even the on site staff said that they aren't terribly surprised, but some students are just fine, so you never know. It is interesting that one student's issues effects the whole group...

**Instructor**

Creating a safe, positive group dynamic surfaced as an important part of the instructor-led program experience. Yet, this factor alone did not induce intercultural gains. Here are quotes from instructors on low gain programs who did create solid group cohesion.

I really want to make sure there was a safety net for students who may have felt that they didn't have friends or felt they didn't have someone to lean on among their peers. So we talked a lot about how we are a cohort, we are a group, and just like a family you are going to have good and bad days.

**Instructor**

I break up the groups and say you have to spend time with someone different. I do that three different times...So these are assignments and they have to write about this. I give them prompts like find out about this person's favorite childhood memory or whatever it may be.

**Instructor**

The effort was made to create a good group by these instructors who philosophically support intercultural learning. The findings of this study are that group dynamics and

belief in intercultural learning are per se not enough. It is strong facilitation in addition to other culture learning techniques that made the difference.

### **Facilitation**

**Question 1: How does the program instructor influence students' cultural gains and learning during instructor-led study abroad?**

**Question 1a: What is the impact of guided reflection on students' cultural gains?**

**Question 1b: What is the impact of debriefing or not debriefing critical incidents during time abroad?**

**Question 2: How does instructor-led study abroad influence students' intercultural learning?**

The section required many layers of analysis as most instructors debriefed their students' experience to varying degrees. After sifting deeper into these examples of students and instructors themes did emerge. The instructors for the groups that made the most gains emphasized developing a healthy cohort *and* debriefing incidents frequently and almost immediately, often postponing or canceling course content in order to process with the students. It is this combination that created the most mean pre to post IDI score gains in this study.

In addition to safe place and immediate, frequent debriefs, three other themes emerged: intentionality, challenge, and close contact with the instructor. The instructors who were the most intentional when debriefing, often with a focus on not judging or digging into their own values, had higher success with positive mean pre to post IDI movement. Challenge played a role. In programs where there wasn't enough cultural challenge

reported, there wasn't as much mean pre to post IDI movement. Students need to be confronted with their host-culture at an intimate level in order to feel the tension, followed by their instructor helping them to make meaning of the situation. One program stood out as following best practices, but not having strong IDI movement. These students did not have as much proximity to the instructor. This may have lessened IDI movement as it did not allow for the spontaneous facilitation.

The following examples are from the programs where the students made the most pre to post IDI gains:

I was like, if you think about it, if you put yourself into someone else's shoes who this is, the way that they make money. Any little thing that will give them an edge to make more money, you would probably do that too. I'm not saying it's right, but you can see why anything that might give you the edge to make a few more [money] it might be something that you'd be willing to do.

**Instructor**

I think we all appreciate the fact that [the instructor] spent a lot of time with discussion. Even if it meant that we talked about the chapter 2 reading less, because [s/he] understood the importance of cultural understanding. [S/he] prioritized that over last night's reading. Because that's stuff that you can do in a classroom. But the cultural stuff you have to do in [country]. And [s/he] was very good at listening and trying to help us see something in a different light...[s/he] kind of like turns the tables on you

**Student describing above instructor**

So because I was having more classroom time and having that ability to constantly be bringing it back to the IDI to let's move past judgment, that's our goal. Just really explicitly reinforcing that all the time. And saying, I want you to always remember the flags about weird, crazy, different, and then think about it.

**Instructor**

I weave the culture in every chance I get and there are so many opportunities. Whatever happens, if the bus is late, I talk about it. They get use to it. The better and the worse whenever I hear that, I'm like you're judging and the IDI is all about not judging, so they really got good at that. You can prefer something there's no problem with that, but better and worse is a judgment. On a naïve level, I mean they are just learning that they have a culture.

**Instructor**

We had class for about three or four hours everyday that we didn't have an excursions and usually the beginning of the class for the first hour, hour and a half it would be what did you see yesterday and how can I help explain it. It was like "I walked into this store and it was like they wouldn't serve me because of this". And [the instructor] would like walk us through the situation and what was acceptable in that culture and what is not. That was a big component was the culture learning as well. And [our instructor] really wanted like to push us to understand. It wasn't like this is better or this is worse. Our culture is better or worse. It was like understanding why something is. So that was a big part of it.

**Student describing above instructor**

Especially that first week I didn't want to cut that short or cut people off or not know where people were at. So a lot of times we would take an hour to check in, to talk about stuff and to talk about cultural stuff. That took up a lot of time.

**Instructor**

It is evident from the above quotes that these instructors took the time necessary to guide the students' experiences. They also *pushed* them to see differences, they didn't expect the students to embrace the differences, but to *understand* why that differences developed within the context of their host-country's value system. Here are some contrasting quotes from other programs.

I had to remind several people several times about the IDI. I had to keep referring them back to the handout where it was explained. They did a journal, which I commented on. But there was a lot of "I think and I feel". There was too much evaluations and words like cute.

**Instructor**

We did journals every day. Our journal was whatever we wanted. She would like it if we wrote on [our course content].

**Student**

Self-reflections, reflections on the experience, and then sometimes with our actions. We definitely did a lot of self-reflection. I don't think we had organized talks about it, but as a group we definitely initiated our own discussion about it.

**Student**

[The instructor] wouldn't really help us [with the culture] but would give us knowledge on what [s/he's] experienced. [The instructor] would be like, you need to experience this on your own to form your own opinion. That's how [the instructor] did it; pretty much push us into water to make us swim. Personally I wasn't that, it wasn't that hard on me because I was open to everything. I don't know about others.

**Student**

This same student went on to say:

It was difficult seeing the third world country straight on. You always hear about people in the third world starving or begging but to actually see it and have them be there, it kind of hurt. There would always be beggars coming up to you asking for money and that made me a little distraught. We didn't talk about this as a group because I think that is just normal. We didn't talk about it because that's what [the instructor] expected. I didn't expect ...I expected it but not quite what I felt.

**Student**

These quotes illustrate a lack of intentionality or missed opportunity to debrief. The top quote shows the students asking for more information on the IDI as a framework for

understanding culture, and the instructor referring them back to a handout. This is distinctly different from the first set of quotes where the instructors talk frequently and freely about the DMIS and what this means for the student experience.

All the instructors in this study used journals. Yet, the way they were used varied. The examples here show a prompt that is focused on course content. This is not bad, but an instructor could weave in a complementary prompt on the cultural aspect of this content. The second quote highlights the need to have students journal *and also debrief this content*. It can be done through writing, but face to face debriefing was the most successful in this study.

The final quote in the above section highlights a student reaction to no or limited debriefing. He describes the instructor's philosophy as pushing them "into the water to make us swim". This literature in this study clearly show that this approach to culture learning is not effective. He goes on to discuss how affected he was by the poverty in his program and how this wasn't discussed because the instructor "expected" it. This was a missed opportunity to guide the students understanding of this difficult issue.

*Frequent, guided reflection on the student experience highlighting difference and values was the most effective way to guide the students' intercultural learning in this study.*

These quotes show a clear difference in the way this can be approached. There are other quotes showing how instructors of programs where students have a lower level of IDI

gains, did facilitate the students' intercultural learning. The difference that emerged is that it wasn't consistent, frequent, spontaneous and woven into the program content.

### **Cultural Challenge**

**Question 1: How does the program instructor influence students' cultural gains and learning during instructor-led study abroad?**

**Question 2: How does instructor-led study abroad influence students' intercultural learning?**

**Question 2c: Does challenge, including location, during study abroad influence students' intercultural sensitivity during instructor-led study abroad?**

The instructors and students on the two programs with the lowest mean pre to post IDI score movement discussed cultural challenges the least. The instructors and students on the two programs with the highest pre to post IDI score movement discussed cultural challenges the most. The students on the program with the third highest IDI gains did not report a lot of cultural challenge, but did report their instructor continually pointing out and discussing cultural difference.

Students in high cultural challenge situations have the opportunity to make the most gains *if their instructor can facilitate and guide students to make meaning of the challenge they are experiencing*. If the instructor cannot or will not facilitate this challenge then in my experience high challenge programs can result in students not benefitting from their programs, having many complaints, and could result in intercultural sensitivity regression.

This study also shows that it takes some cultural collision to create the tension and then reflection necessary for intercultural sensitivity growth. An instructor-led study abroad program as a whole could meet the criteria of being a disorienting dilemma as students are exposed to multiple scenarios that do not fit into their existing meaning structures. *Yet, in lower challenge situations it takes a skilled instructor to frequently guide students to see difference and reflect on the value system that difference represents.* Here are two examples from low challenge programs. One demonstrates an instructor pushing students to actively engage with and feel difference. The other quote shows an instructor shielding them from being uncomfortable.

One of the things is a reflection that I intentionally did, I said if you run into issues whether it's with a local or another student or somebody else ask yourself what's going on here? I'm clearly ticked off, or challenged or maybe I'm enthralled but I'm feeling something I didn't feel before, why? Why am I? Let's analyze it and try to get down to what's going on here and then what happened that is different here that made me feel that way, good or bad and then why do you think it is that way here? I tell them that that is what I want in their journals and in their guided reflections.

**Instructor**

The journal could be about their own reflections and intercultural part or it could be, I had many who were afraid of that side of themselves, so to make them not as uncomfortable, it could be a reflection on their academic experience.

**Instructor**

If challenge isn't apparent it takes a skilled instructor to guide them on the next phase of transformational learning by helping them to critically reflect on their assumptions and beliefs in order to shift their worldview. When instructors did not pick up on the challenge their students' were experiencing, they were not able to guide them as well in their intercultural learning. As explained by a student, "Navigating a different culture is a challenge in itself. You kind of just have to take things at a slower pace and be very observant. Self-aware". Here are some other examples of how challenge can be an intrinsic part of the instructor-led program model in the students' words.



So I'm literally all by myself and I'm tired, in this new country and I didn't speak the language. It was just like a wake up call. I had no idea what was going on. My phone doesn't work-nothing. I arranged to meet up with other people at around 2:00 and it was 11:00. I had like four hours of sitting in my apartment doing nothing.

**Student**

Like getting out of your comfort zone. Like for me I never felt like I missed home, but I know some did. Like really wanting a hamburger. Myself and some others really frowned upon that. We were only in Spain for a few weeks and we are what, 20? But it was tough for some people.

**Student**

I would say there were challenges that were almost internal with the culture. I was like problem solving.

**Student**

Students discussed very high challenge situations such as lectures on honor killings, joining hospice workers for end of life care, witnessing wife abuse, and extreme poverty. In this study these deep discussions and situations were usually processed well with the students leading to cultural gains, or at least no regressions when taking the mean pre to post IDI profile into account. But, the above quotes show that this level of depth is not necessary for most students on an instructor-led program to experience difference. For many it was simply "being out of my comfort zone" because of language, lack of connectivity, or different societal norms. These lighter experiences need to be discussed as well and brought out for the students to analyze. Here is an example of a student returning from study abroad not connecting with cultural challenges:

I got sunburned and that was challenging. I brought too big of a suitcase. I'm such an over packer. So when we moved I had to bring all my stuff with us. That was awful for me. I had to carry this big suitcase.

**Student**

This low level of challenge was rare in the interviews. This quote is from a program with low mean pre to post IDI gains.

There was much of physical challenge discussed in the interviews. Here are some examples.

There were a lot of students who ended up with a skin rash. I think this relates to physical fitness. They sweated so much all the time that this led to skin rash, so we took a couple of them to the hospital.

**Instructor**

Finally for that young woman I finally did say, you either have to buy different shoes or I'm taking you off the trail, because she was going to harm herself. I said, you are going to get an abscess. You have blisters on top of blisters. And I'm worried that you are going to have some permanent damage.

**Instructor**

That [the program] was the most physically and emotionally challenging experience of my life, it was just like depleting. I wouldn't have wanted it to be any longer because it was just so much.

**Student**

The physical challenge of the program experience was frequently cited by students and instructors. I do not see a correlation between the physical challenge on instructor-led study abroad and a gain in cultural sensitivity. These incidents do not usually give insight into cultural situations, often do not require debriefing, and most importantly do not cause students to reflect upon their own value systems in a meaningful way. Rising to a physical challenge may be a way to foster the type of self-confidence gain that can occur during study abroad.

Striking the right balance between challenge and support is important on instructor-led programs as it is on longer duration programs. The challenge does not have to be high, if the instructor guides students to notice and feel the cultural tension available when entering any new culture. In high challenge situations it is crucial for the instructor to debrief these situations with students almost immediately. This study illustrates that deeper interaction with the values of the country, in order to create discord that can be facilitated, is necessary for intercultural growth. There were two areas of extreme

challenge that emerged as their own categories of gender and processing past experiences.

### Processing Past Events

**Question 1: How does the program instructor influence students' cultural gains and learning during instructor-led study abroad?**

**Question 1b: What is the impact of debriefing or not debriefing critical incidents during time abroad?**

**Question 2: How does instructor-led study abroad influence students' intercultural learning?**

Students and instructors talked about students processing events that had happened in the past. As only a small percent of the students were interviewed and this type of critical incident came out, it may be happening more than education abroad professionals and instructors realize.

And um, emotionally it affected me the most. We were on a little tour of the city and the tour guide said remember to hug your loved ones. And I started crying first before anyone else because I had just lost my dad to cancer a year before. It just brought back a lot of those emotions that I hadn't dealt with after it happened. And just kind of put it in a different perspective that I hadn't thought about. And it definitely made a huge impact on me personally.

**Student**

One of the students who was having all sorts of trouble because her mother died a year ago and she never dealt with it. And then going to a place like this is all came to the surface. She was having a really hard time and she met the owner of this art gallery. And she had this method of art which she invented. She was like "the vibrations are what unite us all". "And you put the drops of paint into the water, the water is the uniting, but the vibration...they said someone has recently passed and is watching you and is very happy that you are here. It was her mother's dream that she studied here and her mother died suddenly. So that was her mother. She was like I don't know what to think, but whoa!

**Instructor**

So both of them were processing this [physical abuse to females], which they did not expect to, because of the parallels within their own cultures and their own upbringings. So I talked to her and spent a lot of time with her and recommended that she start a connection with Aurora even if you just start an email communication.

**Instructor**

Study abroad has the potential to allow students to reflect on past incidents differently as their perspectives begin to shift or it may be that they have more time with no work, family, or friend obligations. This may be why past incidents that are buried or that a student thought they had fully processed would reemerge. This speaks to the transformative aspect of study abroad, which can occur but is not innate.

The top two incidents may be useful to the students as they work through painful losses in their lives, they may or may not be examples of a critical incident which would lead to perspective shift that allows a person to more fully understand themselves and therefore another culture. This would depend on the student and the instructor. The last example of women experiencing their host-culture almost as a mirror showing them their own culture from a new view, is a powerful example of how a disorienting dilemma can cause perspective shift.

In addition to experiencing a critical incident, the last quote above also demonstrates how the leader “spent a lot of time” debriefing this incident and the student’s subsequent questioning of her upbringing. This is another example from the program where the students made the most mean pre to post IDI gains. The instructor also has the insight to know neither she nor the student can handle this on their own, suggesting the student search out professional help. Later in the interview the instructor states, “She disclosed to me that she was ready to work through this now. I just said I’m not the person to do that. I can be sensitive but I want you to start with Aurora”. This follows the tenets of transformative learning better than Mezirow, as one of the criticisms of him is that it is

not enough to engage in rational discourse when the incident is of a deep, troubling nature.

### Gender

**Question 1: How does the program instructor influence students' cultural gains and learning during instructor-led study abroad?**

**Question 1b: What is the impact of debriefing or not debriefing critical incidents during time abroad?**

**Question 2: How does instructor-led study abroad influence students' intercultural learning?**

This section does not answer why females often make more gains on the IDI than males as suggested in the literature and in the quantitative section of this paper. What emerged instead is that there was a shocking amount of sexual harassment endured by women on these programs. Two of the female leaders were groped, along with multiple female students. One female student was propositioned by a hotel clerk, and others witnessed wife abuse in the streets. This is what came out in the interviews although there were not questions focused specifically on the female experience during instructor-led study abroad.

For some this triggered introspection into their own family reality (discussed above in Processing Past Events section). Other students talked about finding strength from talking with fellow students on the program. Overwhelmingly, this section shows the importance of debriefing critical incidents. It may also point to the importance of having a woman available to talk with other female students. One of these incidents happened on a program run by a male. The student chose to tell a female on site staff member about her

experience rather than the instructor. One male student described his view of the female experience as follows:

Then there was the feminine side of things that was unfair. There's more wolf calling and at night it would be a little more (long pause) there were 11 women and 5 males. We would always try to go in a group. There were a couple girls who were more confident and they could handle that kind of scene, other wise we would go with the girls.

**Student**

This quote also shows the importance of the group for caretaking and support. The role of the group is discussed more in the Peer-to-Peer Processing section. Below are other descriptions of the harassment experienced by some females.

Later that day coming back on the bus, most of them had a guy pushed up against them. One of them was really affected because the guy had an erection and that's really common. That really happens but you don't have to put up with it and endure it. Because you can just say something, you can say to the person next to you, can I move... When we got off she was really red and very, very upset. I was thinking that she wanted to go home.

**Instructor**

So she did Air B&B. She arrived and the guy checked her in and then he came back an hour later asking her for sex. She handled it pretty well. She emailed Air B&B and said this is happening I don't want to be here so they moved her to another place and gave her a voucher for a free place. She worked with a female on site on this. She told me, the student wouldn't even tell me.

**Instructor**

...and we were traveling as a group of females and we were in the train and some one of the men in there were touching us inappropriately. I wasn't one of them. That happened...it happened to me the second time. It did happen to other people more than once.

**Student**

I was part of a group who witnessed domestic violence in the street and intervened. There were like five of us. We talked to our instructor and on site staff which was really helpful. We called right away and asked what to do because the guy was like "this is my wife" and he pointed to his wedding ring, like my property. Then we followed them around because she was trying to get away from him.

**Student**

One of the students said that someone grabbed her butt. She also said that someone touched her hair. And then another students, tall with bleach, blond hair was with me and I saw someone grab at her but she just brushed it off. So I think depending on the type of student you are and how you are feeling you respond differently to that type of thing.

**Student**

These deep personal attacks could be easily transferred to stereotyping an entire society.

In the case of this study, the program that reported the most gender incidents by both

students and the instructor is the program where the students made the most gains on the IDI. It is also the program where both students and the instructor talked the most about the process of debriefing and the only program where creating a “safe place” for debriefing came up. This emphasizes the importance of instructors leading programs to challenging destinations having the ability to work with their students on an emotional level.

The below quote is an example from that program of a student who witness the wife abuse and other parts of her host culture that seemed to devalue women. The student went from making a blanket assumption about this society to making a break through in her own frame of reference and widening her perspective. The quote also shows how much support and guidance the student received from the instructor in order to make this transformation:

So this student at the beginning says, “it’s a violation of human rights, I don’t care, I understand that we want to understand cultural difference but no matter what it is a violation of human rights. But then by the end of it, after the talk about seek to understand, after the readings, she was like it was the reading that said you have to validate where a person’s viewpoints are coming from, even if you disagree with them. If you don’t validate those viewpoints up front and then move on to conversation... So, she had that incredible turn around. She was like here I am someone who wants to work in this area and if I want to make any headway with anyone I can’t come out of the gate saying this is (pause) you know.

**Instructor**

### **Peer-to-Peer Processing**

#### **Question 2: How does instructor-led study abroad influence students’ intercultural learning?**

Although peer-to-peer processing was not discussed in the literature review this content emerged so strongly during analysis, and was so important to students, that it is included here.

Many students reported processing what they were experiencing with friends they met on the program. This type of debriefing on a instructor-led programs can be powerful to the students, but can also be misguided, thus should be monitored by the instructor to check the pulse of the group. It can be beneficial for students to help each other to work through their realizations and discomforts that may accompany culture learning. Often in study abroad discourse the emphasis is on the students' interaction with locals. This is important and written about in detail in the Host-Country Local Interaction and Language section. Yet, the comfort of friends on the program emerged as extremely important to students. The close friendships may provide the necessary support that allows students to be able to handle all of the challenges they face in such a short time frame on these programs. Here are examples of the students supporting each other and processing together without an instructor.

I think getting closer to other people on the program helped with culture shock. When you are processing things with people who are experiencing similar things you can like bounce things off them. For me I'm an external processor. You can go out together and tackle it.

**Student**

One of the last days four of us girls who lived together went up to the Piazza Michelangelo. It overlooks all of Florence. There was this little old man who was performing that night. And we just sat there and watched the sun set and we just kind of took it all in and we were like we just had one of the most amazing months of our lives and it was just kind put the whole trip together. It really made me appreciate our time. Even though it was only a moment, it was like a thing like I drank this wine or I ate this thing, it just kind of put all that together into one thing.

**Student**

I think a lot of that [my ability to adapt] was because it wasn't just me, myself and I going to Kenya and studying in a Kenyan institution. It was me plus 14 other students, plus my professor, plus the on site staff. So I had a really strong support system of other Americans to help with the challenge... In the evenings you would talk even more about each person's unique experience, like I saw it like that, I thought it was actually cool. But you didn't like it so much and that's just an incredible growing experience when you can both, when we can all be at the same place and have 15 different opinions about it.

**Student**

Basically we talked for four hours. When do you ever do that? But that was just the normal day, that's how long we walked. We had been talking this whole time really emotional and really deep



about the nature of the universe and god and really heavy things that just kind of naturally come up in a place like this... We just saw a cathedral. As soon as we went in the conversation was turned off. Silent. Without even saying anything we agreed to experience it totally silently. It was beautiful and we had just grown so much and learned so much about each other and talked for so long and then we did something that was also together but totally silent and just appreciated all these things that we were learning about and these paintings which were the physical form and it was really cool. Especially knowing that we were coming from such different places religiously. But able to experience something together and not need to talk about it necessarily but knowing that we were all on the same page.

**Student**

I also feel that being in the apartments with the other students, we did a lot of discussion and reflecting. After a long day we would come back and talk about what happened. I thought that was really nice.

**Student**

These examples show how deep and meaningful the student relationships became and how instrumental a positive group can be for helping students understand what they are experiencing.

One interesting phenomenon that emerged when coding the students' descriptions of their interactions with each other is that they may be learning about their own identity and culture and consequently expanding their worldviews by interacting with students on the program with different value systems than theirs with whom they would not interact on their home campus. Students describe this diversity as follows:

The time I've talked about the most, so is probably my favorite memory is I had a long conversation with two people on the trip who I couldn't be more different from. We are very different people. We have different beliefs, different majors, I would have never talked with someone like her in real life, you know what I mean?

**Student**

Everyone had such different backgrounds: academics, because there were some science-y people, I'm microbiology, but then someone was family social science and someone was global studies, and someone was physiology. So you just get all these different perspectives.

**Student**

We got along so well. I think part of that was that we had such an eclectic group. There was no two the same. We had a guy who's 28 finishing his undergrad. And a woman who was 25 who had just graduated, and a couple of people going into their senior year, and three freshmen!

**Student**

In this next section the students explaining the importance and enduring quality of their friendships made during their instructor-led program. The interviews took place five to six months post program.

We are still close. We get together like once a month as a whole group and my roommate from the trip, you know you have to do those surveys from what you want from a roommate? Both of us wrote like multiple paragraph descriptions of “this is what I’d like and this is who I am”. And we got matched and it was exactly what we had asked for and we are like best friends now. Which I really needed a girlfriend on campus. That was super special.

**Student**

It was weird being the only first year student. I was the youngest and I didn’t really know any of the older kids well. I felt more nervous than I probably needed to be...Now I still talk to a lot of them. We made our own facebook page it’s a page where all of us talk to each other still. We all keep in contact, so I made some of my good friends on that trip.

**Student**

We got along great. We still get together here. We are getting together next weekend. We were all very well knit together. We didn’t have any technology. We couldn’t use the internet or cell phones so you had to like each other!

**Student**

The last day or two I always show pictures because I’m the paparazzi while I’m there. And I say look this is when you guys didn’t know each other. And they are like you’re right. And now you’re my best of best friend and I’m going to keep in touch with you for the rest of my life.

**Instructor**

It was hard to be selective with this section as there were so many strong examples of the students bonding, processing, and enjoying each other’s company as they journeyed through their programs together. A positive group dynamic was brought up in the literature review as key to allowing students to make meaning of their experience in a safe, supportive environment. The importance of peer-to-peer processing was not discussed in the literature, perhaps because there is such a focus on integration with local culture. As this section illustrates, it was an important part of these students’ experience and did help them to unpack what they were going through. The diversity of the groups allowed students to understand their own identity better which is important for gaining

cultural sensitivity. The act of making and keeping friends can be an enduring impact from the students' short-term program experience.

Yet, peer-to-peer processing should never replace the role that the instructor plays in guiding the students through their experience. Instructors should check in with the group regularly on incidents that are occurring outside and inside the structure of the program to ensure that the cultural understanding that the students reach is based on their own perspectives expanding to “see” the other and other value systems rather than coming to the conclusion that because experiences do not fit into their American value matrix they are somehow wrong. Although the examples found in this study of students guiding other students were positive, I have heard reports from instructors when peer-to-peer processing is negative and derailed the health of the group. Peers are going off their own limited experience, while an instructor should be able to draw from several different experiences, a much broader perspective, and ideally knowledge of intercultural learning.

### **Host-Country Local Interaction**

**Question 2: How does instructor-led study abroad influence students' intercultural learning?**

**Question 2d: Does interaction with host-country locals influence students' intercultural sensitivity during instructor-led study abroad?**

Meaningful interaction with host-country locals is a key way for students to learn about their host culture and perspectives of their own. This section explores how contact with host-country locals emerged in this study. All program instructors and students reported a basic level of interaction, although in some destinations, such as high tourist locations,

meeting locals was more difficult. Some instructors intentionally built a lot of activities into their programs that would put students in contact with locals. Others lead programs to locations that made authentic interactions easier to develop. All students reported this type of engagement as very important.

### Homestay/Housing

Only one program in this study housed students in a homestay for part of the program. Students discussed this as a highlight from their program and a key way that they learned the culture. The proximity with their host families created an environment for a deeper, more intimate understanding of the culture. Here are some examples of these students experience.

Everyone was paired up with host families. Me and my host sister we got really close, she was a senior and she's pre-med. It was just a really fun time.

**Student**

We got to interact with other host families because we would go over to our classmates' houses.

**Student**

On this program in this country it was acceptable for students to visit each other host families, which could have broadened their perspectives of life in their host country. This would not be acceptable in all countries. As students witness life in their families, it is crucial to debrief their experiences to help to guide their understanding of what is a societal value in the country and what may be the culture of a particular family.

They just don't have normal resources that we have that are so easy. We take clean water for granted, completely. At our host families we really had to conserve water. Our showers are not even showers. You turn the water on, you get wet, you scrub, water really quick but only about 20 seconds. Our host mother taught us this.

**Student**

Gender roles are really different. Whenever the door would ring or when something needs to be done, the woman gets up. My host father would be lying on the floor watching TV and I'm thinking "Sunday football game". It's just the expectation that she will serve him. Even if the food

is 10 feet away from him, he is served. He doesn't go out of his way to do anything. I don't think that it's necessarily oppressive, I just think they're so use to that... Things like that I don't think I would see walking around the city, you really need to be in a home structure to see those kinds of dynamics.

**Student**

The above quote is insightful. The student's comment on Sunday football game shows the ability to connect the woman doing all the housework back to her U.S. context without immediately judging the female/male interaction of her host country in a negative light. Her comment on being able to witness this type of dynamic in a "home structure" highlights the high impact this type of housing can have on students.

Homestays also cause tensions and can be difficult in a short period of time. To a large extent this is an indication of the level of cultural contact a student has when living in a host country home. In order for students to benefit from this challenge, it must be accompanied with a high level of debriefing to make meaning of the situations. This instructor reported spending a lot of time debriefing the students' interactions with their host families. Below are a couple examples of the challenge of a host family.

I know that some students experienced like weird like, "I don't know how to go about this situation" or "my mom's really weird about this". "It's kind of awkward".

**Student**

Then another student wrote that during the course of her stay she felt like her host mom didn't care and wasn't around much, but then they came to understand that she was working from 8 to 8 and that she was taking care of a road side stand and that the family had had to sell their car to put two of their kids through college. And so after talking to her they came to understand that it wasn't about them but that that was the reality of their lives.

**Instructor**

Host families are not always possible on an instructor-led experience and if the instructor is not willing to do the necessary facilitation around this experience, it may not be the best choice. Many students spoke with pride about their independent living experience

and the impact that independence had on their ability to connect with local people. The different level of interaction should be noted. In the below example there is a contrast from the intimacy of watching TV and eating together to interacting while shopping or on transportation.

Living in the environment taught me the most about the culture. In this particular program you live in apartments, you don't live in a host family, but that did not limit us from speaking [the local language] with each other and in the community because we were fending for our selves. We had to go to the grocery store. We were using public transportation daily. We walked through it the first day and then we were navigating it on our own.

**Student**

### Program Design for Local Interaction

It is important to build interactions with host country locals into instructor-led program design. Many instructors asked students to interview locals. This was usually successful for students to understand more deeply their host country values. Location played a role. For programs to high tourist destinations, it became important to visit smaller towns or places off the tourist map. Students tended to highlight these visits in their interviews. All programs had local guides and guest lectures. These varied in impact on students. This is a necessary part of an instructor-led program but should not be the sole way students interact with locals. Some instructors were able to create opportunities for very deep contact with locals. This may not be possible for all locations especially if in a high tourist destination or frequently traveling, and the interaction requires debriefing, but is very impactful to students. A few programs brought students in contact with other students. When this interaction is not too forced it is an effective way for students to

interact and learn about the culture. Many leaders and students discussed the impact the local onsite staff had on their culture learning. Below are examples of these types of interactions.

These quotes are from students and instructors discussing their experience with interviewing host-country locals:

And we did a group project when we were on [the island]. We interviewed some of the locals and see what they thought about having completely green energy by 2030. Some of their answers surprised me because they said that on that small island the bus system was really bad. So they all biked but for elderly people who can't really, the bus the system is not good. So they often had electric cars.

**Student**

I couldn't get them to talk to people. Very, very rare. But when they did, they seized upon the person... because there was a language barrier in a lot of cases, even for those who spoke [the host country language]. They were shy.

**Instructor**

I think the first time they asked it was pretty hard for them, but they received varied responses. For example a lot of people said family is the most important thing and we think that Americans don't value that in the same way that we do. And they had judgments about our culture and that was very surprising to them.

**Instructor**

I want you to write about a cultural difference that you've encountered that you're struggling with or that you want more information on before you do any more research on it. I want you to develop two or three interpretations of what you think it going on with this difference and just put it out there. That's reflections number one. And then the other reflection nearer the end I said, I want you to do research on this to talk to the locals, to our local faculty, do google research, and then come back and talk about what more you've learned about it and whether you validate or not your original interpretations.

**Instructor**

Interviews are an important way to guide students' interaction with locals as the instructor can introduce the prompt. The above quotes illustrate how students learned about their host culture and how their own culture is perceived. This type of contact can be difficult if the group is shy or the language barrier too steep and will take extra work on the side of the instructor.

In this section students and an instructor discuss the impact that location can have on interaction with host-country locals.

In many of the towns we visit there is no interaction with local people built in. There are local guides...but it's not really local people interaction. However when we are in [a small town] there are a lot of local people who are from that area. But they are with us, they work at the station, they take us on walks, they tell us about their culture, they talk about all kinds of things.

**Instructor**

Below is a student describing the impact of location from the same program:

We didn't get to interact with the people as much as I wanted to and many of the interactions are "you are a wealthy American and you're White". That how I felt that I was treated. Which obviously meant that I was treated well but then I don't feel that I got a very authentic experience. Which that was frustrating.

**Student**

Later when this program stopped traveling and stayed in the small town described above by the instructor this student reported: "We got to know the people we interacted with there pretty well."

This quote describes how difficult host-country interaction can be in heavy tourist areas that often attract both instructor and students.

Meeting local people was a bit more difficult to do. But I wanted to put myself in their culture as much as possible. But the area we were in was very tourist heavy and it was tourist season. I made an effort to try and get a couple blocks off the main drag but even then it's difficult.

**Student**

This quote illustrates how difficult meaningful interaction with host-country locals can be on a short-term programs. Students often need to seek out this type of interaction:

Then we would just go out on our own and meet people while we were out, so we definitely had the opportunity to interact with locals. You had the opportunity to but I also feel like if you didn't want to or if you didn't put yourself out there it would have been possible to avoid them.

**Student**

Onsite Coordinators were often an important part of host-country interaction. Many students discussed learning from host-country locals working with the program.



...it was etiquette around being culturally competent, like this is the way we do it, but this is the way they do it. And you should do it that way so you don't offend anyone. They would give us tips. Our instructor did some of it, but most of it was the on site staff. They did the bulk of it because they are from there and they know their own culture.

**Student**

Almost all the students met with the onsite staff [to gain cultural information on their project], some of them followed up with our presenters and had conversations with them, but they were literally having conversations with their vendors and...

**Instructor**

Ideally students would be able to make contact with host-country local peers. Here are two examples of how this was built into program design and one example of spontaneous interaction that the instructor helped make happen.

Our guest speaker in this small town was 21. This was her first tour, so she over prepared, which was great, but then [because of her age] they could talk to her. And she and her boyfriend are in love with English and her boyfriend is in love with American and so, he's a song writer and he writes first in English and they were doing his songs for them. They could hang and so they would kind of go off to the side and ask her, whatever it was that they would ask her, and they are all Facebook friends now. That was cool.

**Instructor**

We learned about the culture from our interactions with locals. In one of our classes we had college students who were studying public health came in and we like asked them questions about how they felt about certain issues like protections and STDs and all those things, just topics that we think about here.

**Student**

When a couple of them who wanted to go play floor hockey with the locals I was like, OK, let's figure this out and we grabbed the bus schedule, let's get some bikes, let's do it. [The Island] has a lot of international visitors, we were the first international group to play floor hockey with the locals. Most of them did not speak English-so that was a really fun cultural experience.

**Instructor**

Interaction with the students' peers is an excellent interaction for culture learning to occur. These examples show how spontaneity played a role in this contact. At times the instructor can create the experience and hope that the students' curiosity will enhance further contact. This type of interaction cannot be too forced, but the environment can be developed for students to engage.

Below are two examples of the deeper impact of host-country local contact, host families could also fit into this definition. The top example is a student engaging in a planned activity that puts her directly in contact not only with people, but with the values of the community, how they look at healing and healthcare. The bottom example is entirely volunteer; it is an example of deeper contact as the students played with these locals “daily” which would allow for greater interaction, possible further interaction post game.

There was one day I went to a hospice care center and then we did a home visit to a man that had esophagus cancer. They were seeing him because he wasn't taking his medicine. So not only did they counsel him, it was not only medical. They explained it that they also do psychological counseling, emotional counseling. They are very spiritual and so we ended with a prayer. They don't just focus on the science. It's very holistic... I think that was very helpful to have someone come to your own home, so the comfort of your own home.

**Student**

We got to be really good friends with the cook and the cooks helper Bob (says it again in local accent). We would play soccer daily at 5 or 5:30 when everybody is done working we would play soccer with them.

**Student**

Host-country local interaction was very meaningful to students. Students mentioned host mothers and onsite staff, but also bus drivers, grocers, and café workers, often gaining a deeper cultural understanding from them. This section illustrates ways this can be built into the program and examples of spontaneous interaction. It also discusses how difficult authentic host-country interaction can be in areas where there are a lot of Americans or tourist. It may be that a host-family would be a good option for these program locations.

The program with the second largest mean pre to post IDI gains incorporated many varied opportunities, some of them quite deep, for students to interact with locals. Yet, the program with the third largest mean pre to post IDI gains was to a location that students described as “touristy” and “difficult to meet locals”. The program with the fourth largest gains was located, for the majority of the time, in a small town that made

informal engagement opportunities frequent. All the other programs mentioned some form of engagement. On this program the instructor did not facilitate much of the students experience; it may have been this close proximity to host-country locals that enabled all students except on to make positive pre to post IDI gains

### **Engagement with Host-Country Language**

**Question 2: How does instructor-led study abroad influence students' intercultural learning?**

**Question 2a: Does prior language learning influence students' intercultural sensitivity?**

In the quantitative section regression analysis results were that prior language study did not predict higher pre to post IDI score changes. In this section the discussion is broader looking at students engagement with the host-country language during their instructor-led program. All students discussed how language influenced their daily lives during the study abroad experience. For some this meant trying a language for the first time and realizing its importance to gain host country knowledge and interacting with locals. Multiple students talked about wanting to add a minor in their host country language (Discussed further in Impact section). Many but not all instructors incorporated survival language into their programs. Often lack of language knowledge was pointed out as a barrier to closer interaction with host country locals. This lack of knowledge at times created a closer connection to locals as they attempted to teach the students language. Here are students discussing how the language barrier affected their interactions with locals.

We had some meaningful conversations in [a small town we visited]. We met two high school girls. They gave a presentation to us about what they were doing and they practiced their English and then when they were done they didn't know enough English to answer our questions so [our instructor] translated. I would definitely say that it was still meaningful even though it wasn't the same language. The emotion was still there, the feeling was still there.

**Student**

The language barrier was pretty big for me. I didn't study the language at all. When we got there, [the on site coordinator] gave us a sheet of like common phrases. That would get you started with conversations like ordering a coffee of something like that but then after that the dialogue stopped a little bit. And then when we would go out and [the locals] would try to speak to us it was kind of like you would only talk about in [the host language] what we knew and they would say in English what they knew so it didn't seem like a really deep conversation. In that sense, everybody was super friendly. They wanted to know us as much as they could. But otherwise, I kind of thought it was hard to get to know the residents.

**Student**

And where there was a language barrier it tended to seem like the people who knew English would want to engage with us, and then the people who kept their heads down they probably weren't as open to the tourist. You could kind of tell who was and who wasn't. There were a couple of times where the language barrier was too great, but I was able to meet a fair amount of natives.

**Student**

I don't speak much [of the local language]. During the main part of our program there was this little girl named Adriana who was the cook's granddaughter and she would like ask me lot's of questions. She really taught me how to speak [the local language]. It would have helped out to know the language but it wouldn't have been the same way. Like I learned it through Adrianna and other people and that's how I developed my bond with them. And that's how it was, but if I did know some it would have helped.

**Student**

The importance placed on language learning during the program varied from instructor to instructor. The instructors on the program where the students made the most mean pre to post IDI gains made this an important part of the program during the first week. Below is an illustration of this from the instructor's perspective followed by the students' perspective from the same program.

Then we start language. Oh my God, so essential, so necessary. I mean I would not, it just has to happen especially because we are talking about leadership and the students so desperately wanted to create relationships and have that local engagement that even with the language instruction it was their biggest frustration that they could have authentic relationships, even with the language learning because they couldn't communicate.

**Instructor**

Our onsite coordinator gave us the language lessons the first week we had them every day for about 2 to 3 hours. We would learn a little bit of culture with our language because you would learn an idiom and then you would learn where that comes from, what that means. We would learn a little bit about [our host country] as a society from that.

**Student**

We met local people where we lived. We each had our neighborhood grocer. Then as we had more and more days of survival [language] it allowed us to communicate more with the people and they really appreciated that. I mean just like attempting hi how are you, the numbers.

**Student**

This is another instructor from a high IDI gain program describing the importance of language.

So I think language is important. Those who have it really use it and those that don't wish they did. I've been teaching for 7 years and as you know language is culture and the more I've gotten into the language the more I understand the culture even. **Instructor**

This above section illustrates how important language learning can be for understanding local culture learning and building relationships with host-country locals. It also shows the time commitment necessary for this to occur. This level of language learning may not be possible for all programs. Yet, some amount of survival language should be built into each program in order for intercultural learning to flourish.

**Impact**

**Question 2: How does instructor-led study abroad influence students' intercultural learning?**

As stated above the students interviewed in this study were overwhelmingly happy with their study abroad program. This section takes a broad look at how students are influenced by instructor-led programs. Students describe increasing their self-awareness, a crucial first step in culture learning. A common theme was changing or adding a major or minor. Students often felt pride that they had rose to the challenge of their study abroad program. They liked that they now had this experience as part of their identity. This empowerment manifested as confidence and a belief that they could now conquer other challenges. Below are three categories of student change: cognitive, academic, and confidence.

Below students discuss how their instructor-led experience led them to view ideas, behaviors and themselves in a new way.

It was really communal and I've carried that with me. Just the ability to talk to people who are different than me, study abroad does that in general exposing you to realizing that there are different perspectives and then what was true about the Camino you were able to directly be engaged with it and able to experience those different ways of thinking, and different cultures, and different definitions of success and different definitions of love and experience that in a new place every day.

**Student**

I changed in gaining the experience. Personally I changed in more so putting my shoes in other peoples' shoes. I thought I did that before but now I do it more. All those people in Cusco who, they are making a living. Their daily decisions how they are like ---even in Pulca Pata how the shop owners are selling stuff and making food. I thought hey that's a happy life. It can be a happy life depending on what you make of it. Most of them were happy. I was like wow—it's a different way of thinking.

**Student**

I had an art student who had been a transfer into the U and I don't think had gotten a rich social network. She was really appreciated for photos she took or she would do sketches. She just had a different way of looking at sustainability issues that was really interesting. She I think came to understand that she has a substantive view even around a scientific topic that she offers not just entertainment or diversion but a real worldview that matters. I think she felt from these engineering students, I think it just changed her whole view of her own career.

**Instructor**

Hakuna Matata that's a big one that I took away from the culture. They just don't rush through everything that they do. Hakuna matata it means no worries. You hear that in the Lion King but you go there and you see everyone lead their lives by it and it's really inspiring. It's just like wow, we can be like that too. Why aren't we? We are always on this time crunch—we have to be there 15 minutes early or we are late. We have to do this, we have to do that. I just really like that aspect of their culture. They get everything done that they need to but they are not rushed.

**Student**

I remember saying to him "what do you like to do for fun? And he said "nothing I work and study. I have to be the best". That's just his life. He has no life he works and he studies. And he said he realized being on the trip and talking to other people how much he misses that kind of interaction and being with people. And hearing about other people who have hobbies and he really bonded. It was just blossoming for this kid.

**Instructor**

I definitely learned a lot about White privilege...And these people live really simple lives. I don't want to say they are bad, but to see a man and his friends and brothers and maybe friends building a 12 foot by 12 foot shack for his family. That was probably an upgrade. I mean it's a new home so that's an upgrade. And like that was really huge for me.

**Student**

This section illustrates how impactful the instructor-led programs were for students to understand themselves better and realizing what academic focus was the most important to them or that for which they were most suited.

Originally before the trip I was just going to get my Pharm-D. But after the trip, especially going to Otsuchi, I've decided to go for my pharm-D, and MPH. because I want to do more to help with disasters like the tsunami because they don't get enough help. That's something I would have never considered before this trip. It's really showed me something that I didn't know I loved.

**Student**

I came in thinking kinesiology but I changed to a public health minor after the class.

**Student**

My major is computer science. My minor is now Italian. I didn't declare it until after I came back.

**Student**

I'm studying political science and English, but I might add a Spanish minor now. I realized along the way that learning a language is so hugely important. Communication –if you can communicate with someone in their own language that's amazing. What that allows for interpersonal development and the connection you can have with people is phenomenal.

**Student**

I'm thinking of changing my Spanish minor into a major... I think Spanish is a much better fit with who I am. I'm such an interpersonal person. I still want to get a Masters in public health, but I can do that with Spanish. That would be a cool combination.

**Student**

That's where [on my program] I learned everything about sustainability and I changed my major to sustainability studies. I'm currently a materials engineering.

**Student**

This section holds quotes from students who have gained confidence and greater self-awareness.

It definitely changed me. I think after going there and not knowing anything but being able to experience so much it helped me gain a lot of confidence.

**Student**

But honestly I learned a lot about myself, as well, of what I was capable of and my independence level, my comfortability in a lot of different settings. That opened up a lot of ideas or windows into what I can do now. I'm just going with the flow and just saying hey I can do this now, I can figure this out. I can live in a foreign country, you know just problem solving by myself. It gave me a lot of those little skills. That I had but didn't really know I had but it exposed them. So I would honestly say I learned more about myself during this time than almost anything else. A lot of people depending on how much you push yourself or go out of your comfort zone that's how much your going to learn.

**Student**

It made me like, wow, I kind of expected, I kind of read the future a little. It did kind of open my mind because I was like, I want to experience everything and open my mind. That was my goal to do everything and I did. I was proud of myself.

**Student**

It's so much easier to deal with all the other issues after you've been out of your comfort zone. That's what stuck with me.

**Student**

I would say that that [the program] changed me even in just the three and a half weeks. I had a really awful first year of college and that totally redeemed everything about it. I went as a freshman... The way I've changed is like having really lost touch with myself and then finding myself again on that trip, knowing that I can find myself again has been really huge for me. If I ever feel myself drifting, I know that place is possible. It does exist.

**Student**

The changes described by these students and instructors are profound. They describe changing degree plans, perspectives, habits, and having a more sophisticated view of their place in the world. One student met relatives he did not know he had, and is now planning to live and work in his host-country. All the students interviewed discussed at least one and usually more impactful outcomes from their time abroad. This is partially a limitation of the study; the students who volunteered to be interviewed wanted to share their experience. Yet, the similarity of some of these comments across programs may make it possible to attribute some personal change to much of the population on these instructor-led programs.

There are many factors that could influence this type of change, most that have been discussed in detail in other sections of this paper. For many students instructor-led programs are their first time away from the known environment of their own country, family, and friends. Either formally or informally the students in this study recalled having time to reflect on who they were. These students were forced into new peer groups that they did not choose, which opened their minds to other values from within the



group. Most importantly some students reported witnessing other ways of living and other value systems that made them reflect on how they live their lives and why they do what they do. The students that made that cognitive shift often discussed making behavioral changes once they have been exposed to a different value system and had time to consider that maybe this behavior was preferable to their previous responses in certain situations.

This does not mean that any instructor-led program will cause this type of transformation. All the instructors in this study had some training on intercultural learning. Students who attended orientation had a basic grounding in intercultural framework and a start at understanding their own identity. Although there were different levels of reflection and debriefing each of these programs provided the opportunity for both in some form.

In my ten years working with instructor-led programs I have seen many programs implode due to weak leadership by the instructor. One program had to be left out of this study because the students were so critically unhappy with their instructor and the program unraveled. I have had students writing group letters wanting their money back for poorly run programs. Students have contacted me during programs asking the Learning Abroad Center to intervene in an unsafe or mentally disturbing program that had too much challenge without an instructor helping them to understand the context. I have dealt with accusations of sexual harassment from instructors. I believe what happens most often on a weak instructor-led program that goes unreported or noticed, is that lack of strong mentoring during the program leads to an experience that does not provide the

opportunity for students to examine their own identity and assumptions, and lack of challenging interaction with host-country nationals that leads to the much maligned vacation-like, instructor-led program experience. Yes, going abroad in itself is exhilarating for most students. But it can go terribly wrong, and miss a key opportunity for student growth if not well guided by the instructor. One first time instructor commented:

I honestly think the culture conversations that we had in class, I really think made the difference [for transformation]. We are all disciplinarians. It would have been so easy to just stick to our discipline and talk about public health but I really more than ever see the value of pushing the students to be reflective and a self-critic.

**Instructor**

### **Instructor Teaching Philosophy and Experience**

**Question 1: How does the program instructor influence students' cultural gains and learning during instructor-led study abroad?**

**Question 1a: What is the impact of guided reflection on students' cultural gains?**

**Question 1b: What is the impact of debriefing or not debriefing critical incidents during time abroad?**

**Question 1c: Does the leader's intercultural sensitivity level influence students' intercultural sensitivity?**

**Question 2: How does instructor-led study abroad influence students' intercultural learning?**

This section analyzes the teaching philosophy and international experience of the instructors to understand how that may have influenced the student experience.

While working with many instructors leading students abroad I have interacted with those who take students abroad for their own agenda, those who are not engaged in the process, those who do not attend leader meetings or take the time to discuss best practices in

instructor-led programs. I have met many more instructors who lead these programs out of an intense connection with their students, and appreciation for the impact that the experience can provide for them. These instructors tend to be hungry for feedback, new ideas, particularly on pedagogy and student behavior, and love to exchange experiences with fellow instructors.

It is important for an instructor to want to engage in all aspects of the instructor-led experience as it is a multifaceted job that carries the possibility of great risk as well as great gains. It should be noted that instructors, especially new instructors, reported many challenging incidents that happened behind the scenes that the students never knew about. They range from student safety, logistical support, student dynamics, and the unpredictability of taking a group of students abroad. A range of examples is listed below.

They are there to find the touristy women who come to these areas. And they often find my students. They say, this is great, new resource. It drives me crazy. I try to find ways to move them away from that.

**Instructor**

So, you know how crazy it is when you get out, through customs. I'm thinking ok, our driver has been here for almost 2 hours he's not going to be still waiting with his arms up. So, I'm walking back and forth about six times. Luckily I don't have the students with me. He was there, but he was outside. All I'm thinking is OMG if we don't have the bus after all this!

**Instructor**

The students were perched on the edge of a castle, on the edge of the wall. And I said perhaps we shouldn't be doing this? That was the only time I was worried about someone dying in country.

**Instructor**

The challenges that I had were all the personalities are different. I think the difference between teaching a class in the classroom and an experience like this when you're with the students really 24/7 is that you're much more attuned to all those personal interactions. Yet, I can't make everything right for everybody. I can't make everybody have a great experience.

**Instructor**

But that first week, it was just so overwhelming. I don't know if I did too much like logistical stuff. But I felt like I was always planning for what we were going to do and things were changing. I felt like I worried so that they didn't have to... And so we're going up and one of the students remarked, "This is so cool that we were just driving past this and we were able to just go

up and do this”. And I was like, seriously? I didn’t say anything but I am like up at night laboring over this and it just seems so seamless to you that it just happens!

**Instructor**

This section describes the daily challenges faced by the instructors that the students usually do not notice. This is evident by the high amount of incidents reported by the instructor compared to those reported by the students. A good leader of a short-term program should be able to deal with many of the behind the scenes issues and have the support of staff or an additional leader once in country to ensure a smooth running program. Student safety, group dynamic, logistics, and dealing with a shifting schedule are all the prevue of the leader. Yet, a balance should be struck so that students are not too shielded from interaction with locals or the inherent tensions that occur when one moves between cultures.

Three of the instructors on four programs where students made the greatest IDI gains had led multiple programs, while one was a first time leader. This indicates that practice and experience can make a leader better at guiding their students’ intercultural learning. But also shows that even for a first time leader if a lot of attention is given to reflection, identity work, and helping to make meaning of the experience, student intercultural gains are possible. Experience is useful because they have taken students abroad before and have figured out their style and what works best for them. It also came out in the interviews that newer leaders were more worried about all the other details of running a program such as student behavior, logistics, and the need to be flexible with changing schedules.

### Instructor International Experience

The instructors in this study had varying degrees of international experience and host-country language knowledge. It ranged from years living in other countries or their program destination to only having traveled abroad multiple times but never having lived abroad. None of the instructors were complete novices to travel outside the U.S.

The instructors on the programs with first and second highest IDI gains had low knowledge of their program destinations compared to the other instructors having only visited a couple times prior to leading their programs. The instructor on the program with the third highest student IDI gains had medium host-country knowledge having visited multiple times, but never living in the country. The instructor on the program with the fourth highest IDI gains had high knowledge of the host destination and spoke the language fluently.

I do not believe there is a correlation between high IDI change and limited knowledge of a host destination. I tie this back to the importance of strong facilitation. The three instructors on the programs with the highest IDI gains talked about continually guiding students to see and understand cultural difference. The instructor with the fourth highest gains did not engage in much facilitation, but designed a program with high host-country interaction. It may be that an instructor with high host-country knowledge and strong facilitation skills could guide students to achieve greater gains. Or it could indicate that

an instructor with less host-country knowledge is noticing difference more frequently than those with high knowledge. There is not evidence to support either of these hypotheses.

All the instructors talked about being personally impacted by their own experiences abroad. As there is no variance between instructors, this doesn't inform the questions in this study. It may explain why they would decide to teach abroad. Below are examples.

I came back from my trip as a Marshall Fellow very convinced that students should do study abroad and I was only gone for a month but it was a life changing experience.... I had this mindset of that these opportunities can be very transformative and special. I probably wouldn't have had that mind set before I'd been on that short term trip myself.

**Instructor**

I lived abroad for almost four years but always in Italy. The places that I brought the students were places that I've always dreamt of taking students.

**Instructor**

My ultimate belief is that it is important to feel like an outsider at some point. And that has changed me as well.

**Instructor**

### Instructor Philosophy on Intercultural Learning

All the instructors in this study placed a value on culture learning in their interviews. This may be a limitation of this study, as I did trainings on the topic and they knew I was writing my dissertation on the subject. What came out in this analysis is that a teaching philosophy does not always easily lead to teaching practices. While all these instructors had knowledge of facilitation and reflection, they brought it into their programs in varying degrees. Below are examples of teaching philosophies that strongly support an international experience. The main difference is how these beliefs transfer into practice.

All my international experiences influences my work with students because I've been a lot of places, so I think I'm more willing to say I think we can work it out when something goes wrong. Because I do international work I have a different sense of the value of it to a student. I tell my students when you leave the university you need something unique to get you into an interview...and I think international work tells an employer that you have been in a different culture, different language situation, been in a different place with things that were different and you've succeeded there, or at least you've made it through. Which means you can come into my culture in northern Minnesota or Idaho, and I think you can succeed here. Whether or not you go into international work in the future, you've demonstrated to somebody that you're more culturally broad, you're more curious, you're more capable and therefore you are more likely to succeed. So my international experience gives me that view that I really think you should do this kind of stuff.

**Instructor**

It's that attention, trying to meet every student where they're at so that you can provide the best challenge and support for each person. I think that's what can possibly make it a transformational experience. I think that personal connection and helping each students kind of process and acknowledging where they are at. I think that's the key.

**Instructor**

These are both examples of instructors who value the impact an international experience can have on a student. The first example shows an instructor with a lot of international experience telling the students how impactful their time abroad can be in the future. This is important for helping students to connect the dots between their time abroad and their future. What it doesn't include is the instructor mentoring students in personal understanding and through the tensions that occur in order for them to fully process the experience. The second example includes the important pieces of challenge *and support*, and helping students to process what they are living.

The below examples are similar in that both are positive examples of teaching philosophies that value culture learning. Yet, the nuance can be seen between showing students cultural experiences and holistically building self-awareness and cultural understanding into all elements of the program.

I feel like intercultural competence is so important in the health sciences and a lot of these students want to do public health or be doctors or do this kind of work and so you're going to be working across cultures when you do that. So I think developing your own self-awareness and thinking about that is so directly and indirectly related to the topic that's why I didn't feel that it was taking

away from the content. Several of them said in their papers, I learned so much about public health but I also learned this cultural stuff that I didn't expect to learn.

**Instructor**

There's only so much I can do to help them understand the culture. We can say this is the culture and you can say all these things and when I actually see students, I'm like oh! They really didn't get it. First I've learned to be patient. There is a certain part that they are going to observe and they are going to get it. And another part that they are just not going to. Instructor needs to walk in with that kind of acceptance.

**Instructor**

As this study did not include instructors who placed no value on intercultural learning, it made understanding how their philosophies transferred into action important. The belief that an intercultural experience is important and can be taught is a crucial first step to building the skills for developing students' intercultural sensitivity. But, that belief must follow through with a holistic approach weaving this learning in throughout the program, challenge and support, and guiding students to better understand their own values and assumptions.

The instructor's teaching philosophy is extremely important for students to gain intercultural and have a good experience as a whole. If an instructor is disengaged, students feel it right from the beginning. Here a student explains how her instructor's enthusiasm resonated with her from only pre-departure email communication. "He, pre-departure he would constantly send out emails, 'do this' 'remember this' 'one week, I'm so excited!'. You could just tell that he's very passionate about this course and you could really tell that through his teaching".

### Flexibility

Due to the unpredictable nature of these programs, flexibility came out as an important skill for the instructors to have. In the words of one instructor:



You have to adapt as you go along rather than picking out this strong, straight strategy. So in fact as we go along, there are always surprises. There are never no surprises. The question is how do you react to the surprises.

**Instructor**

Ideally the understanding of the value of the unpredictability of the experience abroad is part of the instructor's pedagogy. As the facilitation section demonstrated, it is the often the unplanned experiences and interactions that lead to the rich fodder that can be formed into intercultural learning. Below are a couple examples of instructors intentionally bringing the unpredictability into their teaching philosophies.

I just shift according to what the group needs...So I have outcomes, for sure that I want. I want a good group dynamic, I have ideas in mind of what I'm going to do, but I'm always ready to shift completely depending based on what's happening. And that's what I did. I had an epiphany about using those reflection questions. I realized, oh I'll have them do the cultural difference piece, because they were all struggling with that stuff.

**Instructor**

I found that by setting it up that way when things happened serendipitously I could really jump on them and say alright, let's talk about this in terms of culture. Let's talk about this in terms of success and happiness and those kinds of things that make up culture. I was very pleased by how this worked by being much more specific. They rose to the occasion.

**Instructor**

The unpredictability of instructor-led programs requires instructors to be flexible. The best instructors are able to shift content depending on their group needs and to spontaneously help students to understand cultural or host-country local interactions.

This section shows the complexity of leading a program abroad. Instructors are in charge of not only their course content, but also logistics, student safety, group dynamics, students physical and mental well-being and their intercultural learning. What I have witnessed in my work with instructor-led programs is that instructors can use this large and varied responsibility, as a rationale for cutting culture learning. Yet, when

intercultural learning is woven into the program it can bring better group dynamics, greater adjustment, and help students to better grasp course content.

Instructors taking students abroad should be intercultural sensitive and aware of their own biases, values, and assumptions. After that, the first step to being able to increase students' intercultural sensitivity is that an instructor must have knowledge and belief in intercultural learning. For it to occur on a large scale, this belief needs to be matched with the action of intentional, continual facilitation and guidance of self-awareness and cultural difference that ultimately lead to greater intercultural sensitivity.

### **Conclusion**

Ultimately, the findings in the qualitative section showed it takes multiple skills to guide intercultural learning, but that frequent, intentional facilitation is crucial, and that challenge and interaction with the culture must be present. Following are the most salient points from this analysis:

#### Group Dynamics

Group development is always important on instructor-led programs as there is so much intergroup interaction. This was especially important in high challenge destinations as students looked to each other for support. Creating a healthy group dynamic can take a lot of work. This should be part of any instructor training. The two instructors that reported a lot of group issues tried, but were not as skilled at this type of facilitation as the instructor of the group that reported bringing the group to "community". A positive group dynamic emerged as highly important in the student interviews.

### Facilitation and Instructor Philosophy

*Strong facilitation emerged as the most important variable to guide students' intercultural learning.* The three groups with the most student pre to post IDI gains all incorporated this process holistically into their programs. All three of these instructors also philosophically believed in the importance and the value of intercultural learning. These two variables both need to be present for the transformative process to best occur. Those who valued intercultural learning, but didn't facilitate learning moments, did not achieve high IDI pre to post gains.

Facilitation on high IDI change groups often occurred in the moment. These instructors or students on these programs discussed moving content in order to process. Those that did focus on the tensions that were occurring when students were experiencing a critical incident, reported that this was crucial to do first before content as students would become hung up on the tension and couldn't concentrate on content. These instructors also reported that immediate and frequent facilitation often helped students to have a deeper understanding of course content. As students' perspectives widen on their own value systems and assumptions, they were better able to understand issues and course content with more sophistication and often from multiple perspectives.

### High Challenge Destinations and Related Challenges

Although not conclusive from the data gathered in this study, I do believe that a high challenge program and/or destination can achieve greater intercultural learning gains, *but*

*only when accompanied by strong, active facilitation.* The two programs with the highest IDI change score gains were challenging with high facilitation. The program with the third highest gains was low challenge with high facilitation. The program with the fourth highest IDI gains was high challenge with low facilitation.

The program with the lowest IDI change, they regressed slightly, was a low challenge destination that did not report as many challenging situations. Although this instructor philosophically valued intercultural learning, the push to continually see and process difference was not present. Another instructor on a program to a low challenge destination had high facilitation skills and was constantly challenging his/her students to see difference. On low challenge programs *there needs to be facilitation to guide students to see the difference and feel the discord* in order for perspective shift to occur.

#### Host-country Language

The instructors on the programs with the most gains did incorporate some language learning into their programs, but this is also true of those with a lower level of positive IDI movement. I hypothesize that this language instruction can lead to higher gains, as well as higher student comfort and interaction with locals in country, but is not crucial for intercultural learning to occur on instructor-led program. There is not enough data in this study to fully understand fully the connection between language learning and growth in intercultural sensitivity on instructor-led programs. I believe the impact of host-country language ability is stronger on a longer duration program where there is more time to engage with the local language.

### Local Interaction

All programs reported some level of interaction with host-country locals. This is an important element to all study abroad programs. It can be difficult to incorporate formally, thus informal interactions such as through sports or meals should be considered in program design. Interviewing locals was impactful for students in this study.

The program with the second and fourth highest mean student pre to post IDI gains reported the most interaction with locals. The program with the highest IDI gains reported medium interaction and the program with the third highest IDI gains students reported having difficulty meeting locals. As the top three programs for pre to post IDI gains reported high facilitation and the program with the fourth highest IDI gains had low facilitation it may be the high contact with locals on this program contributed to the students' IDI gains.

### Instructor Knowledge of Destination and Local Language

It is interesting that instructors with low or medium knowledge of their host-country led the programs with the highest gains. In this study low knowledge means that the instructor had never lived in this country and had visited on a limited basis. *I do not believe there is a correlation between high IDI change and limited knowledge of a host destination.* It is the strong facilitation that helped students develop interculturally. It may be that an instructor with high host-country knowledge and strong facilitation skills could guide students to achieve greater gains. Or it could indicate that an instructor with less

host-country knowledge is noticing difference more frequently than those with high knowledge. There is not evidence to support either of these hypotheses.

The qualitative analysis showed that Mezirow's transformational learning theory is very applicable to instructor-led programs. The most effective instructors are those who create a safe place for debriefing, explore challenges that can act as disorienting dilemmas and become the catalysts for perspective transformation that in turn may affect the dependent variable of culture learning in this study.

Programs should be designed for basic language learning and interaction with locals. Instructors should be trained to understand the value of intercultural learning for their students. Yet, the most important factors that emerged in this study is that the instructor *must* guide students through the incidents of cultural discord, in order to achieve the value and assumption introspection that is necessary for the perspective shift that is necessary to enhance intercultural sensitivity.

## CHAPTER FIVE

### DISCUSSION AND IMPLICATIONS

I changed in gaining the experience. Personally I changed in more so putting my shoes in other peoples' shoes. I thought I did that before but now I do it more. All those people in Cusco who, they are making a living. Their daily decisions how they are like ---even in Pulca Pata how the shop owners are selling stuff and making food. I thought hey that's a happy life. It can be a happy life depending on what you make of it. Most of them were happy. I was like wow—it's a different way of thinking.

#### **Student in the study**

I honestly think the culture conversations that we had in class, I really think made the difference [for transformation]. We are all disciplinarians. It would have been so easy to just stick to our discipline and talk about public health but I really more than ever see the value of pushing the students to be reflective and a self-critic.

#### **Instructor in the study**

This chapter analyzes each research question using the data from both the quantitative and qualitative sections for final conclusions. It includes a section on limitations, suggestions for further research, policy implications and a conclusion.

#### **Mixed Methods**

This study uses an explanatory sequential mixed methods approach in order to answer not only if students can gain intercultural sensitivity during instructor-led study abroad, but how that learning occurs through identifying which factors influence the gains or regressions the most, and the impact that the instructor may have on the students' experience abroad. This section analyzes each research question by synthesizing the data from the quantitative and qualitative sections in order to more fully understand each question. The quantitative results were often brought into the quantitative section of this paper, therefore, this section does not have a lot of new information but it is formulated more succinctly around the research questions.

## Best Practices of High IDI Pre to Post Gains and Score Change Programs

**Question 1: How does the program instructor influence students' cultural gains and learning during instructor-led study abroad?**

**Question 1a: What is the impact of guided reflection on students' cultural gains?**

**Question 1b: What is the impact of debriefing or not debriefing critical incidents during time abroad?**

**Question 2: How does instructor-led study abroad influence students' intercultural learning?**

The two primary research questions are analyzed together in order to understand how an instructor influences students' intercultural learning gains during instructor-led study abroad. The findings of the quantitative section where that the population as whole did make significant gains on the IDI with a 6.7 increase on the mean pre to post IDI scores. When the data from each program was analyzed there was a range in IDI change scores from -1.2 to 12.2. In the qualitative section this range was examined. The factor that most strongly indicated how an increase in group IDI scores can occur was frequent facilitation of critical cultural incidents that the students were experiencing. As there were many other factors influencing the students below the four programs with the highest pre to post IDI change scores are discussed in order to fully understand the practices and teaching philosophies that may have influenced the high gains.

### Program 2 (16 students)

- Mean IDI pre to post change score of 12.2
- Seven students made positive movement to another stage
- Eight students made positive movement within their stage
- Zero students regressed to another stage
- One student regressed within their stage



This instructor used a high level of facilitation of critical incidents. It is the only program where students brought up the creation of a safe space for debriefing. The interaction with host-country locals was medium. There was a high emphasis on language learning built into the program structure. Students reported interacting with locals in their neighborhood and that a basic level of language knowledge was useful in this interaction.

The instructor strongly valued intercultural learning and facilitation weaving both holistically into the program including shifting course content in order to focus on debriefing what the students were experiencing. The instructor highly valued a solid group dynamic and reported holding sessions with the students to achieve a “community”. The instructor has low to medium international experience, having traveled abroad but never lived abroad. The instructor’s knowledge of the host culture was low having visited twice. The instructor had low knowledge of the host-culture language. The instructor has led five programs abroad. This was the first to this location.

#### Program 5 (12 Students)

- Mean IDI pre to post change score of 11.5
- Four students made positive movement to another stage
- Four students made positive movement within their stage
- Two students did not make any pre to post IDI movement
- Two students regressed to another stage
- Zero students regressed within their stage

This instructor used a high level of facilitation of critical incidents. Students and the instructor discussed high challenge cultural situations that were debriefed frequently. The interaction with host-country locals was high. This is the only program that included a

host-family for part of the program. The students and instructor also discuss frequent interaction with host-country locals outside of the homestay many of which were built into the program structure. Limited instruction on the indigenous language was built into the program. Many host-country locals spoke English.

The instructor strongly valued intercultural learning and facilitation weaving both holistically into the program including shifting course content in order to focus on debriefing what the students were experiencing. The instructor valued a solid group dynamic. The instructor has low to medium international experience, having traveled abroad but never lived abroad for more than a month. The instructor's knowledge of the host culture was low having visited twice. This is the instructor's first time leading a group of students abroad.

#### Program 1 (24 Students)

- Mean IDI pre to post change score of 10.8
- Ten students made positive movement to another stage
- Eight students made positive movement within their stage
- One student did not make any pre to post IDI movement
- Two students regressed to another stage
- Three students regressed within their stage

This instructor used a high level of facilitation of critical incidents. This instructor is particularly skilled in challenging students to see difference without judgment; students reported a high level of the instructor pushing them to see and understand difference.

There were not many high challenge incidents reported. The interaction with host-country

locals was low with students reporting difficulties meeting locals. The instructor valued language learning but there was little language learning built into the program structure.

The instructor strongly valued intercultural learning and facilitation weaving both holistically into the program including shifting course content in order to focus on debriefing what the students were experiencing. The instructor highly valued a solid group dynamic and reported telling students that the group was like a “family”. The instructor has low to medium international experience; having traveled abroad but never lived abroad. The instructor’s knowledge of the host culture is medium to high having visited the host culture multiple times but never living there. The instructor had medium knowledge of the host-culture language. The instructor has led nine programs abroad all to the same country.

#### Program 6 (12 students)

- Mean IDI pre to post change score of 6.1
- One students made positive movement to another stage
- Ten students made positive movement within their stage
- One student did not make any pre to post IDI movement
- Zero students regressed to another stage
- Zero students regressed within their stage

This instructor used a low level of facilitation of critical incidents. The instructor and students did not report debriefing sessions to facilitate what the students were experiencing. The instructor and students did report limited discussion around their own value systems. This was a high challenge destination where students reported being shocked by the poverty that they witnessed. The interaction with host-country locals was

high for the majority of the program with students reporting spontaneous conversations, walks, and soccer games with locals. There was little to no language learning built into the program.

The instructor did not strongly value guiding intercultural learning reporting that students needed to discover this on their own. The instructor did not facilitate solid group dynamic, but both students interviewed and the instructor reported there was a good group dynamic. The instructor has high international experience; has lived abroad and traveled widely. The instructor's knowledge of the host culture is high having lived and traveled in the host culture region. The instructor has high knowledge of the host-culture language. The instructor has led three programs abroad to this location.

Programs with low IDI gains are not analyzed in depth partially to maintain confidentiality. Themes that emerged from these programs were the importance of instructor proximity to students to capture the incidents that require facilitation, the need for cultural challenge in order for perspective shift to occur, and that a belief intercultural learning needs to be coupled with the action of frequent, spontaneous facilitation.

Best practices for guiding students' IDI gains emerge when comparing instructors' teaching practices, philosophy, language, challenge, host-country local interaction by their group's IDI change score. The strength of instructors' belief in intercultural learning coupled with strong facilitation skills is illustrated by the top three programs which gained significantly more than the fourth highest IDI gain program. This again illustrates the need to mentor students through their study abroad experience and help them make

meaning of what they are living. As discussed in the qualitative section and above on other low gain programs instructors valued intercultural learning but did not facilitate as often or with as much intentionality.

The fourth program, which made lower but still significant gains, is distinct from the other programs as the instructor did not engage in much facilitation, nor was much value placed on this in the interview, and had higher country knowledge and language ability. The instructor's knowledge of the host-country and its language may have slightly aided the students IDI growth especially in the absence of facilitation. I do not believe this had a high influence as the programs with the highest mean pre to post IDI gains did not share these variables. The data suggests that it was the high host-country local interaction that allowed students to interact deeply and as friends, which is significant for intergroup contact theory to successfully take place, which pushed the students in their intercultural knowledge. This close interaction may have allowed them to see and compare their host-country's value system and behaviors in an intimate manner. The students and instructor reported multiple situations where local to student interaction was intimate, varied and sustained.

This strong local contact is also present in program 5. This may have been part of this first time leaders success in guiding the students' intercultural learning gains. Yet the program with the third highest IDI change score did not report strong interaction with locals or high cultural challenge, while reporting strong facilitation skills and instructor

ability to see and debrief difference. This may point to the importance of meaningful interaction with locals, but the stronger importance of strong facilitation skills.

### Host-Country Language Ability

#### **Question 2a: Does prior language learning influence students' intercultural sensitivity during instructor-led study abroad?**

In the quantitative section a comparison of mean pre to post IDI change scores showed that students with the least amount of language made the most gains. As pointed out this is most likely because their pre IDI scores were lower and their lower level of intercultural sensitivity allowed them to make a larger gain when encountering difference for perhaps the first time. The regression analysis did not show pre language ability as a predictor for IDI pre to post gains. From a broader perspective, interaction or lack of interaction with the host-country language had a profound effect on students.

This manifested in reported interest in more language learning and students changing majors or adding minors in language. Although the program with the highest student IDI gains also reported the most time studying host-country language, there is not enough evidence to suggest that this was the cause of their intercultural growth. A weakness of instructor-led programs is that the usual short-duration does not allow for intensive host country language study or use. A strength may be that as it exposes students to the need for a second language, perhaps for the first time, it increases their interest. It was also reported that this made students understand the experience of non-English speaking people they have encountered in the US, and through that perspective shift may have

deepened their intercultural sensitivity. A more refined study in this area may show more evidence of the impact of prior language learning.

### Gender

#### **Question 2b: Does gender influence students' intercultural sensitivity during instructor-led study abroad?**

The quantitative data showed a slightly higher pre to post IDI gain for female students in this study. As the percentage of women in this study is 77% it is difficult to break this down by program. Gender was not significant in the regression analysis. The interviews did illustrate that females are experiencing far more harassment than the male students. This may mean that although female have shown a greater propensity for making intercultural gains than males, special attention needs to be paid by the instructor to ensure that any harassment faced by the female students is heard about and that there is an opportunity to debrief this or receive additional help for these students.

### Challenge

#### **Question 2c: Does challenge, including location, during study abroad influence students' intercultural sensitivity during instructor-led study abroad?**

Although challenge according to the host-country destinations level of cultural difference to the U.S. was not significant in the Spearman's Rank Correlation, cultural challenge played a large role in the qualitative section. This section demonstrated that challenge needs to be cultural although physical or other challenges may lead to other positive outcomes such as confidence. The entire experience of an instructor-led program could be described as a critical incident or challenge for most students. It does take a skilled

instructor to guide students to see, feel, and understand this difference. When students are faced with high challenge there must be strong facilitation or support to guide students. Without this guidance students can be shocked, not understand what they are encountering and regress in their intercultural learning. On low challenge programs there needs to be high facilitation to guide students to see and feel the more subtle differences they are experiencing.

### Interaction with Host-Country Locals

#### **2d) Does interaction with host-country locals influence students' intercultural sensitivity during instructor-led study abroad?**

As this was not measured in the quantitative section there is no new data to be analyzed. Interaction with locals was instrumental on some programs for intercultural learning growth. This was cited as a highlight for students and should be added into program design whenever possible.

### Leader's Intercultural Sensitivity

#### **1c) Does the leader's intercultural sensitivity level influence students' intercultural sensitivity?**

In this section I discuss the instructor qualities and qualifications and how that may affect students' intercultural learning.

In the Spearman's rank correlation instructor IDI score was not significant predictor of student IDI gains. I believe this is due to the lack of variance in the IDI scores of the instructors. I hypothesize that an instructor with an IDI score below Acceptance would



not have the skills to be able to successfully move a program's population towards significant intercultural growth due to their lack of understanding of their own identity and assumptions, and inability to see the values that create cultural difference without judgment.

The instructor background information from the qualitative section does not help to explain the Spearman's Rank Correlation on instructor IDI score. Interestingly in this study those with high experience living abroad and with their host-country were not leaders of the top three programs where students experienced the most intercultural sensitivity growth. In general, this could be attributed to leaders with less experience in country being able to notice difference more readily than those with a high-level of host-country experience. Specific to this study, it also meant that the instructors of the three highest gain programs were also able to guide their students to make meaning, without judgment, of the difference they were experiencing.

### Conclusion

Near the end of Chapter 3 in this study I wrote about the assumptions that I bring into the analysis of this data. I explained that my 10 years managing all facets of faculty-led programs, along with training faculty and assessing program outcomes had led me to believe that intercultural sensitivity gains were possible on instructor-led study abroad and that my experience suggested that the instructor played a major role in this process. What I did not write is that I have been collaborating on unpublished research on instructor-led programs and, therefore, had seen IDI data to support that gains were

possible on individual programs. On one program significant gains were sustained for three years in a row, and that just as often gains were *not* achieved.

This is what I knew coming into this study and what drove my curiosity. What I did not know, was whether mean pre to post IDI gains could be achieved for individuals in a group of programs that went to multiple destinations, studied distinct subjects, and had unique program designs. I was happily surprised when these data showed that it was possible to make significant IDI gains for the programs' population as a whole. This was obtained after minimal trainings on culture learning and facilitation. It makes me realize how much more can and should be done to make these trainings more robust and to expect certain practices of instructors.

As stated, I had a sense that instructors were significant in guiding students to make intercultural sensitivity gains, but I did not know exactly what elements needed to be present for this process to be the most successful. It is noteworthy how strongly facilitation emerged as an important variable. I knew debriefing needed to be part of the process and this has always been a part of trainings I've held. What I didn't understand was how frequent and spontaneous this instructor to student interaction needs to be. I did not realize the importance of the instructor proximity to the students in order for the process of intercultural learning gains to fully take place. To me this means that what has often made education abroad researchers dismissive of instructor-led programs, that students are led around by one person usually from the U.S., is in fact a major strength of

the instructor-led program. This is that these programs can create the perfect context for strong intercultural mentoring to occur.

Once the data emerged on the value of the instructor-led program model for fostering intercultural learning, it allowed me to view the group as an asset rather than a deficit. For me this dispelled another criticism of instructor-led programs that a group of Americans hanging out together will not be able to engage deeply enough with the culture in order for self-awareness and perspective shift to occur.

What the data showed was the importance of the students' peers when journeying through the fast and immersive experience of an instructor-led program. The peer-to-peer connection created the support necessary for students to adapt to the challenge. Peers showed up as an important way that students debriefed the impact of cultural tensions. Being a part of a tightly knit group forced students to intimately interact with other students with whom they would not interact, certainly not on this deep level, on campus. This pushed students to learn more about their own identities as they came to understand other students' values and beliefs that were often different from their own. That many students felt they had made friends for life was an added benefit.

The role of challenge in these programs was another area I did not fully understand. Although the literature is clear that challenge is a necessary element for perspective shift to take place, I did not appreciate that for these students the act of leaving friends and family for a different country, even with other U.S. students and a familiar instructor,

often was enough of a disorienting dilemma for this process to occur when properly facilitated. I did not fully grasp that when there is not high or obvious challenge, the instructor must guide students to see, feel and ultimately understand the differences in culture and the values and beliefs this difference represents. In high cultural challenge situations this study shows how crucial the instructor became in helping students to understand and not judge what they were witnessing. In turn these critical incidents often brought students to view challenges in their own lives from a new perspective, which also required instructor guidance.

I was not surprised that one instructor on a program that made significant gains did not employ facilitation and had a sink or swim philosophy. This belief that by simply coming in contact with another culture will cause intercultural learning has been around in education abroad for a long time. This instructor, and ultimately the students, was lucky that a strong group dynamic was created informally and that there was sustained and positive interaction with host-country locals. I believe this program could have made much stronger IDI gains had the instructor also guided the students' through reflecting on what they were experiencing.

These are the main points that will inform my practices as an education abroad professional in the future. Here are a few other outcomes of the study that I found insightful and valuable. While females did not strongly make better intercultural gains, this study did show that their experience can be different from male students. The high presence of female harassment disclosed signifies that we need to prepare and guide our

female students with care when abroad. It is of note that the three destinations that offered high challenge, recruited students with a slightly higher IDI-pre score. It is also interesting that students with no language learning made the most IDI gains. Finally, the overall impact that the programs had on the students was amazing. The level of change in academic plans stands out. I had expected this but not the amount and variety of the stories confirming this impact.

The theories that guided study design and analysis are transformative learning, intergroup contact, and challenge and support. The main theory used was transformative learning theory. This theory helped understand and explain the outcome of this study with extremely well. Critical reflection was crucial for the students to understand their own values and assumptions. The disorienting dilemma, which was cultural dissonance in this study, was necessary for the students to feel the tension necessary for introspection that is part of perspective shift. Instructors on programs with the greatest IDI growth engaged their students in rational discourse frequently and holistically throughout the program. Evidence gained from the IDI results and interviews suggests that perspective transformation through deep reflection and critical discourse when students encountered a disorienting dilemma was possible on instructor-led study abroad.

Intergroup contact theory was also useful to understand the data as they emerged. Two of the programs with high mean pre to post IDI gains did encourage students to have optimal contact with host country locals. In interviews from both of these programs students reported making friends with locals. All students reported making some contact

with host-country locals and many reported wishing they had had more. Consistent with this theory in this study contact with host-country locals can reduce prejudice, but negative interaction can increase prejudice. This is where the two theories connect. Instances of negative interaction did emerge in the interviews. Most of these were on high IDI growth programs where instructors spent much time debriefing these incidents with students. When host-country local contact is low the instructor needs to put more effort into helping students connect with other areas of the culture. Contact with locals was important to all students. This should be built into programs but is not always possible in a meaningful way. For instance instructors leading programs to high tourist destinations or with a constant travel schedule would need to be creative to build in authentic host-country local interaction. This can be a weakness of the instructor-led model.

Challenge and support theory was useful in to understand that challenge must be present for intercultural sensitivity to best occur. This theory also informed the understanding that on high challenge programs, there needs to be high support through facilitation.

The role of the instructor and the students' peers on an instructor-led program is different from the experience on semester programs. It can provide a level of support and mentoring that may not be possible throughout a semester program. Conversely, semester programs may be a better model for sustained interaction with locals and local language learning to occur along with other academic pursuits. The benefits of each program

model need to be better understood, and respected, so that we can guide our students to choose the experience that best fits their goals and needs.

### **Recommendation for Future Research**

There need to be more research specifically on instructor-led programs and the influence of interventions for this model. Too much of the research is comparative with semester or year-long programs, often with a bias for programs of longer duration. As this paper shows, instructor-led programs can be a vehicle for intercultural learning when a skilled instructor guides the students. I believe that programs of all duration belong in the suite of options we provide to students who study abroad. Each program type has their distinct benefits.

More research should be done to understand the connection between language learning and growth in intercultural sensitivity on instructor-led programs. Being the other who did not understand the host-country language seemed to have a large impact on students in this study but there was not enough data to fully understand the influence of language on students' intercultural growth.

There was a shocking amount of sexual harassment to students *and instructors* uncovered in this study. More studies should be done focusing on the female experience abroad.

Statistically females dominate study abroad programs. It would be useful to know if they are experiencing sexual harassment to a greater degree abroad in order to better prepare students or avoid these situations, such as public transportation, all together.

The impact of instructor-led programs on underrepresented populations in study abroad should be explored. The students who volunteered to be interviewed were not a good representation of the group; there were more males, students of color, and freshmen. Why did they volunteer? Was their experience more impactful in some way? One student reported, “And so a lot of the other people had a culture shock this is different because I’m [White people] the minority now. Most of the people on the trip were White Caucasians and they were like, this is so weird, it’s just different and I was like, I’m kind of use to it I guess.”

Peer-to-peer processing and support emerged as very important to the students in this study. There has been such an emphasis on cultural immersion in education abroad literature, that the impact of the group on intercultural sensitivity growth has not been explored.

### **Limitations**

There are limitations to this study that need to be noted. The most obvious is the scope of this study: The choice to analyze eight programs to seven different locations. This choice meant many different variables and may have impacted the weak regression results. It also provided a lot of rich data to be mined.

The student sample for the interviews is a practical sample because it was difficult to get *any* students in to be interviewed. The interview population does not demographically represent the whole population as out of the fourteen interviewees six are males (males



are about 25% of the whole population for this study and in national study abroad statistics), five are at the end of their freshmen year, and four are students of color. All fourteen students who came in were very happy about their experience abroad. Most thanked me for the opportunity to talk about their program. This is a strong limitation of this study indicating that only those who had a successful program were interviewed. It is also not representative of the population as a whole. As an education abroad professional I relished the opportunity to talk with underrepresented groups and hear about varied perspectives. As a researcher I realize that this may make my data more difficult to apply to the whole population.

A large limitation is that not all students who participated in the programs I researched took the pre post IDI. This meant very small sample sizes on some programs. The three programs with the smallest sample sizes also made the least amount of IDI gains.

My own biases became more evident to me as the analysis unfolded. The largest hurdle for me was that I respect all the instructors in this study. At times it was difficult to take my emotions out when negative findings emerged.

The need for anonymity was a limitation. There were times when I couldn't fully write about what I was finding as to do so would have disclosed too much information about a specific program or its academic leader. This took away some of the richness of the findings.

## **Implications**

There is one main implication from this study, the need to train instructors on facilitating intercultural learning when taking students abroad. There is clear evidence in this study that student intercultural sensitivity can grow during instructor-led programs and that the instructor is significant for influencing these gains. This is important as study abroad is often seen as a vehicle for this type of perspective shift to occur. As more and more students choose to study on an instructor-led program, we must train our instructors to understand the importance of this type of learning and to be able to mentor students through their experience with cultural difference abroad. This is also important as this study shows that high challenge situations do occur on instructor-led programs. It is crucial to the student well-being that instructors are willing and able to help students make meaning of what they are experiencing and even critical incidents that may have happened in the past. Instructors should be trained to understand that their role is not just to teach subject content, that they also need to facilitate student adjustment, building of self-awareness, and cultural tensions that can lead to intercultural sensitivity gains.

## **Conclusion**

As I was analyzing the data collected for this paper, I attended a national conference on intercultural learning. The attendees were mainly education abroad professionals. The presentations were designed to encourage dialogue and discussion. The conversations would frequently turn to intercultural learning on instructor-led programs, even when this wasn't the focus of the presentation. This makes sense as instructor-led programs continue to grow, sometimes exponentially, on campuses across the country. I was struck

by how many administrators of these programs, most strong believers in the power of intercultural learning, felt powerless to enforce or train for this type of learning on their campus' instructor-led programs.

After my many years of working with the students and leaders of these programs and conducting research, my response is that we are doing our students *and* our instructors a disservice by not making intercultural learning, which includes strong, active facilitation and debriefing, a holistic piece of all study abroad programs. This is especially true for instructor-led programs with the high instructor to student contact. More strongly put, it has become for me irresponsible and unprofessional to not infuse these programs with the type of learning and guidance we now know must be present for the majority of our students to benefit from the self-knowledge and perspective enhancement or change that study abroad can potentially provide so well.

This study has shown that instructor-led study abroad is powerful. It introduces students to concepts, practices, locations, people, lifestyles, and a side of themselves that many have never encountered. When this fast, immersive experience is well facilitated and the meaning of what the students are living is made attainable, students are empowered and their perspectives can grow to encompass new ways of thinking they had not previously imagined. But the power of this experience or the challenge can go the other way too. It can cause students who come in contact with new practices, poverty, or different norms around gender to regress to stereotypes, feel shame for their privilege, and back away from experiences that provide opportunity for more interaction with diverse groups. This

is not what many education abroad professionals cite will happen during the once in a lifetime experience abroad.

Therefore, it is also unethical for me in the job we serve to our institutions that, according to mission statements, are looking to us to create culturally sensitive students. It is unethical, or at least unfair, to the instructors who are looking to us as the experts in designing these types of courses abroad and providing them with the tools to lead a successful program with positive outcomes. And most importantly it is unethical to the students we send on these experiences which they believe will be “life changing” when we have not put in the effort or fought the fight to ensure that intercultural learning, which we know is how the “change” is activated, is a holistic frame for short-term, instructor-led programs.

## WORKS CITED

- Allport, G.W. (1958). *The nature of prejudice* (2<sup>nd</sup> ed.). Cambridge, MA: Addison-Wesley.
- American Council on Education. (2002). *Beyond September 11: A Comprehensive National Policy International Education*. Washington D.C.: American Council on Education.
- Anderson L. S. (1995). *Outdoor adventure recreation and social integration: A social-psychological perspective*. Unpublished PhD dissertation, University of Minnesota. Minneapolis, MN.
- Anderson, P. H., Lawton, L., Rexeisen, R. J., & Hubbard, A. C. (2006). Short-term study abroad and intercultural sensitivity: A pilot study. *International Journal of Intercultural Relations*, 30(4), 457-469.
- Adler, P.S. (1972). Culture shock and the cross cultural learning experience. In D.S. Hoopes (Ed.). *Readings in intercultural communication*. (pp. 6-21). Pittsburgh: Regional Council on International Education.
- Bakalis, S., and Joiner, T. A. (2004). Participation in tertiary study abroad programs: The role of personality. *The International Journal of Educational Management*, 18(5), 286-291.
- Bennett, J. M. (2008). On becoming an global soul: A path to engagement during study abroad. In V. Savicki (Ed.), *Developing intercultural competence and transformation* (pp. 74-91). Sterling, VA: Stylus.
- Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-71). Yarmouth, ME: Intercultural Press.
- Bennett, M. J. (2004). Becoming interculturally competent. In J. Wurzel (Ed.), *Towards multiculturalism: A reader in multicultural education* (2<sup>nd</sup> ed., pp. 62-77). Newton, MA: Intercultural Resource Cooperation.
- Boyd, R.D. & Myers, J.G. (1988). Transformative education. *International Journal of Lifelong Education*, 7 (4),261-284.
- Brophy, I. N. (1946). The luxury of anti-Negro prejudice, *Public Opinion Quarterly*, 9, 456 – 466.
- Bu, L. (1999). Educational exchange and cultural diplomacy in the Cold War, *Journal of American Studies*, 33 (3), 393-415.

- Bruner, J. (1996). *The culture of education*. Cambridge: The Presidents and Fellows of Harvard College.
- Carlson School. (2013). *International experience*. Retrieved from: <http://www.carlsonschool.umn.edu/undergraduate/academics/international-experience.html>
- Carlson, J. S., and Widaman, K. F. (1988). The effects of study abroad during college on attitudes toward other cultures. *International Journal of Intercultural Relations*, 12, 1-18.
- Caspi A. 1984. Contact hypothesis and interage attitudes: a field study of cross-age contact. *Social Psychology Quarterly*, 47,74-80.
- Consolidated Appropriations Act. (2004) Pub. L. No. 108-199, 118 Stat. 3.
- Collard, S. and Law, M. (1989). The limits of perspective transformation: A critique of Mezirow's theory. *Adult Education Quarterly* 39, 99-107.
- Cranton, P. (1994). *Understanding and promoting transformative learning*. San Francisco: Jossey-Bass Inc.
- Cranton, P. (2000). Individual differences and transformative learning. In J. Mezirow (Ed.), *Learning as transformation*. (pp. 181-249). San Francisco: Jossey-Bass Inc.
- Deans, T. (1999). Service learning in two keys: Paulo Freire's critical pedagogy in relation to John Dewey's pragmatism. *Michigan Journal of Community Service Learning*, 6 (1), 15-29.
- Deardorff, D.K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10, 241-266.
- Deardorff, D.K. (2008). Intercultural competence: A definition, model and implications for education abroad. In V. Savicki (Ed.), *Developing intercultural competence and transformation*. (pp. 32-52). Sterling, VA: Stylus.
- Desforges, D.M., Lord, C.G., Ramsey, S.L., Mason, J.A., Van Leeuwen, M.D., et al. (1991). Effects of structured cooperative contact on changing negative attitudes toward stigmatized social groups. *Journal of Personal Social Psychology*, 60, 531-44.
- Dessoff, A. (2006). Who's not going abroad? *International Educator*, March/April 20-27.

- Dewey, J. (1916). *Democracy and education: An introduction to the philosophy of education*. New York, NY: Macmillan.
- Dijker, A. J. M. (1987). Emotional reactions to ethnic minorities. *European Journal of Social Psychology*, 17, 305–325.
- Douglas, C., and Jones-Rikkens, C. G. (2001). Study abroad programs and American student worldmindedness: An empirical analysis. *Journal of Teaching in International Business*, 13(1), 55.
- Drew B. (1988). *Intergenerational contact in the workplace: an anthropological study of relationships in the secondary labor market*. PhD thesis. Rutgers Univ., New Brunswick, NJ.
- Dwyer, M.M. (2004). More is better: The impact of study abroad program duration. *Frontiers: The Interdisciplinary Journal of Study Abroad*, X, Fall, 151-163.
- Engle, L. & Engle, J. (2003). Study abroad levels: Toward a classification of program types. *Frontiers: The Interdisciplinary Journal of Study Abroad*, 9, 1-20.
- Engle, L. & Engle, J. (2012). Beyond immersion the American University Center of Provence experiment in holistic intervention. In M. Vande Berg, R.M. Paige, & K. Hemming Lou. (Eds.), *Student learning abroad what our students are learning, what they're not and what we can do about it*. (pp.284-307). Sterling, VA: Stylus.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York, NY: The Continuum International Publishing Group Inc.
- Freire, P. (2000). *Pedagogy of freedom: Ethics, democracy and civic courage*. Lanham, Maryland: Rowman & Littlefield Publishers, Inc.
- Fry, G. W., Paige, R.M., Dillow, J., and Nam, K.-A. 2009. *Study abroad and its transformative power*. Portland, Maine: Council on International Educational Exchange) (CIEE).
- Gammonley, D., Rotabi, K. S., & Gamble, D. N. (2007). Enhancing global understanding with study abroad: Ethically grounded approaches to international learning. *Journal of Teaching in Social Work*, 27(3/4), 115-135.
- Goucher College. (2013). *Office of International Studies*. Retrieved at: <http://www.goucher.edu/academics/office-of-international-studies>
- Habermas, J. (1971). *Knowledge and human interests*. Boston, MA: Beacon Press.

- Harvey, T.A. (2013). *Facilitating intercultural development during study abroad: A case study of CIEE's seminar on living and learning abroad*. (Unpublished doctoral dissertation from University of Minnesota, 2013). Retrieved from <http://search.proquest.com.ezp3.lib.umn.edu/dissertations/docview/1429798838/F06F6E2D2E14E9APQ/1?accountid=14586>
- Herek, G.M., & Capitanio, J.P. (1996). Some of my best friends: Intergroup contact, concealable stigma, and heterosexuals attitudes toward gay men and lesbians. *Personal Social Psychology Bulletin*, 22: 412-24.
- Hoffa, W.W. (2007). *A history of study abroad: Beginnings to 1965*. Lancaster, PA: Whitmore Printing.
- Hofstede, G. (1984). *Culture's consequences: International differences in work-related values*. Newbury Park, California: SAGE Publications, Inc.
- Hofstede, G., Hofstede, G.J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3<sup>rd</sup> ed.). USA: McGraw-Hill.
- Institute of International Education. (2011). Press Release. U.S. campuses report that study abroad is rising. Retrieved from <http://www.iie.org/Who-We-Are/News-and-Events/Press-Center/Press-Releases/2011/2011-11-14-Open-Doors-Fall-Survey-Study-Abroad>
- Institute of International Education. (2014). Fast facts. *Open Doors Data*. Retrieved from <http://www.iie.org/Research-and-Publications/Open-Doors/Data/Fast-Facts>.
- Johnson, R.B. & Onwuegbuzie, A.J. (2004). Mixed methods research: A research paradigm whose time has come. *Educational Researcher*, 33, 14-26.
- Kegan, R. (2000). What "form" transforms? A constructive-developmental approach to learning. In J. Mezirow (Ed.), *Learning as transformation*. (pp. 35-70). San Francisco: Jossey-Bass Inc.
- Kirkpatrick, M. (1998). *Princeton-in-Asia: A century of service: Reminiscences and reflections, 1889-1989*. Princeton, NJ: Princeton-in-Asia, Inc.
- Kitsantas, A. (2004). Studying abroad: The role of college students' goals on the development of cross-cultural skills and global understanding. *College Student Journal*, 38(3), 441-453.
- Kitsantas, A., and Meyers, J. (2001). *Studying abroad: Does it enhance college student cross-cultural awareness?* (Educational Resources Information Center No. ED 456 648).



- Lucas, C.J. (2006). *American higher education*. New York: Palgrave Macmillan.
- Meacham, J. & Gaff, J. G. (2006). Learning goals in mission statements. *Liberal Education*, 92(1), 6-13.
- Medina-Lopez-Portillo, A. (2004). Intercultural learning assessment: The link between program duration and the development of intercultural sensitivity. *Frontiers: The Interdisciplinary Journal of Study Abroad*, X (Fall), 179-199.
- Mezirow, J. (1989). Transformational theory and social action: A response to Collard and Law. *Adult Education Quarterly*, 39, 169-175.
- Mezirow, J. (1991). *Transformative dimensions of adult learning*. San Francisco, CA: Jossey-Bass.
- Mezirow, J. (1994). Understanding transformation theory. *Adult Education Quarterly*. 44 (4), 222-232.
- Mezirow, J. (2000). Learning to think like an adult core concepts of transformation theory. In J. Mezirow (Ed.), *Learning as transformation critical perspectives on a theory in progress*. (pp. 3-33). San Francisco, CA: Jossey-Bass, Inc.
- Montessori, M. (1946). *Education for a new world*. Madras, India: Kalakshetra Publications.
- NAFSA. (2005). *The Lincoln commission report*. Retrieved from [http://www.nafsa.org/uploadedFiles/NAFSA\\_Home/Resource\\_Library\\_Assets/CCB/lincoln\\_commission\\_report\(1\).pdf?n=6097](http://www.nafsa.org/uploadedFiles/NAFSA_Home/Resource_Library_Assets/CCB/lincoln_commission_report(1).pdf?n=6097)
- Nam, K. (2011). *Intercultural development in the short-term study abroad context: A comparative case study analysis of global seminars in Asia (Thailand and Laos) and in Europe (Netherlands)*. (Unpublished doctoral dissertation from University of Minnesota, 2011). Retrieved from [http://conservancy.umn.edu/bitstream/104702/1/Nam\\_umn\\_0130E\\_11866.pdf](http://conservancy.umn.edu/bitstream/104702/1/Nam_umn_0130E_11866.pdf)
- National Task Force on Undergraduate Education. (1990). *A national mandate for education abroad: getting on with the task*. ERIC Document Reproduction Service No. ED 331 340 [t].
- Newman, M. (1994). Response to understanding transformational theory. *Adult Education Quarterly*. 44 (4), 236-244.
- Paige, R.M., Fry, G. W., Stallman, E., Jon, J., & Josic, J. (2010). Beyond immediate impact: Study abroad for global engagement. Retrieved at <http://www.calstate.edu/engage/documents/study-abroad-for-global-engagement.pdf>

- Passarelli, A. M., & Kolb, D.A. (2012). Using experiential learning theory to promote student learning and development in programs of education abroad. In M. Vande Berg, R.M. Paige, & K. Hemming Lou. (Eds.), *Student learning abroad what our students are learning, what they're not and what we can do about it.* (pp. 137-161). Sterling, VA: Stylus.
- Pedersen, E. R., Cruz, R., LaBrie, J., & Hummer, J. (2011). Examining the relationships between acculturation orientations, perceived and actual norms, and drinking behaviors of short-term American sojourners in foreign environments. *Prevention Science*, 12 (4), 401-410.
- Pedersen, E.R., Neighbors, C., Lee, C.M., & Larimer, M.E. (2012). Not all those who wander are lost: Examining the impact of sojourner adjustment and drinking motives on alcohol consequences experienced by Americans studying in foreign countries. *Journal of Studies on Alcohol & Drugs*. 73(6). 1005-1015.
- Pedersen, P.J. (2009). Teaching towards an ethnorelative worldview through psychology study abroad. *Intercultural Education*, 20/(S1-S2), S73-S86.
- Pedersen, P.J. (2009). Assessing intercultural effectiveness outcomes in a year-long study abroad program. *International Journal of Intercultural Relations*, 34, 70-80.
- Pettigrew, T. F. (1998). Intergroup contact theory. *Annual Review of Psychology*, 49, 65-85.
- Pettigrew, T.F. & Tropp, L.R. (2006). A meta-analytic test of intergroup contact theory. *Journal of Personality and Social Psychology*. 90(5) 751-783.
- Plant, E.A. (2004). Responses to interracial interactions over time. *Personality and Social Psychology Bulletin*, 30, 1458-1471.
- Sanford, N. (1966). *Self & society*. New York: Atherton Press.
- Stephan, W. G., Boniecki, K. A., Ybarra, O., Bettencourt, A., Ervin, K. S., Jackson, L. A., et al. (2002). The role of threats in the racial attitudes of Blacks and Whites. *Personality and Social Psychology Bulletin*, 28, 1242–1254.
- Stephan, W. G., & Stephan, C. W. (1985). Intergroup anxiety. *Journal of Social Issues*, 41, 157–175.
- Stephenson, S. (2002) Beyond the lapiths and the centaurs: Cross-cultural “deepening” through study abroad. In W. Grünzweig, N. Rinehart (Eds.), *‘Rockin’ in Red Square: Critical approaches to international education in the age of cyberculture* (pp. 85–104), Münster, Germany: LIT.

- Stavicki, V. (2012). The psychology of student learning abroad. In M. Vande Berg, R.M. Paige, & K. Hemming Lou. (Eds.), *Student learning abroad what our students are learning, what they're not and what we can do about it.* (pp.215-238). Sterling, VA: Stylus.
- Taylor, E.W. (1994). Intercultural competency: A transformative learning process. *Adult Education Quarterly, 44*(3), 154-174.
- Taylor, E.W. (1998). The theory and practice of transformative learning: A critical review. *Eric Clearinghouse on Adult, Career, and Vocational Education*. Retrieved at <http://files.eric.ed.gov/fulltext/ED423422.pdf>
- University of Minnesota. (2013). *Mission and history*. Retrieved from <http://www1.umn.edu/twincities/history-mission/index.html>
- Vande Berg M., Connor-Linton, J., Paige, M.R. (2009). The Georgetown consortium project: Interventions for student learning abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad, XVIII*. 1-75.
- Vande Berg, M., Quinn, M., & Menyhart, C. (2012). An experiment in developmental teaching and learning abroad. In M. Vande Berg, R.M. Paige, & K. Hemming Lou. (Eds.), *Student learning abroad what our students are learning, what they're not and what we can do about it.* (pp.383-410). Sterling, VA: Stylus.
- Voci, A. & Hewstone, M. (2003). Intergroup contact and prejudice toward immigrants in Italy: The meditational role of anxiety and the moderational role of group salience. *Group process and Intergroup Relations, 6*,37-54.
- Ward, C. (2001). The A, B, C's of acculturation. In D. Matsumoto (Ed.). *Handbook of culture and psychology* (pp. 411-446). New York: Oxford University Press.
- Werth, J.L., Lord, C.G. (1992). Previous conceptions of the typical group member and the contact hypothesis. *Basic Applied Social Psychology, 13*,351-69
- Williams RM Jr. (1947). *The reduction of inter-group tensions*. New York: Social Science Research Council.
- Woolf, M. (2007). Impossible things before breakfast: Myths in education abroad. *Journal of Studies in International Education, 11* (3-4),496-509.
- Younes, M.N., & Asay, S.M. (2003). The world as a classroom: The impact of international study experiences on college students. *College Teaching, 51* (4), 141-147.


# APPENDICES

## Appendix A: IRB Approval

1406E51202 - PI Anderson - IRB - Exempt Study  
Notification  School 



 **irb@umn.edu**

6/25/14 



to me 

TO : [gwf@umn.edu](mailto:gwf@umn.edu), [ander590@umn.edu](mailto:ander590@umn.edu),

The IRB: Human Subjects Committee determined that the referenced study is exempt from review under federal guidelines 45 CFR Part 46.101(b) category #2 SURVEYS/INTERVIEWS; STANDARDIZED EDUCATIONAL TESTS; OBSERVATION OF PUBLIC BEHAVIOR.

**Study Number:** 1406E51202

**Principal Investigator:** Christine Anderson

**Title(s):**

Instructor influence on student intercultural learning on short-term study abroad

## Appendix B: Student Recruitment Email

Dear XXX:

Hello, my name is Christine Anderson and I am currently a doctoral student at the University of Minnesota. I am sending this email to you, a Global Seminar participant, to ask if you would be willing to participate in my dissertation research project. I would be very grateful if you would agree to help me complete this project.

I am studying intercultural learning on Global Seminar programs. Your participation in this project would entail coming in for an hour, recorded interview about your experience abroad. This request is strictly voluntary and all efforts will be made to keep it anonymous and confidential.

If you agree to participate, we could meet in my office(612 Heller Hall) or a coffee shop around the UofM campus. We would discuss your experience abroad this May/June for approximately one hour. Again, this would be kept anonymous and confidential.

I hope to hear from you regarding this research project. If you have any questions please feel free to contact me by replying to this message or calling 612-625-2311 or my advisor, Dr. Gerry Fry at [gwf@umn.edu](mailto:gwf@umn.edu).

Thank you

## Appendix C: Instructor Recruitment Email

Dear XXX:

Hello, my name is Christine Anderson and I am currently a doctoral student at the University of Minnesota. I am sending this email to you, a Global Seminar instructor, to ask if you would be willing to participate in my dissertation research project. I would be very grateful if you would agree to help me complete this project.

I am studying how intercultural learning occurs on Global Seminar programs. Your participation in this project would entail coming in for an hour, recorded interview about your experience abroad. This request is strictly voluntary and all efforts will be made to keep it anonymous and confidential.

If you agree to participate, we could meet in my office(612 Heller Hall) or a coffee shop around the UofM campus. We would discuss your experience abroad this May/June for approximately one hour. Again, this would be kept anonymous and confidential.

I hope to hear from you regarding this research project. If you have any questions please feel free to contact me by replying to this message or calling 612-625-2311 or my advisor, Dr. Gerry Fry at [gwf@umn.edu](mailto:gwf@umn.edu).

Thank you

## Appendix D: Student Information Sheet

### **INFORMATION SHEET FOR RESEARCH INTERCULTURAL LEARNING ON INSTRUCTOR-LED PROGRAMS: FABRICATION OR DEDICATION**

You are invited to be in a research study of student learning during short-term study abroad. You were selected as a possible participant because you participated on a short-term study abroad program. We ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by: Christine Anderson, CIDE Ph.D candidate, UofM.

#### **Procedures:**

If you agree to be in this study, we would ask you to do the following things:  
Participate in an ONE HOUR , RECORDED, confidential interview.

#### **Confidentiality:**

The records of this study will be kept private. In any sort of report we might publish, we will not include any information that will make it possible to identify a subject. Research records will be stored securely and only researchers will have access to the records. The interview will be recorded and transcribed. Once the data have been analyzed, all the information will be destroyed.

#### **Voluntary Nature of the Study:**

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with the University of Minnesota or the Learning Abroad Center. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

#### **Contacts and Questions:**

The researcher(s) conducting this study is : Christine Anderson. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at 612-625-2311 or [ander590@umn.edu](mailto:ander590@umn.edu). Advisor information: Dr Gerry Fry, 612-624-0294 or [gwf@umn.edu](mailto:gwf@umn.edu).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), **you are encouraged** to contact the Research Subjects' Advocate Line, D528 Mayo, 420 Delaware St. Southeast, Minneapolis, Minnesota 55455; (612) 625-1650.

***You will be given a copy of this information to keep for your records.***

## Appendix E: Instructor Information Sheet

### **INFORMATION SHEET FOR RESEARCH INTERCULTURAL LEARNING ON INSTRUCTOR-LED PROGRAMS: FABRICATION OR DEDICATION**

You are invited to be in a research study of student learning during short-term study abroad. You were selected as a possible participant because you led a short-term study abroad program. We ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by: Christine Anderson, CIDE Ph.D candidate, UofM.

#### **Procedures:**

If you agree to be in this study, we would ask you to do the following things:  
Participate in an ONE HOUR , RECORDED, confidential interview.

#### **Confidentiality:**

The records of this study will be kept private. In any sort of report we might publish, we will not include any information that will make it possible to identify a subject. Research records will be stored securely and only researchers will have access to the records. The interview will be recorded and transcribed. Once the data have been analyzed, all the information will be destroyed.

#### **Voluntary Nature of the Study:**

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with the University of Minnesota or the Learning Abroad Center. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

#### **Contacts and Questions:**

The researcher(s) conducting this study is : Christine Anderson. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at 612-625-2311 or [ander590@umn.edu](mailto:ander590@umn.edu). Advisor information: Dr Gerry Fry, 612-624-0294 or [gwf@umn.edu](mailto:gwf@umn.edu).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), **you are encouraged** to contact the Research Subjects' Advocate Line, D528 Mayo, 420 Delaware St. Southeast, Minneapolis, Minnesota 55455; (612) 625-1650.

***You will be given a copy of this information to keep for your records.***



## Appendix F: Instructor Interview Protocol

### **Instructor Interview Protocol**

Christine Anderson

I'd like to talk to you about your Global Seminar. This is informal and all confidential.

- 1) Can you describe your international experience? What part of your time (living, working, studying) abroad do you feel has the greatest impact on leading students abroad?
- 2) How many times have you taught a Global Seminar or similar program?
- 3) Now that you've taught a Global Seminar what are some of the lessons you've learned or things you will do differently? OR Having taught multiple Global Seminars, what lessons did you learn or what do you do differently after the first time?
- 4) Do you have methods for teaching or guiding culture learning? Can you describe them?
- 5) When designing your program what are the most important elements for you? Prompt-How do you try to have students interact with locals? Can you describe those experiences?
- 6) How well do you speak the language in your host country? How does that influence the way you conduct your global seminar? How are culture and language learning related?
- 7) Can you describe your teaching philosophy? Is reflection a part of this? If so, how?
- 8) How do you create positive group dynamic? Do you work on this when there is discussion as a group? Can you describe?
- 9) What were some of the more challenging aspects of the program? When challenges arise how do you work through them with your group?
- 10) In your opinion, what are some of the best ways to transform students and/or their learning while abroad? What are the best ways to enhance their cultural learning? What are the best ways to get them engaged with locals?
- 11) Can you describe a student or students who you've witnessed growing or changing significantly during their time abroad? What do you attribute this to?

What is your policy on spending time with social media.... while abroad? Any relevance to cultural learning?

12) Is there anything else that you would like to share about teaching a Global Seminar?

## Appendix G: Student Interview Protocol

### **Student Interview Protocol** **Christine Anderson**

Thank you for agreeing to meet with me. I'd like to talk to you about your time studying abroad on a global Seminar. This is informal and all confidential.

- 1) Do you speak your host country language? If so, in what ways did that affect your experience?
- 2) Was that useful for you?
- 3) What is your major(s)? Minor? Did what you'd learned in studying for your major apply to what you learned in country?
- 4) Think back to your arrival in your host country. Can you describe your favorite memory of your time abroad?  
    Prompt-What do you think made this experience memorable (e.g., field trip, cultural event attended, faculty, because I've struggled so much, etc.)
- 5) In what ways did you gain cultural knowledge? for example: articles/books, writing about your experience, talking with host country people, or talking with people on your program? Or in some other way?
- 6) What were some of the more challenging cultural aspects of the program and how/why?
- 7) When challenging cultural situation arose, describe how the leader would or would not help you and the other students to work through it.
- 8) How did you reflect on your experience while abroad?  
    Prompt-Was it by yourself and/or with the group? Was it in writing or verbal?  
    Can you describe how that was structured? Did you find that useful?
- 9) In what types of situations did you meet locals during your program? OR Do you have memories of local people that you can share? Are you still in touch with any of them and how(social media, SKYPE....)
- 10) How did you bond with the other students on the program? Do you think you'll remain friends with them now that the program is over?
- 11) Can you describe how your leader guided/influenced the experience abroad?

12) Did you get the sense that he/she knew a lot about being in your country or living abroad in general? Can you give some concrete examples? How much does he/she know about cultural learning and what did they teach you about this?

13) What's an example of something important you know now that you didn't know before?

14) Do you think you've changed since studying abroad? In what ways?

15) Is there anything else that you'd like to add?

Thank you!