Middlebury Institute *of*
International Studies at Monterey

Cultural Training Abroad: An analysis of current onsite practices related to the development of student intercultural competence

Directed Study: Cultural Training Abroad
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Preface

I'm a current graduate student studying International Education Management and was given the opportunity to pursue an independent research project during the progression of my degree. As someone who has studied and worked abroad in both English-speaking and French-speaking countries, I was fascinated with the comparison between the two experiences. My studies at the Middlebury Institute introduced me to the concept of intercultural competence and I began to connect my experiences abroad with this idea and questioned its role in my own learning. As I learned more about program design, I became interested in the intersection between program design and intercultural competence development onsite during education abroad programs. As the push for international education continues to grow in the United States and around the world, the importance of designing high impact practices that guarantee intercultural learning is more crucial now than ever. Now that the international education community is moving beyond immersion only practices, international educators need to examine closely the research into the most effective practices for student learning abroad and subsequent implementation of these programs to ensure the quality of programs for students.

Introduction

With globalization becoming the modem operandi for the world, the emphasis placed on effective interactions between different cultures has become increasingly important (Deardorff, 2009, foreword by Derek Bok). Cultural diversity and human rights are tied together intricately in development, and are addressed through advancement in international competences (UNESCO, 2013). In order to work and live in a world reliant on cultural diversity, individuals must develop the capability to navigate cross-cultural contexts (Deardorff, 2009; Paige & Goode, 2009; Spitzberg & Changnon, 2009; UNESCO, 2013). Among researchers and practitioners, there is a consensus that "intercultural competence is a key capability for working and living effectively with people from different cultures, critical in achieving diversity and inclusion goals within organizations, essential for reducing ethnocentrism and bias among people, and central to building productive and positive relations both within one's own culture/country and internationally" (Hammer, 2015, p. 2). The meaning and application of intercultural competence has long been a discussion within the international education field, and continues to vary depending on the author's own perspective. However, too much time has been spent on the semantics related to intercultural competence. Now, researchers and practitioners in international education should move to focus on the application and reality of developing these learning outcomes in their students going abroad.

This paper synthesizes the meanings of intercultural competence as a student learning outcome based on literature in the field, and compares these concepts with the reality of these programs onsite. First, we examine the definitions of terms such as culture and intercultural competence, then evaluate well-known studies of intervention models in onsite programs and discuss several relevant student development theories as well as their application to this area of study. Next, this paper outlines the methodology and findings of the onsite research conducted by the author and concludes with the analysis and recommendations discovered from the literature review and independent research.

The scope of this research does not include analysis of the comprehensive process of education abroad (pre-departure, onsite, and re-entry), and focuses solely on onsite practices. While these stages are highly relevant to the development of student learning in education abroad programming, the scale of such a project is beyond the abilities of the author.

Research Questions

This research aims to address the following questions:

- What systems are in place in onsite programs that directly address the intercultural competence learning outcomes of study abroad students?
- How do they compare to best practices in international education?
- Does foreign language study affect the methods or outcomes of these programs?

Defining Culture

For any discussion of cross-cultural interaction, the first step is to define culture itself. This definition is always changing as more research goes into this field, however there are some aspects that remain constant. Culture can simultaneously be a shared set of values, norms, and beliefs shared by a group, and also entirely a matter of individual perception (Bennett, 2012; Paige & Bennett, 2015). Berger and Luckmann (1966, cited in Bennett & Bennett, 2004, pp. 149-150) even separated culture into two concepts: objective and subjective culture. These two ideas initially appear mutually exclusive, but further investigation proves this not to be the case. The shared set of characteristics helps create the frame through which individuals perceive the world, and it is this frame where culture is inhabited. For the sake of this research, we use the definition that “culture is that set of distinctive spiritual, material, intellectual and emotional features of a society or social group, encompassing all the ways of being in that society” (UNESCO, 2013, p. 10), with the understanding that culture has “no existence apart from the people who construct and animate it” (UNESCO, 2013, p. 10).

Intercultural Competence (ICC)

Historical Overview

For the last few decades, researchers in international education have been trying to define intercultural competence. Intercultural competence was often associated with communicative competence as interchangeable concepts, but intercultural competence soon grew to be larger than communication alone (Bryan & Peiser, 2015; UNESCO, 2013). While there was a multitude of definitions in the field (Bennett, 2012; Hammer, 2004; Hammer, 2015; Spitzberg & Changnon, 2009), one comprehensive definition had not been determined. Darla Deardorff (2006) polled 23 intercultural experts on the components of intercultural competence in order to synthesize the major understandings in the field. This was one of the most comprehensive surveys of intercultural experts to date and eighty percent of the experts reached a consensus on 22 essential elements of intercultural competence. From this data, Deardorff (2006) created a pyramid model that builds intercultural competence up from the foundation of attitudes through desired external outcomes at the very top.

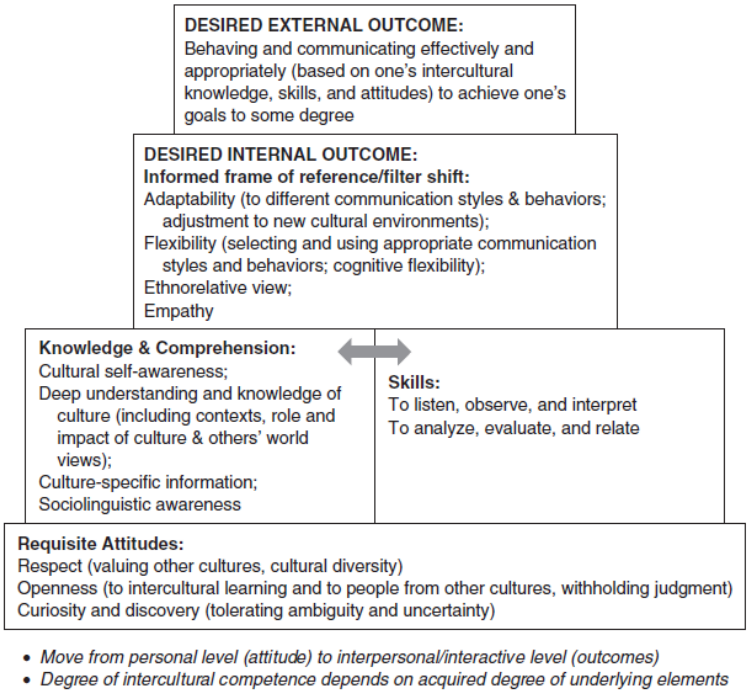

Figure 1: Pyramid model of intercultural competence (Deardorff, 2006, p. 254)

The method of Deardorff's (2006) study captures a snapshot of the beliefs and understanding of the past few decades. This brief overview is sufficient for the scope of this research, but a more comprehensive examination into the different models hypothesized over the last few decades can be found in Spitzberg and Changnon (2009).

Operationalized Definition

While it is not within the scope of this research to develop a new definition of intercultural competence, it is necessary to come to a consensus on what meaning will be used in the context of this research. The majority of literature that examines the definition of intercultural competence shares a similar three components: knowledge (cognitive), skills (behavior), and attitudes (affective) (Byram & Peiser, 2015; Deardorff, 2006; Hammer, 2015; Howard Hamilton et al., 1998; Mikk, 2015b; Spitzberg & Changnon; 2009; UNESCO, 2013; Watson & Wolfel, 2015). While the exact outcomes associated with each area differ (a full breakdown of these characteristics can be found in Appendix I: KSAs of ICC), the overall structure remains the same. Whether this is a by-product of the KSA structure in education, or further support of the relevancy and usefulness of this model, decades of researchers have come to the same conclusions in their breakdown of intercultural competence as a student learning outcome. While this research keeps in consideration the variety of characteristics developed by researchers in the field, the simplest synthesis of this information can be found in UNESCO's (2013) definition:

> "Intercultural competences refer to having adequate relevant *knowledge* about particular cultures, as well as general knowledge about the sorts of issues arising when members

> of different cultures interact, holding receptive *attitudes* that encourage establishing and maintaining contact with diverse others, as well as having the *skills* required to draw upon both knowledge and attitudes when interacting with others from different cultures" (p. 16, emphasis added)

This definition summarizes the comprehensive characteristics found in the literature in the international education field, and therefore will be used as the main definition this research will use as the base understanding of intercultural competence.

The Role of Language

As this study looks into differences between programs that include a foreign language study and those that do not, it's important to also examine the role of language in culture itself, as well as intercultural competence. According to Byram and Peiser (2015), language is "not only an embodiment of culture but also a medium through which human being create and negotiate new cultural meanings" (p. 2). Language is simultaneously one characteristic of culture and the means through which one comes to understand their culture and the world. These two concepts are so intertwined that "language expresses, embodies, and symbolizes cultural reality" (Kramsch, 1998, as cited by Watson & Wolfel, 2015, p. 58). Therefore, to truly understand and experience a culture, individuals should use the target language to acquire this knowledge (Byram & Peiser, 2015).

In many of the definitions for intercultural competence discussed above, elements of communicative competence appeared as a behavioral characteristic of student development. Concepts such as second language socialization (which examines how members of a community gain communicative competence, membership, and legitimacy) come into play in the development of interventions focused on improving student language performance in a variety of contexts (Watson & Wolfel, 2015). Researchers in language acquisition emphasize the importance of contextual understanding in linguistic competence (Byram & Peiser, 2015; UNESCO, 2013). Communicative competence and intercultural competence are intertwined, wherein one cannot be fully developed without the other. Communicative competence transcends foreign language skills and includes aspects of nonverbal communication and other social cues. For this reason, studying the intersection of these concepts in onsite practice both with and without traditional language study will provide insight into the concepts and assumptions that are currently driving practices in education abroad.

Assessment for ICC Development

With the emergence of intercultural competence outcomes in the discourse about education abroad, efforts have been made to develop a method of assessing these outcomes in students. Currently, the most recognized assessment tool is the Intercultural Development Inventory (IDI) developed based on Milton Bennett's Developmental Model of Intercultural Sensitivity (DMIS) (discussed below), though other assessments like the Global Competence Aptitude Assessment (GCAA), Cross-Cultural Adaptability Inventory (CCAI), and the Global Perspectives Inventory (GPI) are gaining traction in the field. However, as with any evaluation method, tests such as the IDI come with their own set of challenges and benefits.

Without one universal definition of intercultural competence and its learning outcomes, each assessment tool uses different metrics of measurement. This makes it difficult to compare across tests, or quickly understand the differences in results. A single assessment format struggles to assess learning outcomes based on a definition of intercultural competence like the one determined above with wherein there are a variety of learning dimensions at play. Certain tools may favor one component of intercultural competence over another, or fail to address one completely due to implementation limitations. Another critique of these assessment tools comes from the debriefing stage. Most of these tools, especially the IDI, requires a trained facilitator in order to receive a comprehensive debrief on an individual's results, which can be difficult to access and afford for many institutions abroad.

Despite these challenges, assessment tools for intercultural competence cam with several benefits for international education practitioners. Assessment tools such as these produce quantifiable results that are easier to analyse, synthesize, and report. Quantitative methods provide data evidence that can promote the allocation of funding and resources into these programs. For researchers, quantifiable data makes evaluations of programs and student learning streamlined and easily transferable. Finally, the use of a universal assessment tool creates a shared language between practitioners regarding their programs and student development. Being able to discuss and compare structures across programs expands the scope of research and learning that can occur in the international education field.

Student Learning Abroad

Student Development Theories

In order to examine intercultural learning in students abroad, it's important to keep in mind the variety of student development theories that impact the way students learn. In order to determine which methods and strategies can be effective for student learning, first the theoretical frameworks must be discussed. Different methods to approaching intercultural learning all share "a reliance on theories that represent development as a series of stages through which individuals or groups progress as they become interculturally competent, constructing their experience of culture difference and similarity in increasingly complex ways" (Vande Berg, 2015, p. 2). This research looks at two development areas in particular and how they relate to intercultural development in students studying abroad: intercultural sensitivity and the nature of student learning.

Intercultural Sensitivity

One aspect or form of intercultural competence is intercultural sensitivity which refers to "how an individual construes or makes sense of cultural differences and the experience of difference based on those constructions" (Paige & Bennett, 2015, p. 2). When designing programs like education abroad programs to develop students' intercultural sensitivity, it's important to match the program design with the level of intercultural sensitivity a student brings with them. Milton Bennett (1993) introduced his Developmental Model of Intercultural Sensitivity (DMIS) to map out the process through which individuals move as they gain greater intercultural sensitivity. This continuum moves from ethnocentrism through increasing sophistication in dealing with cultural difference to ethnorelativism (Bennett, 1993). Ethnorelativism refers to a construction

wherein “different cultures are perceived as variable and viable constructions of reality” (Bennett, 1993, p. 66). This model can “guide the sequencing of concepts and techniques to match some typical progression of development in learners” and allow education abroad programs to scaffold their learning to match students’ growth throughout their experience (Bennett, 1993, p. 22; Paige & Bennett, 2015; Paige & Goode, 2012).

This model has been described as a “unilinear” progression for individuals (Vande Berg, 2015), however this perspective ignores the possibility of negative cross-cultural experiences that cause individuals to retreat from the cultural other. The perception of these stages as on a continuum on which an individual can freely move in either direction allows for the complexity of experience that students may encounter throughout their experience.

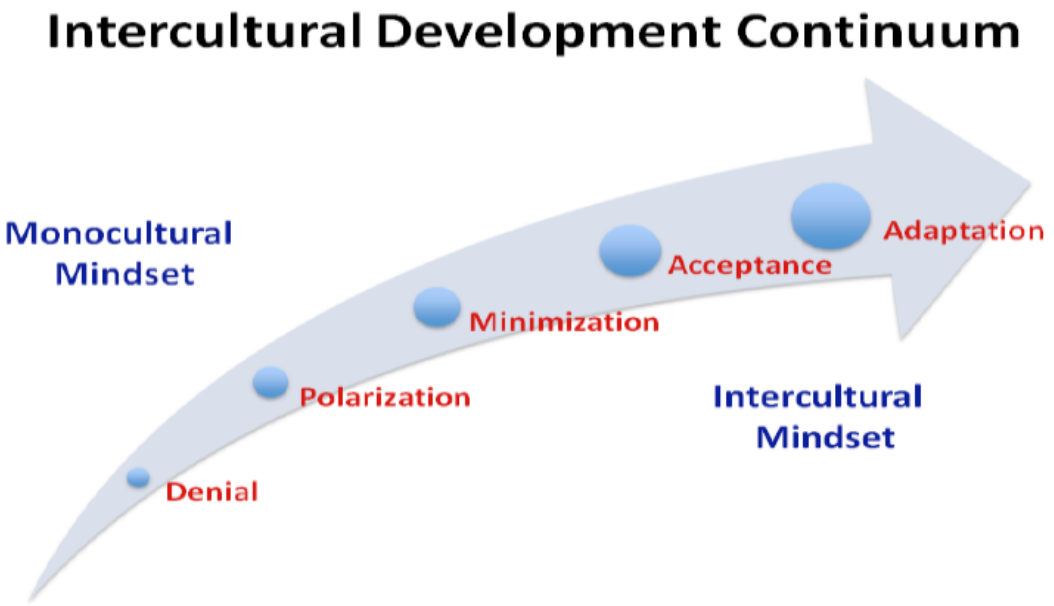

Figure 2: Bennett’s Developmental Model of Intercultural Sensitivity, adapted to remove integration
SOURCE: https://idiinventory.com/products/the-intercultural-development-continuum-idc/

Mitchell Hammer and Milton Bennett developed the Intercultural Development Inventory (IDI) as a generalizable assessment of intercultural competence based off the DMIS model (Hammer, 2015). While this tool is used in a lot of research in international education, including the Georgetown Consortium Study, there are limitations to the quality of assessment it can produce, as discussed above. While this tool may help international educators to cater their programs to the level of the students, it’s important to remember the limitations and concerns that follow any commercial assessment tool.

Nature of Student Learning

For any program designed for students, intentional focus must be placed on the nature of learning in itself to ensure that the design of the program meets to the needs and processes

required by students to learn effectively. Whether it's relating to holistic learning cycles or to the environmental factors required to support student learning, education abroad programs need to intentionally integrate the theories surrounding student learning into their program design. Most notably for education abroad programs, particular attention should be paid to experiential learning and effectively meeting students' needs.

Experiential Learning

Experiential learning has a long history in the field of education, notably by researchers like John Dewey, Kurt Lewin, and Jean Piaget. These models established the foundation for Kolb's experiential learning model, which emphasizes that learning is "the process whereby knowledge is created through transformation of experience" (Kolb, 1984, p. 41). There are four basic styles that encompass holistic learning: (1) concrete experience, (2) abstract conceptualization, (3) reflective observation, and (4) active experimentation (Kolb, 1984; Vande Berg, 2015). For learning process to occur successfully, an individual must work through all four of these modes. However, it's a natural tendency of individuals to favor one style that resonates with their natural style over another and fail to learn holistically (Kolb, 1984; Vande Berg, 2015). Program design also tends to favor concrete experience and reflection, and fails to incorporate the full cycle. It is the job of the educational facilitators then to ensure that students have the opportunity to learn in all four styles to guarantee the development of the student.

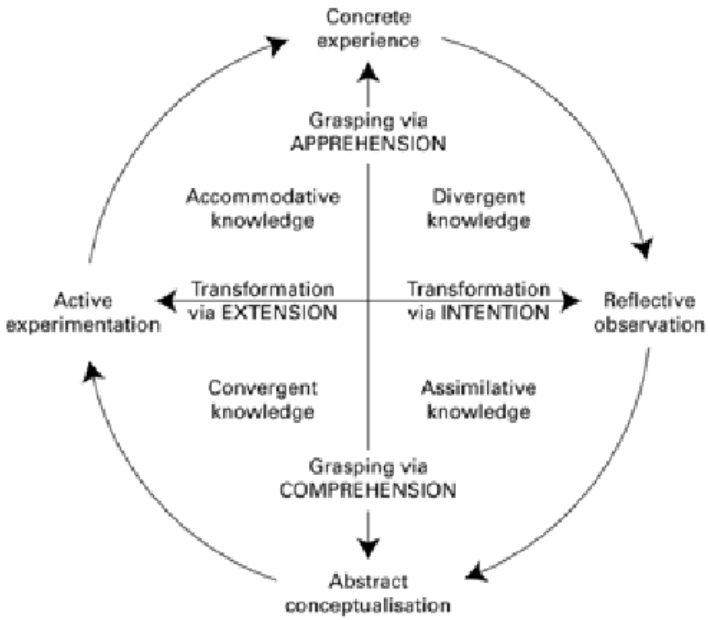

Figure 3: Structural Dimensions Underlying the Process of Experiential Learning and the Resulting Basic Knowledge Forms (Kolb, 1984, p. 42)

For international education in particular, the ELT helps to design the curriculum and interventions necessary to guarantee student learning while abroad. Because intercultural learning relies on "the rich set of experiential learning activities" (Mikk, 2015b, p. 5), ELT is set up specifically to provide "a model for education interventions in study abroad because of its holistic approach to human adaptation through the transformation of experience into knowledge"

(Passarelli & Kolb, 2012, p. 138). Additionally, this concept "implies that all learning is *re*learning" (Kolb, 1984, p. 28), and therefore facilitators cannot assume that students are entering an educational space as a blank slate and must adjust their curriculum accordingly. It is especially important to take into account the "culturally accumulated knowledge, its nature and organization, and the processes by whereby individual contribute to and partake of that knowledge" (Kolb, 1984, p. 99) when designing curriculum for students, especially in a cross-cultural environment. International educators should develop their curriculum and interventions with the process of experiential model of learning in mind. Students must have the opportunity to pass through every stage in order to develop holistically in the ways that education abroad practitioners promote.

Effective Design for Student Needs

Nevitt Sanford was one of the first theorists to focus on the development of students through the interaction of students and their environment (Patton, Renn, Guido, & Guaye, 2016). This model brings to attention the balance better challenge and support for students to effectively learn and develop in a college environment. A challenge in this context is defined as a situation for which a student "does not have the skills, knowledge, or attitude to cope" and supports are "buffers in the environment that help the student meet challenges to be successful" (Patton et al., 2016, p. 35). In order to growth to occur, individuals must be challenged, however too much challenge means that they "will leave the training space emotionally, intellectually, or physically and will thus not develop" (Vande Berg, 2015, p. 5). In essence, "the amount of challenge a student can tolerate is a function of the amount of support available" (Patton et al., 2016, p. 36). However, the levels of challenge or support that an individual student needs depends on their characteristics and capabilities. Educators then need to be able to adapt to the needs of each student in order to ensure maximum growth and learning for the student.

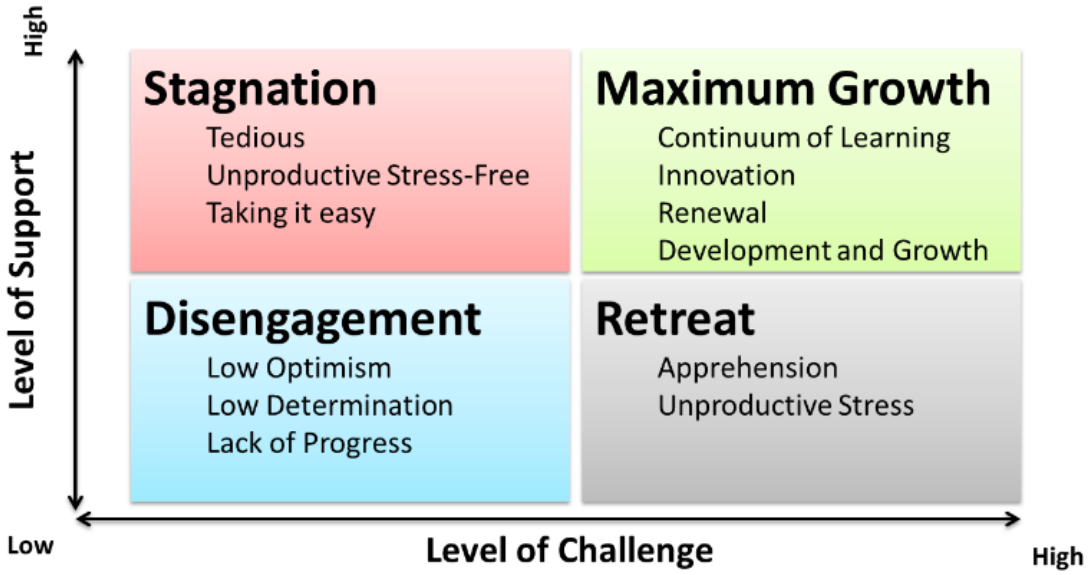

Figure 4: Sanford's Challenge and Support Hypothesis.
SOURCE: https://www.linkedin.com/pulse/why-great-leaders-must-support-challenge-people-teams-enrique-rubio

In international education, Sanford's Challenge and Support Hypothesis remains just as relevant as in any other higher educational setting. In fact, the Georgetown Consortium study "has shown that students abroad do not develop interculturally when they are experiencing more cultural difference than they can cope with" (Medina-Lopez-Portillo & Salonen, 2012, p. 377), further justifying the importance of this theory in the development of education abroad programs. Practitioners must ensure that they are providing both a significant level of challenge to their students, as well as a range of support systems available to students in order to effectively learn from these challenges abroad.

Some institutions are using these theoretical frameworks in practice in the field, including the American University Center of Provence (AUCP). Engle and Engle (2012) observed their more adventurous students to reveal "transformational learning to be a gradual process of edging toward the limits of the comfortable and familiar, then tapping the capacity to go beyond" (p. 287). Students were given the opportunity for support that would allow the less adventurous students to feel comfortable taking greater risks and overcoming challenges.

The Constructivist Paradigm

The history of the field of intercultural learning has seen a shift in the paradigms and assumptions that guide current practice. From the positive narrative of the early 1900s, to the relativist paradigm, and recently into the constructivist or experiential narrative, the transition from one set of assumptions has led to the changing shape and implementation of education abroad design (Paige, 2015; Vande Berg, Paige, & Lou, 2012). This research assumes the constructivist narrative of student intercultural learning, defined below.

The constructivist paradigm defines learning as "a development, experiential, and holistic process wherein learners individually construct, and with members of their various cultural groups co-construct, the meaning that they experience in the world" (Vande Berg, 2015, p. 2). Reality, then, is constructed by one's perceptions and experiences, rather than one ultimate truth (Bennett, 2012; Paige & Bennett, 2015). The goal of learning abroad then shifts from a process to simply acquire knowledge, "but to develop in ways that allow students to shift cultural perspective and to adapt their behavior to other cultural contexts" (Vande Berg, et al., 2012, p. 19). When learning from one's environment becomes an active process from which students learn based on their own perceptions, an intentional and targeted intervention with a facilitator with intercultural expertise becomes required for effective student learning abroad (Paige, 2015). With this in mind, we move to examine the types and methods of interventionist models that shape intercultural learning for students on-site.

Interventionist Models

One of the major push factors moving the international education field away from immersion practices and towards interventions was the publication of the Georgetown Consortium Study conducted between 2003 and 2007 (Paige & Vande Berg, 2012). This study is the "most comprehensive examination of immersion undertaken in study abroad research" (Paige & Vande Berg, 2012, p. 34) and looked at 61 study abroad programs to evaluate the impact on intercultural development and language learning. The one program with a comprehensive intervention strategy, American University Center of Provence (AUCP) showed significant gains

in intercultural development compared to the immersion only programs (Vande Berg, Connor-Linton, & Paige, 2009). This study provided evidence that immersion only programs have serious limitations in producing significant intercultural development and the shift began towards intentional models of learning interventions, particularly around cultural mentoring to guide students through reflection (Paige, 2015). Research on other intervention models in study abroad has continued since this study and more programs are being developed with these conclusions in mind. An informal comparison of several well-known programs that utilize intentional approaches to intercultural development, including AUCP, can be found in Appendix II: Intervention Model Comparison.

Intercultural interventions are defined here as "intentional and deliberate pedagogical approaches, activated throughout the study abroad cycle (before, during, and after), that are designed to enhance students' intercultural competence" (Paige & Vande Berg, 2012, pp. 29-30). This research looks only at the intervention models that occur during the study abroad cycle and are applied while students are onsite. It's important to note here that intervention models should not invalidate integration models where the intercultural learning is embedded in the curriculum and practices at universities (Paige & Vande Berg, 2012). These two methods are typically seen as mutually exclusive, but as Paige (2015) finds, "when intercultural learning is integrated into the academic programs and supported by study abroad, learning is enhanced" (p. 7). While there is value in separating these practices for review and assessment, a comprehensive intercultural approach that combines both of these models will produce the greatest learning for students.

Based on an examination of current best practice program models and research conducted on models to develop intercultural competence (Behrend & Porzelt, 2012; Holmes & O'Neill, 2012; Howard Hamilton et al., 1998; Mikk, 2015a; Mikk, 2015b; Paige, 2015; Paige & Goode, 2009; UNESCO, 2013; Vande Berg, 2015; Watson & Wolfel, 2015), four categories of intervention models have been determined as principal models for this research: (i) cultural mentoring, (ii) cultural content, (iii) student reflection, and (iv) engagement.

In order to ensure that students are developing their intercultural competence while abroad, education abroad professionals must know and practice these concepts and models themselves. Cultural mentors need to be trained in the theories and application of the intercultural competence development process in order to then guide students through their own experiences and reflections (Mikk, 2015a; Mikk, 2015b; Paige, 2015; Paige & Vande Berg, 2012). Bennett (1993) recommends that a trainer or educator should be at least one stage of intercultural sensitivity beyond what is being trained in order to appropriately facilitate learning. It's also important for student learning to establish a "safe context in which people can ask naive questions with the assumption of malice" (UNESCO, 2013, p. 27), and this responsibility falls onto the education professionals onsite. Cultural mentors guide students through reflection about their experiences and "push students further into adaptation" based on their needs and context (Mikk, 2015a, p. 7). Equal attention should be paid to teaching students about their own cultural identity and perspective as to learning about the culturally different other (Vande Berg, 2015). The training and preparation of the education professionals is also critical because,

oftentimes, onsite staff share the responsibilities of mentoring students and of designing and implementing the program structure itself.

The cultural content students should be exposed to is twofold: culture general and culture specific. The culture general learning includes topics such as “value orientations, communication styles, nonverbal communication, conflict styles, and ways of learning” (Paige & Vande Berg, 2012, p. 54). The knowledge and subsequent skills from these “culture general patterns” are transferable to all contexts the student may find themselves either during or after their experience abroad (Paige, 2015). This will also set the framework with which students can begin to look at the more culture specific experiences they have day to day while abroad. The culture specific lessons a student will learn relate to the unique aspects of the local culture, including the target language. A popular method of delivering cultural content to students is the intercultural workshop model wherein a cultural mentor guides the students through their experiences and provides tools for understanding and navigating the cultural differences the students experience (Mikk, 2015a).

As Kolb’s (1984) experiential learning theory states, reflection is an important process for the cycle of student learning. Cultural mentoring and cultural content act as a foundation for the ongoing reflection during an education abroad experience and guide students through their reporting (Paige & Vande Berg, 2012). The reflection, or debriefing, after an activity is a “key opportunity for individuals to reflection the learning activity and then for the trainer to connect these comments back to the learning outcomes” (Mikk, 2015b, p. 5). Reflection can be both oral or written, formal or informal, and aims to teach students how to apply the frameworks taught in the culture general content to their day to day experiences abroad. With the growth of technology, programs are beginning to integrate these tools into the reflection process through activities such as blogs or digital stories (Mikk, 2015a).

Engagement refers to the meaningful interactions a student has with different cultures or perspectives. Interaction with other cultures “brings abstract concepts to life” (Paige & Vande Berg, 2012, p. 54) and helps bridge the gap in Kolb’s (1984) learning cycle between abstract conceptualization and active experimentation. With the adoption of the constructivist paradigm, students no longer learn simply by being surrounded by another culture, but instead through engaging and thinking critically about their experiences (Paige, 2015; Vande Berg et al., 2012). In order for students to take on a more emic approach, meaning from the perspective of the subject, to learning about a different culture, they need aspects of agency and self-motivation (Holmes & O’Neill, 2012). For maximum learning then students should engage with both the new culture itself and the activities guided by the cultural mentor.

Methodology

Procedure

This research aims to examine the current practices in the field revolving around the development of student intercultural competence. In order to obtain the current, real status of a range of student experiences abroad, site visits were required to observe the environment and methods of student learning. Ascertaining the goals and current views of professionals in the field was deemed important as it framed the observations under a certain philosophy and

provided a place for comparison, between the intended outcomes and the achieved outcomes. Site visits in two countries provided the opportunity for comparison between programs the included a foreign language component and those that didn't (for North American students, this means anglophone and non-anglophone destinations). This comparison allows for the evaluation of the role language plays in both the design of onsite programming and the perceptions from both the students and staff about the meaning of culture and cultural integration.

This research did not apply for IRB because no students were identified or interviewed. Any students involved in this research were simply observed in a public setting. All interviews conducted were with professionals about their professional work. Informed consent was given before all interviews.

Sampling

The program sites studied in this research were selected through purposeful sampling, as defined through Bogdan and Biklen (2007). They were chosen based on the type of organization (partner program) and availability to support research at the time. Each program is at least partially direct enrollment into host institutions and has onsite staff to support students. The diagram below represents the different structures in each partner program studied.

Programs were chosen in Scotland and Paris, France in order to compare programs in anglophone and non-anglophone countries, meaning one with a foreign language component and one without. The importance from having programs with and without foreign language components stems from the desire to examine the impact language study has on the way culture is perceived and culturally engaging activities are designed. These cities in particular were chosen based on the author's own experiences and connections. Having personal background with these educational systems and host countries allowed for greater insight from the author, and a greater network to reach out to.

The partner providers sampled in Paris are:

- Middlebury College School in France
- University of California Education Abroad Programs (UCEAP)
- International Studies Abroad (ISA)

The partner providers sampled in Scotland are:

- The Institute for Study Abroad, Butler University (IFSA-Butler)
- International Studies Abroad (ISA)
- CISabroad

A systematic breakdown of the demographics of each partner program included in this research can be found below. This graphic breaks down the student enrollment structure, student living arrangements, language requirements, onsite staff numbers, and onsite office space.

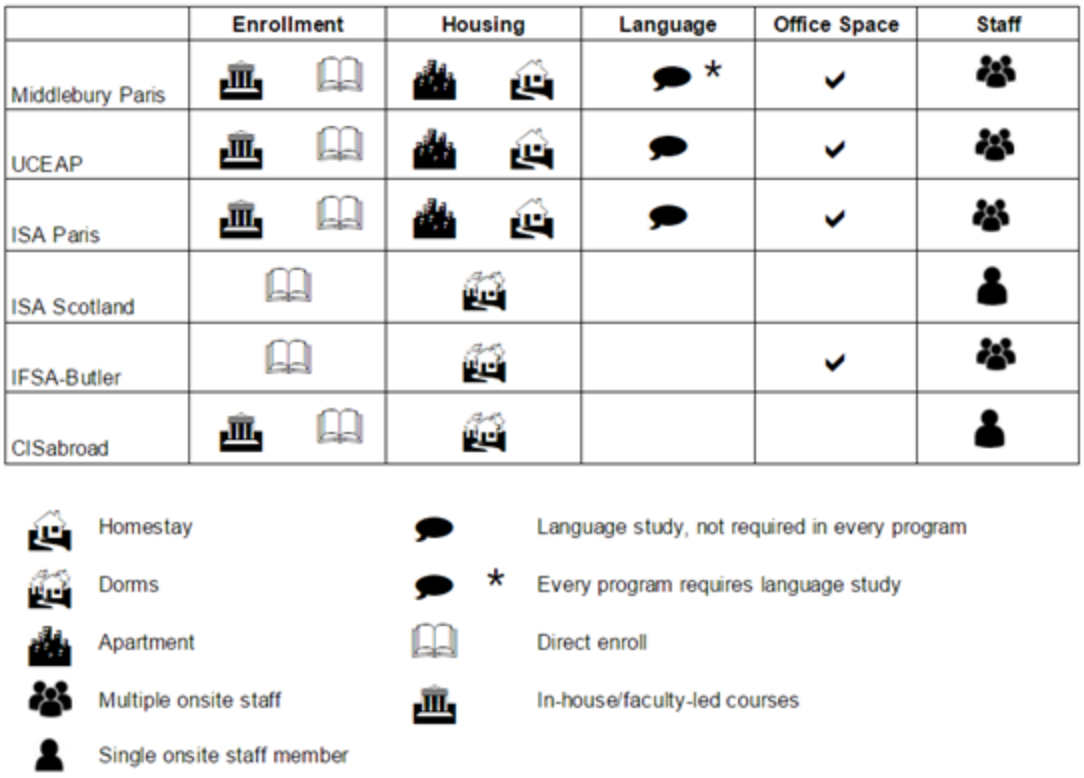

Figure 5: A demographic breakdown of the sampled programs

Data Collection Method: Observation

Depending on the availability and timing of each site visit, observations were conducted at either orientation sessions or activities. Observation notes included:

- Location and setting
- Student engagement: questions asked, discussion time
- Length: by hour and number of days
- Topics/themes present, in particular: time spent on culture and where was culture integrated elsewhere

Specific focus was given on the terminology and visual diagrams used to discuss the topic of culture and cultural adjustments.

Data Collection Method: Interviews

Interviews were conducted with the member of staff most involved in the process of developing student learning activities. The goal of these interviews was to understand the perspective each program took to understanding intercultural competence and how to implement effective programming for their students. The full list of interview questions can be found in Appendix III: Interview Questions. Most interviews were recorded and later transcribed for accuracy, with the consent of the participants (see Appendix IV: Interview Consent Form). However, two interviews were incapable of being recorded, so only notes made during the interview were used to collect and examine this data.

Analysis

The data collected through these observational field notes were compiled for comparison between program sites using thematic analysis. This analysis broke down the data based on subject area (such as culture, language, or politics) as well as specific terms used to identity key concepts, such as “culture shock” versus “cultural transitions”. The recorded interviews were informally transcribed and also examined with a thematic focus, particularly in the four categories determined above: cultural mentoring, cultural content, student reflection, and engagement. Data memos were used after the examination of each data set to gather key insights, notes on key bits of data, and major themes or new ideas that appeared throughout the interview or observation period. The various data memos were compared to identify common or unique themes or concepts across all sites.

Findings

Through examining the data through the thematic categories determined above, similarities and differences between the programs became clear. Ties between the different categories also arose after examination, such as the correlation between mentoring structures and student reflection. The findings in each category will be broken down in the next sections, as well as an analysis of the operational structure elements that appeared to impact the programs as a whole.

Cultural Mentoring

The program sites used a wide variety of mentorship structures to guide students through their experience abroad. Programs with centralized office space (Middlebury, UCEAP, ISA Paris, and IFSA-Butler) had open door policies that welcomed students to meet in the office during business hours to speak with the staff onsite. ISA Scotland and IFSA-Butler provided “office hours” at each university represented in the program on either a weekly or biweekly basis, necessary considering that their students are enrolled in several different universities around Scotland. IFSA-Butler, UCEAP, and CISabroad also use Facebook as a tool for communicating with students, both to spread general information and chat individually. IFSA-Butler also mandates one-on-one sessions at the beginning and end of the term to discuss the student’s individual goals (personal, social, academic, and professional) for the semester, supplemented by an online student portal.

Each office adapted their communication with students based on the needs and availabilities of their resources so that they could provide opportunities for students to seek out these cultural mentors when they needed the support. While each program is limited by its resources, using multiple methods of communication will provide more opportunities for different student personalities to reach out for support. For example, both UCEAP and IFSA-Butler utilize in-person advising sessions as well as Facebook to communicate with their students and reach more of their students.

Several programs used peers as mentors for their student participants. In addition to the trained intercultural mentors, “students encouraged to act as mentors to one another in their learning” (Mikk, 2015a, p. 8). Middlebury, ISA Paris, and UCEAP all offer the option of students participating in a language partnership with a local French student. These programs are deliberately pairing together local students with the program participants in order to create

organic interaction from their international peers. UCEAP intentionally tries to “set up opportunities for students to meet with student French peers”. In addition to language partners, Middlebury and ISA Paris facilitate activities that pair their students with local French university students in a more casual setting. Middlebury matches each student with a marraine or parrain at the end of orientation to introduce their students to the city. It’s not required that these pairs meet beyond the initial outing, but it often becomes the case that students will bond and become friends over the course of the term. ISA Paris organizes three cultural exchange meetings over the course of the term that encourages their students to come join some French university students over food. ISA Paris promotes these cultural exchanges because “it’s good if they have another point of view from someone other than the staff” whether they decide to speak in French or English.

Cultural mentors are the foundation of any program promoting student intercultural development, as they dictate the cultural content, guide student reflection, and play a key role in engaging students in their program. For this reason, cultural mentors should be trained in facilitating intercultural exchange or have access to those that are. IFSA-Butler trained all of the onsite staff in appreciative/developmental advising practices in order to give students a “toolkit” for success, rather than handing them the answers, in their one-on-one advising sessions. Another option is to outsource the experts from the home institution like UCEAP. From following the transferable laws to accessing a professional psychiatrist, the UCEAP office in Paris is equipped to handle a wider range of student concerns despite being a two-staff office onsite thanks to the resources available off site. Similarly, ISA and CISabroad utilize the full network of site directors to support one another and provide resources and advice between each office.

A breakdown of each program’s cultural mentoring components can be found in Appendix V: Cultural Mentoring Grid.

Cultural Content

One of the cornerstones of cultural content provided to students when studying abroad is “culture shock”. However, there’s been a push in the international education field to avoid crisis language like this to prevent isolating students from help they may need before reaching a crisis point. Of the orientations that were observed, none used the phrase “culture shock”. ISA Paris used “cultural transitions”, IFSA-Butler used “cultural troubleshooting”, and UCEAP used “cultural adaptations”. Middlebury introduced the cultural iceberg to students as well as Anthony Ogden’s “Colonial Student”, but avoided the use of “culture shock”. This represents a positive trend in international education, and helps student set realistic expectations of their time abroad.

The adage of different not better is also one of the overarching themes of this research. Again, every program cited its importance in their orientation or interview. As ISA Paris puts it, students need to “be open minded and to not compare cultures, accept the cultures as they are different”. The lessons on observing and reserving judgment tie directly to the knowledge, skills, and attitudes associated with intercultural competence.

The impact of language study on these programs appears in the framing of communication as a tool for culture. In Middlebury especially, the emphasis placed on the study of language as a means to study culture was strong. With the language pledge at Middlebury, students are

required to speak French at all times during their term abroad, because “if you’re working on improving your language skills, you’re obviously going to improve your intercultural competencies, your intercultural skills”. This can be attributed to a number of reasons, one being that practicing your language skills will typically lead a student to speak with native speakers and learn about the culture through those interactions with the locals. Middlebury is the only program that requires language study for all student participants, and is the only one to have any part of their orientation in the target language. ISA Paris and UCEAP use English to give their orientation sessions, partly because not all of their programs require French language and partly because the students will be jetlagged and they want to ensure the important information stays with them.

In Scotland, the discussion of language goes far beyond the grammar of the language itself. More emphasis is placed on the communication styles and language history in Scotland, highlighting key differences between American English and Scottish English in vocabulary as well as writing styles. IFSA-Butler discussed the e-mail communication style between students and their professors that is expected of students in Scotland. Even though these are not languages the students study, the history and culture behind Doric, Gaelic, and Scots appeared at IFSA-Butler, CISabroad, and ISA Scotland. While the program’s curriculum includes foreign languages to exemplify aspects of Scottish culture, the Scottish programs still bridge the gap between foreign language study and cultural study by explicitly discussing communication expectations with the students. Whereas the Paris programs place more emphasis on the communicative competence in another language, the Scottish programs focused on communicative competence in another culture.

A breakdown of each program’s cultural content can be found in Appendix VI: Cultural Content Grid.

Student Reflection

Student reflection occurs through two major channels: oral and written. All of the partner providers offered opportunities for oral reflection by the students, though in a variety of different formats. ISA Paris requires that all students participate in a small group meeting two weeks into the program to discuss their experiences and concerns with the guidance of a staff member, whereas Middlebury offers optional group conferences to discuss current events. ISA Scotland gives students the opportunity to share their experiences during scheduled activities, either while traveling or during lunch breaks. For example, during the lunch break at the Stirling Castle excursion, the students, with the input of the onsite mentor, discussed cultural differences that they had experienced thus far, such as police culture, bar culture, and suggestions for getting involved in the local community. It’s important to note that not all opportunities for students to come together and have a discussion are necessarily productive reflection. Students need to have guidance from the cultural mentors in order to understand the context in which they’re having these experiences.

Written reflections occurred only through academic courses, whether they be faculty-led programs, online courses, or in-house. IFSA-Butler did give every student a journal for them to write their reflections throughout the term, but there was no obligation to use it. On the other

hand, IFSA-Butler's Exploring Community and Culture course, an optional online course of several onsite activities embedded, does require reflection and discussion with the other students in the course and the instructor. UCEAP's language and culture courses have written reflection assignments on their experiences or sites they're asked to visit. The final reflection in one of those courses, Parisian Voices, ties in the subject of the course with the lived experiences of the student when it asks, "How have a few of our texts helped you develop your own Parisian voice? Or challenged or changed your preconceived notion of Paris?" Written reflection opportunities aren't officially embedded into these programs outside of academic courses, however the promotion of opportunities such as contributing to the partner provider's student blog informally introduce written reflection opportunities to students.

A breakdown of student reflection components can be found in Appendix VII: Reflection Grid.

Engagement

When examining the levels of engagement students had at each site, the impact of group dynamics on the participation and attendance of students in program activities appeared at several sites. While the observations on student questions and discussion times during orientation sessions gave a snapshot into student involvement, this represents only one activity and tracking the attendance throughout the term gives a better glimpse into the overall program. Middlebury and ISA Paris both mentioned the reliance of student attendance in program activities on group dynamics each term. UCEAP used the concept of group dynamics in a different lense, emphasizing the importance of taking care of each other to the students in terms of providing support. In a similar way, IFSA-Butler intentionally tries to create a "global learning environment" for the students that relies on their support from and interaction with one another and the local communities. However, it's still important to note the different between participation and involvement from students. High participation in activities does not necessarily mean that the students are involved and engaging with the subject matter. While attendance is the first step to improving student learning, emphasis should be placed on the meaningful involvement students have during the activities.

This question of group dynamics as a modifier of student engagement highlights the importance of building communities for students. Following the hypothesis of Sanford (1966), building student communities will provide greater support for students to that they can tackle greater challenges and risks together. Building communities between the students therefore seems to encourage students to engage with the opportunities available to them through the programs and benefit from the high impact practices they've designed. It should also support student learning outside of the program itself by providing an easily accessible support network of peers to engage with the local community outside of the set program activities.

Consideration of the timing of program activities for students also came into question under student engagement. Middlebury mentioned that when they've planned activities in the middle of the term, they get lower participation because "they've got other things to do, they're less attentive, and they've less available" at the time. Like fostering strong group dynamics, strategically planning the timing of program activities can increase student participation and involvement in the program itself.

Other than implementing the ice breaker activities to promote positive group dynamics early in the program, cultural mentors also play an important role in student involvement during activities. As ISA Paris noted, they frequently change their activities offered to students each semester so the staff doesn't get fed up with a certain activity. As they observed, "when the staff is fed up, the students don't have a good time because they can feel that we are fed up". In addition to facilitating positive interpersonal development between the students, cultural mentors as individuals can affect the atmosphere of any activity in the program and impact the level of engagement students show during an activity.

Impact of Operational Structure

Two programs had significant involvement with faculty led programs: CISabroad in Edinburgh and UCEAP in Paris. These programs offered an interesting shift from the direct enrollment programs and spoke to an academic control that was lacking elsewhere. Both CISabroad and UCEAP work closely with the faculty leading the programs to create relevant syllabi and integrate culturally appropriate learning activities into the programs. This structure gives more responsibility to the home office and partner universities in terms of program logistics, pre-departure, and re-entry learning, but still allows these education abroad programs to integrate the local knowledge and insights into the program design.

The past experience of the site managers also proved to be a modifier of all other aspects of the program design. Practitioners who had extensive experience in the field or had a background in academics tended to have more specific and defined learning outcomes for their students. While some outcomes were more academic than others, the practitioners with more knowledge of the field had a clear idea of the goal of the program for students and tended to repeat this outcome during the interviews. The intentionality of certain program features became clearer when a detailed learning outcome could be easily produced. While an extensive background in creating student learning outcomes may not be required to manage these programs, an examination of their current outcomes would benefit any student-centered program.

Recommendations and Discussion

Based on the limitations for and the conclusions drawn from this research, the author developed a series of recommendations for practitioners, curriculum/pedagogy, and future research.

Practice

- Meet students where they are - use the transportation time during excursions or activities to debrief or teach; use humor or popular culture to engage students
- Increase student motivation to engage by balancing the support and challenge with all parties available and present, including the staff, students, and locals
- Ensure someone qualified for intercultural training is on staff to guide students and contribute to program design and reflection
- Based on the discussion of group dynamics, it's important to use icebreakers to foster the creation and maintenance of interpersonal relationships and a learning community between participating students; don't over emphasize the need for students to interact with locals over the creation of a support group in which they will meet new people and take more risks together

Curriculum/Pedagogy

- Determine the student learning outcomes for a program so that its design can be aimed directly towards achieving that learning. This also clarifies the measurements to use for program assessment.
- Use of AAC&U VALUE Rubrics as a guideline for student outcomes in Intercultural Knowledge and Competence, Civic Knowledge and Engagement, and Global Learning
- Shift from using crisis language, such as “culture shock”, to language like “cultural adjustments”, “cultural adaptation”, or “cultural transitions”
- Inclusion of re-entry sessions onsite: many programs discussed learning outcomes that transfer beyond the program itself, including articulating student experiences abroad

Future Research

- Examine assessment practices onsite, especially determining how to formalize the observation model of informal assessment happening with the onsite staff in terms of program management
- How do institutions copying the practices and programs of bigger institutions that are based directly from frameworks and research background affecting the intended effect?
- The role of the cultural mentor as the foundation of interculturally competent program design
- This research describes the environment in which involvement can be measured, future research should examine **Astin’s theory of involvement (1984)** as a lens through which to view student engagement and meaningful interaction with their experiences abroad

Conclusion

While this research aided in synthesizing the intervention models that are currently aligned with best practice, the relationship between each intervention remains complex. Each program must be individualized to the resources and skills at hand for each partner provider, as well as the specific needs of the student participants. There is no single program design that can be universally successful because every organization has a different structure and every group of students will have different priorities. By familiarizing yourself with the research and tools that exist in the international education field, an onsite office can piece together the perfect program to fit their resources and priorities. As long as the program remains centered on the student and their learning, any combination of intervention models can provide the support and challenge a student needs to grow holistically during their experience abroad.

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Appendix I: KSAs of ICC

Knowledge/Cognitive		
Mikk	Understand the influence of the home culture on their own actions and beliefs	
	Learn how everyone's culture is influencing a particular situation	
	Find solutions that bridge cultural differences	
Deardorff	Cultural self-awareness/identity	
	Deep understanding and knowledge of culture (including contexts, role and impact of culture & others' world views)	
	Culture-specific information	
	Sociolinguistic awareness	
Hammer	Open-mindedness	
	Knowledge of the customs of a culture group	
Watson and Wolfel	Basic facts about a specific place	
	Understanding cultural norms and taboos	
Gertsen	General knowledge and consciousness of cultural differences (awareness of cultural dependency of own and foreign thinking, acting, and behaviour)	
	Knowledge of a region and its social organization	
	Knowledge of the characteristics of the foreign culture (values, norms, conventions)	
	Knowledge of communication	
	Knowledge of interaction patterns in a culture	
Howard Hamilton, Richardson, & Shuford	Awareness	Knowledge of self as it relates to one's cultural identity
		Knowledge of other cultures and how they are similar and different from one's own cultural group
	Understanding	Knowledgeable about issues of oppression and the effect it has on different cultural groups
		Knowledgeable about interactions between multiple oppressions such as race, gender, class, lifestyle, & religion
	Appreciation/ Valuing	Knowledgeable about elements involved in social change
		Knows the affect cultural differences can have in communication patterns

Attitudes/Affective		
Mikk	Take the perspective of people from other cultures	
Deardorff	Respect (valuing other cultures, cultural diversity)	
	Seeing from other perspectives/world views	
	Cultural humility	
	Curiousity and discovery (tolerating ambiguity and uncertainty)	
	Openness (to intercultural learning and to people from other cultures, withholding judgment)	
Hammer	Tolerance of ambiguity	
	Curiosity about other culture group practices	
Watson and Wolfel	Empathy	
	Self-efficacy	
	Tolerating ambiguity	
Stahl	Willingness to learn	
	Empathy	
	Frustration tolerance	
	Optimism	
	Tolerance of ambiguity	
	Responsibility	
	Goal orientation	
Gertsen	Motivation and interest in intercultural contact	
	Freedom from prejudice including renunciation of negative evaluation	
	Positive attitude towards the foreign culture	
	Acceptance of cultural differences	
	Realistic expectations	
	Respect for the customs of other cultures (relativistic attitude)	
Howard Hamilton, Richardson, & Shuford	Awareness	Pride within one's own culture group
		No one group is better than another

	Understanding	Discrimination due to one's cultural status is unjust
		Assumptions about an individual cannot be based solely on one's group membership
	Appreciation/ Valuing	One must take risks in life
		Cross-cultural interactions enhance the quality of one's life

Skills/Behavior	
Mikk	Function in new and ambiguous environments
	Communicate in the local languages
	Make decisions in order to behave appropriately and effectively in another local environment in a variety of contexts
	Debrief their experience on returning to their home culture in order to make meaningful adjustments
Deardorff	Listening, Observing, and Interpreting
	Analysing, Evaluating, and Relating
	Adaptation
	Relationship Building
Hammer	Behavioral flexibility
	Host language mastery
Watson and Wolfel	Flexibility
	Language and negotiation skills
Stahl	Contact initiative
	Self-reflection
	Control of impulse
Gertsen	Consciousness and knowledge of different communication styles and nonverbal communication
	Initiate and maintain meaningful dialogue
	Ability to construct and maintain helpful relationships

	Willingness to develop and adapt to new action maxims	
	Ability to represent and display one's own cultural values and positions consciously, with sensitivity in regards to the other's culture	
Howard Hamilton, Richardson, & Shuford	Awareness	Self-reflection
		Ability to identify similarities and differences across cultures
		Ability to articulate that with others
	Understanding	Ability to see things from multiple perspectives
		Understands difference in multiple contexts
	Appreciation/ Valuing	Able to challenge acts of discrimination
		Ability to communicate cross-culturally

Appendix II: Intervention Model Comparison

R. Michael Paige (2015)	University of the Pacific	American University Center of Provence (AUCP)	University of Minnesota Maximise Study Abroad (MAXSA)	Willamette University and Bellarmine University
Cultural mentoring	Faculty leaders take SIIC courses, auditing their future course, and peer mentors	Onsite mentors	Optional, off site mentors	Grouped with peers based on IDI scores with an instructor
Cultural Content	Intercultural courses integrated into university curriculum	Language Pledge	IDI debriefing before and after	Reflection and feedback each week
Reflection		Provide time and space for cultural reflection	Biweekly reflection papers	Weekly written reflection journals and peer feedback
Online and on-site learning		French Cultural Patterns: onsite course	Online course	Online learning communities
Comprehensive intercultural interventions		French Practicum: weekly experiential learning activities		Weekly experiential activities to increase engagement
Learning throughout the study-abroad cycle	First to integrate pre-departure and reentry programming to frame and reinforce learning abroad			Pre-departure and re-entry session
Engagement				

Appendix III: Interview Questions

Middlebury Institute of International Studies

Interview Questions for Cultural Training Abroad Research Study

1. What brought you to your work in International Education and study abroad?
2. What do you hope study abroad students will gain from their experience?
3. What are your main responsibilities in your current job?
    a. Follow up: What goals does your program have for developing intercultural competency in your students?
4. What are the main student learning goals for your program?
5. What elements of your programs are designed to advance the intercultural learning you just described?
    a. Follow up: Which of your classes advance intercultural learning? What co-curricular activities contribute to intercultural competency development?
6. How has the integration of foreign language study, or lack thereof, affected the development of these programs?
7. How has your approach to developing intercultural competency in your students changed over time?
    a. Follow up: What other approaches have you tried? How did you determine those efforts were not effective?
8. What breakthroughs have you seen in students?

Appendix IV: Interview Consent Form

Middlebury Institute of International Studies

Informed Consent to Participate in Research Study

Interviews for Cultural Training Abroad Research Study

A. PURPOSE AND BACKGROUND

The purpose of this research study is to examine current study abroad practices that address the development of intercultural competency in students while abroad. It will compare these programs with current best practices as determined by current literature in the field, and evaluate any possible effects of language learning on the development of these co-curricular activities related to intercultural competency development.

The researcher, **Mc Kenna Hughes**, is a Masters of International Education Management candidate at the Middlebury Institute of International Studies conducting this research as an independent study project for her degree.

You are being asked to participate in this study because you aid in the design and implementation of onsite programming for the study abroad provider you represent.

B. METHODOLOGY

This research consists of a combination of observation of co-curricular activities given onsite and interviews with members of the onsite staff.

The observations will:

- Provide insight into the implementation of activities, including the setting, size, and structure;
- Allow evaluation of student engagement, and
- Contribute to the analysis of language used during these programs.

The interviews will address:

- The design and goals associated with co-curricular activities onsite,
- Current practices within the study abroad provider programs, and
- Different approaches to different study programs and how they've developed over time.

Interviews given in person will be audio recorded to ensure the fair and accurate representation of the insights given by participants.

C. RISKS

There is a risk of loss of privacy. However, no names or identities will be used in any published reports of this research. Only the researcher and her faculty advisor, David Wick, Ed.D, will have access to the research data. There is a chance that the identities of participants can be inferred from their association with their provider organization.

D. CONFIDENTIALITY

The names of interview participants will not be shared beyond the researcher and her faculty advisor, David Wick, Ed.D. The names of the study abroad providers will be used and associated with the observations and interviews in relation to the programs offered by that provider.

The audio recordings of these interviews will be password protected and not shared beyond the researcher and her faculty advisor.

The names or identities of any students participating in co-curricular activities observed by the researcher will not be given, as no identifying information will be recorded or marked by the researcher. Student confidentiality will be given the highest regard and all measures will be taken to ensure the privacy of students participating in these programs.

E. FUTURE IMPLICATIONS

By signing this consent form, you agree to allow the information gathered during the observations and interviews to be used, in accordance with the confidentiality agreement above, in future presentations or publications of this research study.

A copy of the final research paper developed for the researcher's degree work will be sent to all participants when it is completed in May 2017.

F. COSTS

There will be no direct cost to you for participating in this research.

G. COMPENSATION

There will be no compensation for participating in this research.

H. ALTERNATIVES

The alternative is not to participate in the research.

I. QUESTIONS

If you have any further questions about the study, you may contact Mc Kenna Hughes at mckennah@miis.edu or you may contact the researcher's advisor, Professor David Wick at dwick@miis.edu.

J. CONSENT

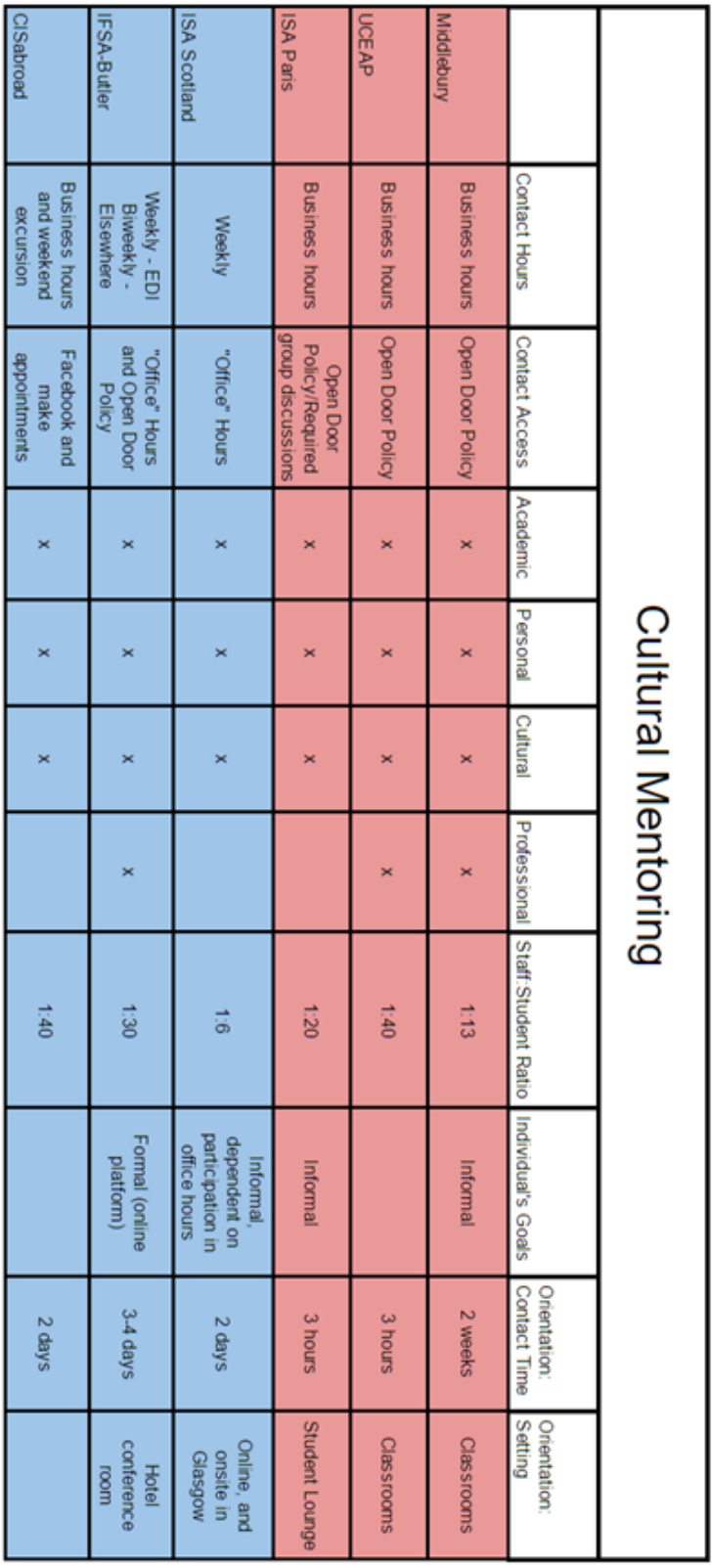
You have been given a copy of this consent form to keep.

PARTICIPATION IN THIS RESEARCH IS VOLUNTARY. You are free to decline to participate in this research study, or to withdraw your participation at any point, without penalty.

Signature ---------_____ Date: _____

Research Participant

Appendix V: Cultural Mentoring Grid



Cultural Mentoring										
	Contact Hours	Contact Access	Academic	Personal	Cultural	Professional	Staff:Student Ratio	Individual's Goals	Orientation: Contact Time	Orientation: Setting
Middlebury	Business hours	Open Door Policy	x	x	x	x	1:13	Informal	2 weeks	Classrooms
UCEAP	Business hours	Open Door Policy	x	x	x	x	1:40		3 hours	Classrooms
ISA Paris	Business hours	Open Door Policy/Required group discussions	x	x	x		1:20	Informal	3 hours	Student Lounge
ISA Scotland	Weekly	"Office" Hours	x	x	x		1:6	Informal, dependent on participation in office hours	2 days	Online, and onsite in Glasgow
IFSA-Butler	Weekly - EDI Biweekly - Elsewhere	"Office" Hours and Open Door Policy	x	x	x	x	1:30	Formal (online platform)	3-4 days	Hotel conference room
CISabroad	Business hours and weekend excursion	Facebook and make appointments	x	x	x		1:40		2 days	

Appendix VI: Cultural Content Grid

Cultural Content						
Orientation:	Historical	Cultural	Political	Linguistic	Daily Living	Culinary
Middlebury	x	x	x	x	x	
UCEAP		x		x	x	
ISA Paris	x	x			x	
ISA Scotland				x	x	
IFSA-Butler	x	x	x	x	x	
CISabroad		x			x	

Activities/ Excursions:	Historical	Cultural	Political	Linguistic	Daily Living	Culinary
Middlebury	x	x	x	x		x
UCEAP	x	x		x		x
ISA Paris	x	x		x		x
ISA Scotland	x	x		x	x	
IFSA-Butler	x	x	x		x	x
CISabroad	x	x		x		

Appendix VII: Reflection Grid

Reflection						
	One-on-One sessions	Oral Reflection	Written Reflection	Pre Activity/Excursion Debrief	During Activity/Excursion Debrief	Post Activity/Excursion Debrief
Middlebury	x	x			x	
UCEAP	x	x	x			
ISA Paris	x	x				
ISA Scotland	x	x		x	x	x
IFSA-Butler	x	x	x	x	x	
CISabroad		x			x	x