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Thesis

**Intercultural competencies of Dutch secondary school students without, before and after
a short-term abroad immersion experience in a developing country**

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Summary

Due to increasing modernization and globalization processes it is becoming increasingly important to educate youth as global citizens and to stimulate the development of their Intercultural Competencies (ICC). Cross Your Borders (CYB) is a foundation that acts on this by providing citizenship education programs at secondary schools about global inequalities and injustices and by providing nine-day-long immersion travels to developing countries, named Fairaway travels. To this point it was unknown if these travels stimulate the development of ICC. A questionnaire was set up based on two preexisting questionnaires to test the ICC of CYB partakers without travel intention ($n = 11$), with travel intention ($n = 6$) and with travel experience ($n = 8$). ANCOVA tests were run with travel experience as independent variable, different measurements of ICC as dependent variable and age as a covariate. This research showed that secondary school students who partook in a global citizenship education program with (the intention of going on) a short-term abroad immersion experience ascribe themselves more ICC than those who partook in such a project without having the intention to travel. Moreover, former and future short-term travelers judged their ICC to be equally developed, giving the impression that ICC form a predisposition of motivation to go on such a travel.

Keywords: Intercultural Competencies; globalization; global citizenship education; travel; experiential learning.

Samenvatting

Als gevolg van toenemende moderniserings- en globaliseringsprocessen wordt het steeds belangrijker om jongeren te scholen als wereldburgers en de ontwikkeling van hun interculturele competenties (ICC) te stimuleren. Cross Your Borders (CYB) is een stichting die hier actie op onderneemt door op middelbare scholen burgerschapsprojecten uit voeren over mondiale ongelijkheden en onrechten en door ervaringsreizen van negen dagen naar ontwikkelingslanden te organiseren onder de naam Fairaway. Dit onderzoek analyseert of dergelijke reizen de ontwikkeling van ICC stimuleren. Een vragenlijst werd opgesteld op basis van twee bestaande vragenlijsten om de ICC te testen van CYB-deelnemers zonder reisintentie ($n = 11$), met reisintentie ($n = 6$) en met reiservaring ($n = 8$). ANCOVA-testen werden uitgevoerd met reiservaring als onafhankelijke variabele, verschillende metingen van ICC als afhankelijke variabele en leeftijd als een co-variabele.

Uit dit onderzoek bleek dat middelbare scholieren die deelnamen aan burgerschapsprojecten over mondiale problematiek met (de intentie tot deelname aan) een kortdurende reiservaring naar een ontwikkelingsland, zichzelf meer ICC toeschrijven dan de leerlingen die deelnamen aan een dergelijk project zonder de intentie te hebben om te reizen met Fairaway. Bovendien oordeelden voormalige en toekomstige reizigers hun ICC gelijkwaardig, wat de indruk wekt dat ICC ten grondslag ligt aan de motivatie om op zo'n reis te gaan.

Sleutelwoorden: Interculturele competenties; globalisatie; mondiaal burgerschapsonderwijs; reizen; ervaringsgericht leren.

Intercultural competencies of Dutch secondary school students without, before and after a short-term
abroad immersion experience in a developing country

Introduction

Citizenship education has been a subject in secondary schools that mostly focuses on national citizenship and discusses themes like democracy, freedom, justice and equality within one's country (Banks, 2007). However, national boundaries are losing their traditional significance as a consequence of increasing travel, international trade and investment, and global (tele)communications (Ansell, 2014; Burbules & Cogan, 1998; Torres, 2013). These rising globalization processes are reflected for instance within the Netherlands, where a record amount of immigrants as well as emigrants was registered in 2017 (CBS, 2018), causing the Dutch population to become increasingly diverse and international. This increase in intercultural exchange and contact emphasizes the importance to help Dutch youth develop new skills and attitudes in accordance with these globalization processes by not only educating them as national citizens, but as global citizens as well (Davies, Evans & Reid, 2005). Moreover, global citizenship education focuses on the development of students' positive worldview, global perspectives and cross-cultural sensitivity and understanding (Abdullahi, 2010, p.27). Focusing on the latter, one set of skills youth will need to develop to become global citizens is Intercultural Competence (ICC) (Israel, Miller & Reed, 2011; Leeds-Hurwitz, 2013).

In addition to educational programs that stimulate critical cultural enquiry, ICC can be enhanced through authentic and multiple encounters with the local population of another country (Lough, 2011; Perry & Southwell, 2011). Research on long-term (at least one trimester) international educational exchange amongst secondary school students indicated that students as young as 13 years old already have the ability to develop ICC during and after their abroad experience (Baiutti, 2018; Melizzo, 2017). In conclusion, next to global citizenship education, a long-term stay abroad is one way that might stimulate the development of the ICC necessary for secondary school students to become global citizens. However, it is unknown to what extent a short-term abroad experience at this age would have the same effect on ICC, even though some Dutch organizations offer such travels.

Travel experiences

One foundation focusing on stimulating youths global citizenship is Cross Your Borders (CYB) (Cross Your Borders, n.d.). In addition to organizing two- to three-day long citizenship educational programs about global injustices and inequalities on Dutch secondary schools, CYB organizes immersion travels to developing countries for youth between 13 and 28 years old. Under the name of 'Fairaway', since 2014 several youth- and school-travels have been organized to Uganda, Tanzania and Kenya (Fairaway, n.d.-a). Through a balance between fun and learning, Fairaway wants to provide children with global knowledge and over-the-border experiences (Fairaway, n.d.-b). The travels are on average nine days long and during most of these days the travelers sleep and live with local host families. Examples of activities that travelers engage in during these travels are: helping the host families with daily tasks, visiting a local school, clinic and/or fair-trade coffee plantation, playing soccer matches with the local children, cooking local food and buying the groceries for the meal on the market, getting dance lessons from locals, hiking and swimming, a tour through a slum, and going on a safari (Fairaway, n.d.-c). An important characteristic of Fairaway is that their travels do not focus on education or volunteer work, but that they have intercultural experiences as their main goal.

Although Fairaway has a clear goal, it seems that it does not have a theoretical or evidence base that substantiates the reason for its travels or its effectiveness in enhancing the global citizenship of its partakers through intercultural experience. A possible explanation for this absence of substantiation could be that, while much literature is available on the effects of traveling (for a review, see Davies, Evans, & Reid, 2005), there appears to be a research gap on short-term, non-educational abroad immersion experiences like Fairaway provides. Reason for this gap is that firstly, based on a review study (Stone & Petrick, 2013), it seems that most of the existing literature is based on a sample of tertiary education students and almost none of the research focuses on secondary school students. Secondly, research that is available on travel experiences focuses primarily on educational exchange or volunteer work (Stone & Petrick, 2013), which Fairaway specifically does not provide. Thirdly, almost all of the existing research regards travels with a duration of at least four weeks (Stone & Petrick, 2013) which is thrice as long as a Fairaway travel. Research on these topics is rare, possibly because it might be uncommon for youth between 13 and 18 years old to travel, for travels to be solely based on immersion experiences and for travelers to travel for less than two weeks. The present

research will make a first attempt at substantiating Fairaways travels and its goal, and filling the knowledge gap. More specifically, ICC have been characterized as an important element of global citizenship that can be developed during intercultural contact abroad. Therefore, the focus of this research will be the development of ICC of children between 13 and 18 years old during a short-term abroad immersion in a developing country. To be able to research this topic, first a definition of ICC will be conceptualized which will then be followed by theory on the processes mediating intercultural abroad experiences and the development of ICC.

Intercultural Competences

The concept of ICC has many different definitions (for a summary of the most common definitions see Deardorff, 2009). However, a lot of them overlap and describe ICC to some extent as ‘the ability to communicate effectively and appropriately with people from other cultures’ (Perry & Southwell, 2011, p. 455). In line with this, Bennett (2011) and Deardorff (2016) have combined different definitions resulting in one summarized definition that will further be used in this research: ‘a process involving the development of skills, knowledge, and attitudes needed for effective and appropriate communication and behavior in interactions with those from different backgrounds’. This definition is deemed appropriate in light of the present research as it considers different forms of competences that underlie ICC (skills, knowledge and attitudes) and includes interaction with people with different backgrounds, which is important as a global citizen. In addition to this definition, by summarizing five UNESCO reports (Dragičević Šešić & Dragojević, 2009; Grimson, 2011; Holmes, 2009; Steyn, 2009; Youssef, 2011), Deardorff (2011) established a list of indicators of the aforementioned skills, knowledge and attitudes. This list also partly overlaps with the vision of Byram (1997), who was the first scholar to look at ICC from an educational point of view. An educational point of view is relevant in this research, as CYB in general provides educational programs and, although it does not offer educational exchange, Fairaway also approaches their travels from an educational point of view as the travel is meant to be a combination between fun and *learning* (Fairaway, n.d.-a). The skills, knowledge and attitudes on Deardorff’s list are: respect (“valuing of others”); self-awareness/identity (“understanding the lens through which we each view the world”) (also see Byram, 1997); seeing from other perspectives/worldviews (“both how these perspectives are

similar and different”) (also see Byram, 1997); listening (“engaging in authentic intercultural dialogue”, what Byram (1997) calls openness and curiosity); adaptation (being able to shift temporarily into another perspective and behavior (Byram, 1997) ; relationship building (forging lasting cross-cultural personal bonds) (also see Byram, 1997); and cultural humility (“combines respect with self-awareness”).

The definition and components of ICC as mentioned above give an insight into the skills, knowledge and attitudes CYB and Fairaway hope to instill in its partakers. However, it has been argued that an abroad experience by itself is not enough to attain ICC (for examples, see Baiutti, 2018). One has to be able to process the abroad experiences and transfer them to their daily life. Kolbs (1984) experiential learning theory provides a vision on the processes mediating experiences and learning outcomes. As such, it can explain the process mediating abroad experiences and the development of ICC (e.g., Hua, 2015; Ng, Van Dyne, & Ang, 2009; Stone & Petrick, 2013). According to Kolb, experiential learning can be accomplished by undergoing four stages of development: 1. engaging in concrete experiences; 2. reflecting critically on experiences; 3. abstract conceptualization (using the earlier reflections to form general theories that will guide future actions); and 4. active experimentation (practicing with the newly formed theories and assessing their appropriateness in reality). The process of experiential learning requires thinking, feeling, perceiving and behaving, and requires interactions between the person and the environment (Kolb, 1984). These elements resemble the knowledge, skills and attitudes learned through intercultural contact that characterize ICC. In addition, over the years research has substantiated Kolbs theory’s fit to the development of ICC, noting that ICC can be developed through a combination of self-reflection and practice in intercultural dialogue (Deardorff, 2009; Leeds-Hurwitz, 2013; Rowan-Kenyon & Niehaus, 2011; Tesoriero, 2006), and is therefore a relatively reliable theory to use. The theories relevance is high as well, as it has been shown to be applicable not only to learning experiences, but also to fun experiences like touristic and adventurous activities (Broomhall, Pitman, Majocho, & Mcewan, 2010; Koseoglu & Doering, 2011), which are also part of the Fairaway travels. As such, this theory seems most appropriate to keep in mind when analyzing the possible relationship between Fairaway travels and the development of ICC. In summary, in order to turn short-term abroad experiences of youth into

developed ICC, it is necessary for these youths to engage in concrete experiences, to reflect on these experiences, turn them into new concepts and practice with them in their daily life.

Present research

In order to establish a possible influence of a short-term abroad immersion-experience on the ICC of 13-18 year old youth, this research will attempt to provide an insight into differences in the ICC of youth of this age who are ready to go on such a travel and youth who went on such a travel at this age one year ago. As these travelers have all taken part in a CYB project before signing up for Fairaway, these groups of former and future travelers will be compared to a control group of youth who took part in a CYB project without afterwards signing up for Fairaway. Regarding former travelers, a time period of one year after traveling has been chosen because the travelers need the time to reflect on their abroad experiences and process them before they can identify a change in skills, knowledge and/or behavior (Deardorff, 2009; Kolb, 1984). In order to reach the goal of this research, the following research question has been set up: *What are differences in the self-assessment of intercultural competencies of former CYB partakers between 13 and 18 years old without, before and (a minimum of one year) after a short-term abroad immersion experience in a developing country?*

Firstly, it is expected that the ICC of CYB partakers who have had a short-term immersion experience in a developing country will be higher than that of CYB-partakers with and without the intention to travel. First of all, this is expected because cultural education seems more effective through experiential learning than through classroom learning (Byram & Feng, 2004). This is in line with Kolbs experiential learning theory as well (Kolb, 1984). Moreover, Chieffo and Griffiths (2004) found that students who took part in a short-term study abroad program demonstrated higher levels of intercultural awareness than the ones who did not, indicating that, although educational, also short-term experiences can stimulate the development ICC. It has even been said that educational cross-cultural contact abroad, no matter at what level, format or focus, contributes to intercultural competence and thus to global citizenship (Bennett, 2009).

A second expectation is that the ICC of both CYB partakers with the intention to go and CYB partakers who have been on a short-term immersion travel in a developing country will also be higher than that of regular CYB partakers, because a research on college students found that various

previously gained forms of capital (financial, human, social, and cultural), influence students' predisposition to study abroad. Furthermore, the research assumes that an interest in other countries and cultures is a motivating factor to express intent to study abroad (Salisbury, Umbach, Paulsen & Pascarella, 2009). So, it is assumed that students with more developed ICC, will be more motivated to sign up for Fairaway.

Method

Participants

The goal of this research is to establish any differences in self-assessment of ICC before and after a short-term abroad immersion experience of nine days in a developing country. In order to rule out as many mediating and moderating factors that could cause a difference between the self-assessment of these travelers besides their abroad experiences, initially the decision was made to use two respondent groups that besides their travel history were as similar as possible: CYB-partakers between 13 and 18 years old who were ready to go on a nine-day travel to a developing country, and CYB-partakers who had already been on such a travel at that age at least one year ago. Later on, a third group of regular CYB-partakers without the intention to travel was added as a control group. Although the regular CYB-partakers attended a different school than the former and future travelers, all groups went to school in the same city and followed a pre-university education program, making the groups similar. Furthermore, former and future travelers had a common interest of going on a short-term abroad immersion experience and might have (had) the same preparation for it. Therefore, the main difference between the two groups was the abroad learning experiences of the former travelers and the time they have had to reflect on it and incorporate their experiences into their lives. These similarities allowed for the clearest view on differences between youth with and without abroad learning experiences.

A small sample was expected because the target population is small. Moreover, changing privacy regulations restricted Fairaway from sharing personal information of travelers. The respondents that Fairaway did provide were reached through purposeful sampling using a teacher at a school that has been on a schooltravel with Fairaway before and was going to do so again. The teacher spread the questionnaire amongst the former twelve and future fourteen travelers from this school,

rendering a sample of six future travelers ($n = 6$) and eight former travelers ($n = 8$). This small sample size reduced the viability of this research, which from the beginning made it necessary to include not only Fairaway travelers, but also respondents who were going to go or have gone on a travel with other organizations similar to Fairaway. Six Dutch organization that provided travels like Fairaway were contacted via phone. For privacy reasons, the names of the organizations are not included here. Unfortunately, except for one, all organizations were either not able or willing to spread the questionnaire, or their travels or travelers did not fit the requirements of this research. One organization that was willing to cooperate and that fit the requirements, spread the questionnaire in Whatsapp groups of their former and future travelers. After a reminder, still no response came from this particular group of respondents and the decision was made to only incorporate the respondents Fairaway could provide.

To counter the reduced viability, the control group was added to establish a difference between former and future travelers, and non-travelers. As the former and future travelers have in common that all of them partook in a CYB project before signing up for Fairaway, it seemed logical to create a control group of students who also may have gained ICC through the project, but not through preparing for a travel or through a travel itself. The similarity of the samples increases the criterion validity. Any measurable differences can most likely be assigned to the difference in traveling experiences or in preexisting ICC and cultural interest that motivated respondents to sign up for Fairaway, which increases the reliability of the results of this research as well. To create the control group, one pre-university class of 24 students was randomly sampled from the classes that had taken part in a CYB project and was asked to fill in the questionnaire. Eleven ($n = 11$) of the students filled in the questionnaire.

In conclusion, 50 respondents were contacted of which a total of 25 students ($n = 25$) filled in the questionnaire ($M_{age}=15,25$ years, $SD=1,23$, 48% female). Table 1 gives an overview of the final participants. Note that one of the participants did not fill in their gender.

Table 1

Description of participants

Groups	Female	Male	M _{age}	SD
Former traveler (<i>n</i> = 8)	5	3	15,75	1.17
Future traveler (<i>n</i> = 6)	4	2	16,83	.75
Non-traveler (<i>n</i> = 11)	3	7	14,64	.67

Design

The present research is an evaluative research as it intends to explore the effect of a short-term immersion travel abroad program. In order to gain insight into the development of ICC during short-term abroad immersion experiences, quantitative research in the form of a questionnaire was used to analyze the self-assessment of ICC of all three samples, and whether any differences between them can be identified.

Measuring instruments

As there was no appropriate standardized assessment tool for ICC like it has been conceptualized for the present research, a questionnaire was created by combining two existing instruments: the Questionnaire Intercultural Abilities (QIA) (Fantini, 2005; Appendix I) and the Cultural Intelligence Scale (CQS) (Ang et al., 2007; Appendix II). Both the QIA and the CQS consist of positively formulated statements regarding different characteristics of ICC on which respondents rate themselves on a Likert-scale. The final tool that was used was set up likewise.

The CQS is an appropriate tool to use in the present research, as it measures a set of malleable capabilities that enable an individual to effectively function in and manage culturally diverse settings, and which can be enhanced by experience (Leung, Ang & Tan, 2014; Van Dyne, Ang, & Koh, 2008). This overlaps with the definition of ICC which also focuses on learning processes that enhance competences of communicating with others from different cultures. It also overlaps with the theory of experiential learning, because it too believes these competences are learned through experiences. Moreover, the CQS has been evaluated as a particularly promising tool for measuring ICC (Leung, Ang & Tan, 2014; Matsumoto & Hwang, 2013) and has shown a good internal consistency and

similarity in factor structure across multinational samples (Shannon & Begley 2008, Shokef & Erez 2008) and across a variety of countries, including Singapore (Ang et al. 2007), South Korea (Moon 2010, Moon, Choi, & Jung, 2012), the United States (Ang et al. 2007, Imai & Gelfand 2010), and Turkey (Sahin, Gürbüz, Kökzal, & Ercan, 2013). However, the CQS is a rather generalized measuring tool, that also measures general knowledge of other cultures, which is not part of the definition of ICC used for this research. Therefore the tool was adjusted and combined with a more specific tool, the QIA.

The QIA fits the goal of this research as well, as it measures intercultural abilities before and after traveling, which is what this research also attempted to do. In addition, this questionnaire is divided into four segments (knowledge, attitudes, skills and awareness) that have also been used in the definition of ICC used in this research as well. The QIA was conceptualized, implemented and piloted before the final version was put into use. No other information about its reliability and validity is known.

To create a new appropriate tool, items from both the CQS and the QIA questionnaire were picked from the original questionnaires on the basis of literature and their cultural relevance. Especially a list of indicators of secondary school students ICC after a long-term travel by Baiutti (2018; Appendix III) was used to evaluate the questions. Where necessary, appropriate questions from both tools were either combined when they overlapped or dissected when this made the question easier to answer. Next, the questions were divided up into three different clusters based on the definition of ICC and the clusters that preexisted in the QIA: knowledge, skills and attitude/awareness. A factor analysis will show if these constructs truly underlie the questionnaire. Thereafter, the remaining questions were translated from English to Dutch and adjusted to be understandable for the age-group of the target population. Subsequently, one tool with the most appropriate statements on ICC adjusted to the target population was created, increasing the validity of this research (Appendix IV). However, adjusting the original measuring tools, decreased the content validity of the results of the questionnaire, as it has never been tested in its new form (Neuman, 2014). To counter this decrease in validity, two professionals in the field of Youth, Education & Society checked and feedbacked the test, making it peer-reviewed.

Respondents rated every statement about ICC in the questionnaire on a 1 to 7 Likert-scale ranging from [Totaal niet op mij van toepassing] (Does not apply to me at all) to [Sterk op mij van toepassing] (Applies to me strongly). This exact scale was used in the QIA, the tool of which most questions were integrated in the questionnaire for the present research. The questionnaire was shared with the respondents as a URL and respondents filled out the questionnaire online.

Data analyses. Some questions specifically referred to their travel experience. As non-travelers could not fill in this questions, they were left blank by these respondents. In order to increase the usable data, after obtaining the results, firstly a missing value analysis was performed, estimating the means of the missing values. Both datasets with and without estimated means were used for the follow-up statistical analyses. Secondly, a factor analysis was performed to find an underlying structure in the questions and to see if these structures overlap with those that were pre-established for the questionnaire (knowledge, skills and attitude/behavior). This way, the validity of the questionnaire and the structures would be substantiated or possible new constructs could be found that might be used in following statistical analyses. By doing so, the validity of the questionnaire as a measuring instrument would be tested. Thirdly, three one-way ANCOVA's between groups were performed to measure differences in ICC between the three different sample groups, using travel experience as an independent variable, ICC as a dependent variable and age as a covariate. The first was run using the most prominent construct measuring ICC that were produced by the factor analysis. A second ANCOVA was run with ICC as a mean that was calculated with a dataset with missing values and a third was performed with ICC as a mean that was calculated with estimated means for missing values.

Results

Factor analysis

In order to evaluate the validity of the measuring tool that was used, a factor analysis was performed using the Maximum Likelihood method of extraction based on eigenvalues higher than 1.00. The factor analysis included only the questions which had been answered by all three groups, because it could not run with missing values or estimated missing values. More specifically, questions 13, 15, 16 and 21 were not included in the factor analysis. Direct Oblimin was used and the rotated

solution was displayed. Prior to running the factor analysis, examination of the data indicated that not every variable was perfectly normally distributed. A possible reason for this could be the small sample size. When looking at the histograms of the individual variables (i.e. questions), all variables seemed fairly normally distributed, except for six out of the twenty-seven questions (questions 7, 8, 16, 18, 30 and 31). Regardless, these deviations are not considered problematic, because factor analyses are fairly robust against violations of normality. Furthermore, the relationships between pairs of variables were generally linear. Multicollinearity was found between three pairs of variables (Person's $r > .80$), but none were higher than $r = .85$ indicating no serious threat to any outcomes. Moreover, Bartlett's Test of Sphericity was significant ($\chi^2(253) = 537.92, p < .00$), suggesting the data was suitable for a factor analysis. This is substantiated by the correlation matrix that showed that most of the correlations are bigger than $r = .3$. In addition, the goodness-of-fit test was also significant ($\chi^2(130) = 181.95, p < .00$). The factor analysis could be run and was performed without any transformations beforehand.

Looking at the eigenvalues, it seems that the factor analysis provided six factors underlying the questionnaire with eigenvalue > 1.00 . However, when looking at the elbow in the scree plot, it seems that one common factor explains the total variance, indicating that the whole questionnaire measures the same construct (see Graph 1). Only question 5 and 24 have an absolute value of $r < .3$ and don't show in the factor matrix. Factor 1 explained 35,1% of variance. Thus, it can be assumed that the questionnaire for the most part measures the same construct, presumably ICC. The factor analysis was computed again, this time with 1 as a fixed number of factors. This factor was then saved as a new variable that was named 'ICC after factor analysis'. Table 1 shows the correlation between the individual variables and the construct of ICC after factor analysis where only questions 22 and 24 render a correlation lower than $r = .3$. Their low correlation indicates that they are not a valid item when measuring 'ICC after factor analysis'.

Analyses on differences in ICC

After establishing the validity of the measuring tool, statistical analyses could be performed with the results from the questionnaire to analyze whether there are differences in the self-assessment of ICC between CYB partakers without, before and (a minimum of one year) after a short-term abroad immersion experience in a developing country.

Graph 1

Scree Plot of Maximum Likelihood based on Eigenvalue greater than 1

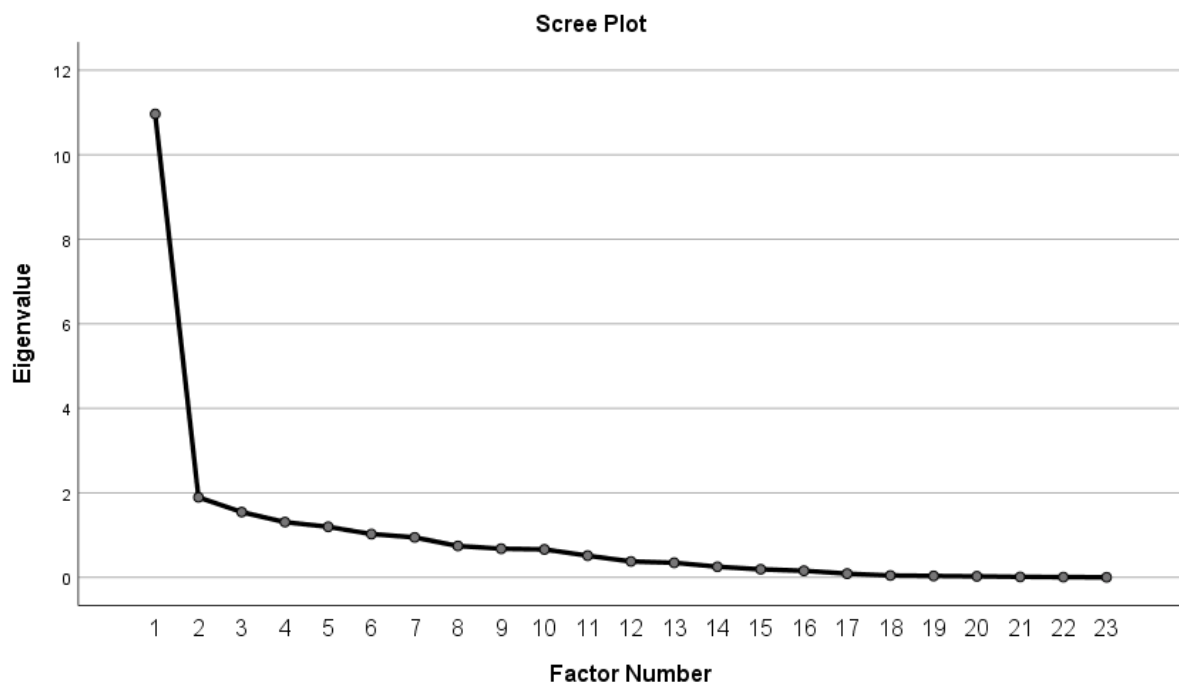


Table 2

Maximum Likelihood Factor Matrix based on 1 factor

	Factor 1
5. Ik kan het begrip ‘cultuur’, verschillende onderdelen ervan, en de ingewikkeldheid ervan uitleggen	,36
6. Ik ben mij bewust van mijn kennis over cultuur en verschillende culturen die ik gebruik wanneer ik in contact ben met mensen met een andere culturele achtergrond	,85
7. Ik kijk of de kennis die ik heb over een cultuur klopt, als ik met mensen van deze cultuur in contact ben	,62
8. Ik kan tegenstellingen en overeenkomsten herkennen tussen andere culturen en die van mijzelf	,65
9. Ik kan deze tegenstellingen en overeenkomsten bespreken en erover discussiëren met anderen (ook van een andere cultuur)	,71

10. Ik kan tegenstellingen en overeenkomsten herkennen in het gedrag van iemand met een andere cultuur in verschillende settings (bijvoorbeeld: met familie, met vrienden, op werk etc.)	,71
11. Ik kan uitleggen hoe ik heb geleerd van ervaringen met een andere cultuur en hoe ik me aan die cultuur heb aangepast	,61
12. Ik vind het leuk om met mensen van een andere cultuur dan die van mij om te gaan	,56
14. Ik zal/heb laten zien bereid te zijn om de manier waarop ik praat (bijvoorbeeld accent, toon, snelheid, etc.) aan te passen wanneer contact met iemand met een andere cultuur dat nodig heeft	,66
17. Ik zal/heb laten zien bereid te zijn om om te gaan met andere manieren van uitdrukken, communiceren, en gedragen	,80
18. Ik zal/heb laten zien bereid te zijn om mijn oordeel uit te stellen en de moeilijkheid van communiceren met mensen met een andere cultuur te waarderen	,80
19. Ik kan omgaan met de stress die het aanpassen aan een nieuwe cultuur met zich meebrengt	,62
20. Ik ben flexibel wanneer ik omga met een persoon met een andere cultuur	,84
22. Ik help om culturele conflicten en misverstanden op te lossen wanneer deze voorkomen	
23. Ik pas mijn non-verbale gedrag (alles wat ik overbreng zonder woorden, zoals lichaamstaal, kleding, gezichtsuitdrukking, etc.) wanneer het contact met iemand met een andere cultuur dit nodig heeft	,72
24. Ik ben mij bewust van mijn eventuele negatieve reacties op cultuurverschillen, bijvoorbeeld angst, afgunst, een gevoel van boven de ander staan of uitlachen. (niet invullen als je dit niet hebt ervaren)	
25. Ik ben mij er bewust van hoe verschillende situaties in het buitenland een aanpassing van mijn gedrag en manier van contact leggen met anderen vereisen	,77

26. Ik ben mij bewust van het belang van cultuur en hoe deze mijn gewoontes en voorkeuren heeft gevormd	,72
27. Ik ben mij bewust van reacties van mensen van een andere cultuur op mijn sociale identiteit (bijvoorbeeld afkomst, klasse, gender, leeftijd etc.)	,65
28. Ik ben mij bewust van verschillen tussen mensen van eenzelfde cultuur (bijvoorbeeld op basis van afkomst, klasse, gender, leeftijd etc.)	,86
29. Ik ben mij bewust van de gevaren van het beschrijven van het gedrag van één persoon als kenmerkend voor zijn/haar hele cultuur en bijvoorbeeld de rest van de bevolking van een land	,79
30. Ik ben mij bewust van het belang van keuzes die ik heb gemaakt die mij meer of minder geaccepteerd maakten bij een andere cultuur	,68
31. Ik ben mij bewust van het belang van mijn persoonlijke waarden en normen, hoe deze te herkennen zijn in specifieke situaties en hoe ze mijn keuzes beïnvloeden	,58

First, an ANCOVA test was performed with the new factor ‘ICC after factor analysis’ as the dependent variable, travel experience as the independent variable and age as a covariate. Shapiro-Wilk was used as a normality test, because it is a more appropriate analysis with small sample sizes. It came out non-significant, indicating that the ICC scores of the three groups were normally distributed. Moreover, Levene’s test was not significant ($F(2, 22) = .54, p = .59$), nor was there interaction between age and travel experience ($F(2, 19) = .26, p = .77$), indicating no violation of assumptions. Although age was not significantly related to ‘ICC after factor analysis’ ($F(1, 21) = 1.97, p = .18, \eta^2 = .09$), after controlling for age, travel experience seemed to be significantly related ($F(2, 21) = 6.23, p = .008, \eta^2 = .37$). A closer look indicates that there is a significant effect between non-travelers and former travelers ($p < .00$), and non-travelers and future travelers ($p = .01$), but not between former and future travelers ($p = .71$).

The factor analysis did not include items that had missing values. To exclude the possibility that the excluded items render a significantly different result a second and third ANCOVA-test was performed. Moreover, by incorporating all variables (i.e. items) in the test, the test becomes more

reliable. The second ANCOVA was run similarly to the first one, but the dependent variable was replaced with mean scores on ICC that were computed without estimated missing values. This way only true scores were incorporated in the test, which increased the validity of the outcomes. Moreover, the test was run without questions 22 and 24 that were not valid measurements of ICC according to the factor analysis. The interaction between the independent variable ‘travel experience’ and the covariate ‘age’ was non-significant ($F(2, 19) = .17, p = .84$), nor was the Shapiro-Wilk test. Levene’s test also showed no violations of assumptions ($F(2, 22) = .76, p = .48$). No interaction was found between age and ICC either ($F(1, 21) = 2.39, p = .14$). Again, there was a significant difference between non-travelers and both former and future travelers ($p < .00$), but not between former and future travelers ($p = .55$).

The third ANCOVA test was run similarly to the second, this time using means on ICC that were computed with estimated means where values were missing as dependent variable. The reason for also performing a test using estimated values is that, although they are not true answers, estimated values provide more data, making the test more reliable. Shapiro-Wilk was significant for the sample of former travelers ($p = .01$), thereby violating the assumption of normality, but the assumptions of homogeneity of regression slopes and homogeneity of variances were supported by the absence of a significant IV-by-covariate interaction ($F(2, 19) = .16, p = .85$) and a non-significant Levene’s test ($F(2, 22) = .60, p = .56$). The ANCOVA indicated that no significant relation existed between age and ICC ($F(1, 21) = 2.61, p = .12$). Similar to the earlier ANCOVA’s, there was a significant difference between non-travelers and former and future travelers ($p < .00$), but not between former and future travelers ($p = .53$).

Discussion

Increasing travel, migration to and from the Netherlands, modernization, and other globalization processes make it necessary for Dutch youth to develop global citizenship skills (Ansell, 2014; CBS, 2018; Davies, Evans & Reid, 2005). One of these skills is ICC (Leeds-Hurwitz, 2013) which children as young as 13 can already develop when on an educational exchange abroad for more than one trimester (Melizzo, 2017). Fairaway provides immersion travels to developing countries for youth of 13 years old and up, but for a shorter time. No research on the effects of such travels on ICC

at this age seemed available. The present study analyzed if any differences in ICC of 13 to 18 year old youth could be ascribed to a short-term immersion travel experience to a developing country. The goal was to make a start at creating a theoretical and evidence base for Fairways goal of stimulating global citizenship in secondary school students.

Analysis of the data showed that scores on ICC of both future and former travelers were significantly higher than the scores of regular CYB-partakers, regardless of their age. This means that students who have the intention to travel and have prepared for their travel, and those who have traveled, indicated to have better developed ICC than student who have not expressed the intention to travel and prepared for it. These results are in line with expectations. Firstly regarding former travelers, literature suggested that experiential learning is more effective than within classroom learning (Byram & Feng, 2004; Kolb, 1984). Therefore, an abroad immersion experience would render higher learning effect and thus better developed ICC. Furthermore, the significant difference between future travelers and regular CYB-partakers is supported by research that found that previously gained cultural capital and an interest in other countries and cultures seems to indicate a predisposition to travel (Salisbury, Umbch, Paulsen & Pascarella, 2009). This suggests that the possession of basic ICC might underlie the motivation to travel to a developing country for a short-term immersion experience. Maybe the future travelers had already gained ICC before signing up for Fairaway.

A second finding of this research is that, when corrected for age, there was no significant difference in ICC between students who are ready to go on a nine-day immersion travel to a developing country and students who have been on such a travel. These results are not in line with the expectations that short-term travelers reported higher levels of intercultural awareness than non-travelers (Chieffo & Griffiths, 2004), and that educational cross-cultural contact in any form would contribute to the development of ICC (Bennett, 2009). A possible explanation for the unexpected outcome of these results is that the above-mentioned researches define short-term as a period of on average a month, which is thrice as long as a Fairaway travel. More specifically, research indicates that it is likely that a longer duration of travel provides a deeper immersion in the culture and deeper learning experiences (Neppel, 2005). Possibly a more significant difference between former and future travelers could have been found if the travels would have been longer, because then they might have

provided a deeper immersion. Also, it has been argued that abroad experiences alone are not enough to develop ICC (Baiutti, 2018). Multiple intercultural encounters (Lough, 2011) in addition to elaborate opportunities to reflect and conceptualize on these encounters and other abroad experiences (Kolb, 1984) would increase the learning efficiency of abroad experiences. Indeed, research findings conclude that learning experiences from short-term abroad experiences depend more on students' behavior and subsequent learning after returning from their travel than on their behavior while abroad (Rowan-Kenyono & Niehaus, 2011). It is possible that the former travelers have not had enough and/or sufficient guidance in reflection and/or subsequent learning opportunities to develop more ICC.

However, when analyzing the results of this research, the limitations have to be taken into account, because they could provide alternative explanations as well. For multiple reasons, the results of this research have to be interpreted with care. Firstly, because the small size of the sample decreased the viability of the research results. Secondly, although the selectivity of these sample groups enabled for a selection of highly similar samples, which generated reliable results, it simultaneously decreased the generalizability of the results, which decreases the external validity (Neuman, 2014). Nonetheless, however similar the samples are, it has to be taken into account that the regular CYB-partakers attended a different school than the former and future travelers, which could have moderated the results of the research. Thirdly, the results have to be interpreted carefully because only quantitative research was used. Initially, both quantitative and qualitative research were going to be used to analyze the ICC of the three respondent groups. By performing mixed-methods research triangulation would be used, thereby increasing the internal consistency and thus the reliability of this research (Neuman, 2014). In addition, other scholars have also deemed using mixed-methods important when analyzing and measuring ICC (Deardorff, 2006; Sercu, 2004). However, due to a low response-rate, the qualitative element of this research could not be performed, thereby decreasing the reliability of the results. As a consequence, little was known about the background characteristics of the target groups and possible underlying processes mediating their predeveloped ICC, which made the results harder to interpret. Lastly, a strength of this research was the use of an adjusted measurement to fit the requirements of the subject of this research. Due to the small size of the target population and subsequently the low number of participants, the decision was made to not test the

questionnaire on participants before it was put to use, which made it less reliable. This loss in reliability was countered by having the questionnaire peer-reviewed and by performing a factor analysis on the questions of the tool.

Taking into account the limitations of this research, follow-up research could be done in the form of more in-depth quantitative research focusing on two elements. Firstly, follow-up research could map out the target population more thoroughly by researching differences in their pretravel and/or experiential intercultural learning experiences and other former ICC learning experiences. This could have been a mediating factor, which was not taken into account in the present research. Secondly, the qualitative research could incorporate the influence of motivation on traveling experiences and subsequent learning and development as a mediating factor. By incorporating these two elements into follow-up research, the results could be substantiated better and would have a higher validity.

A practical implication of the present research is that it would be advisable for organizations like Fairway to incorporate a subsequent program for students after traveling that focusses on incorporating the abroad experiences into their daily life. Kolbs experiential learning theory (1984) could function as a theoretical basis when setting up such an intervention. Furthermore, this research indicated that ICC might underlie the motivation to travel. Therefore, schools would do well to incorporate global citizenship programs in their curricula as early as possible, to stimulate global citizenship and ICC at an early age. CYB is one of these programs that has this as their goal and that can be requested.

In conclusion, a start has been made at substantiating the added value of short-term travels of less than 4 weeks by youth of secondary school age. It appears that secondary school students who took part in a global citizenship education program with (the intention of going on) a short-term abroad immersion experience ascribe themselves better developed ICC than students who partook in such a project without having the intention to travel. Moreover, former and future short-term travelers judged their ICC to be equally developed, giving the impression that ICC underlie the motivation to go on such a travel. By incorporating global citizenship education in school curricula as early as possible, children might develop more ICC sooner, motivating them to travel, which will increase their

development of ICC even more, provided the immersion is deep enough and there are sufficient and adequate opportunities for experiential learning during and after travel. So, let's start motivating and sparking youths interest in other cultures.

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Appendix I

Questionnaire Intercultural Abilities (Fantini, 2005; 18-21)

Please respond to the questions in each of the four categories below, using the scale from 0 (=Not at all) to 5 (= Extremely High). Mark each item TWICE: First, mark with an (X) to indicate your ability at the BEGINNING of your stay in Ecuador. Then, mark the same item with an (X) to indicate your ability at the END of your stay. This will provide a basis for comparison BEFORE and AFTER.

Knowledge

- | | | | | | | |
|--|----------------------------|----------------------------|----------------------------|----------------------------|----------------------------|----------------------------|
| 1. I could cite a definition of culture and describe its components and complexities | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 2. I knew the essential norms and taboos of the host culture (e.g., greetings, dress, behaviours, etc.) | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 3. I could contrast important aspects of the host language and culture with my own | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 4. I recognized signs of culture stress and some strategies for overcoming it | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 5. I knew some techniques to aid my learning of the host language and culture | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 6. I could contrast my own behaviours with those of my hosts in important areas (e.g., social interactions, basic routines, time orientation, etc.) | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 7. I could cite important historical and socio-political factors that shape my own culture and the host culture | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 8. I could describe a model of cross-cultural adjustment stages | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 9. I could cite various learning processes and strategies for learning about and adjusting to the host culture | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 10. I could describe interactional behaviours common among Ecuadorians in social and professional areas (e.g., family roles, team work, problem solving, etc.) | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |

11. I could discuss and contrast various behavioural patterns in my own culture with those in Ecuador 0 1 2 3 4 5
-

Attitude

While in Ecuador, I demonstrated willingness to

12. interact with host culture members (I didn't avoid them or primarily seek out my compatriots) 0 1 2 3 4 5
13. learn from my hosts, their language, and their culture 0 1 2 3 4 5
14. try to communicate in Spanish and behave in "appropriate" ways, as judged by my hosts 0 1 2 3 4 5
15. deal with my emotions and frustrations with the host culture (in addition to the pleasures it offered) 0 1 2 3 4 5
16. take on various roles appropriate to different situations (e.g., in the family, as a volunteer, etc.) 0 1 2 3 4 5
17. show interest in new cultural aspects (e.g., to understand the values, history, traditions, etc.) 0 1 2 3 4 5
18. try to understand differences in the behaviours, values, attitudes, and styles of host members 0 1 2 3 4 5
19. adapt my behaviour to communicate appropriately in Ecuador (e.g., in non-verbal and other behavioural areas, as needed for different situations) 0 1 2 3 4 5
20. reflect on the impact and consequences of my decisions and choices on my hosts 0 1 2 3 4 5
21. deal with different ways of perceiving, expressing, interacting, and behaving 0 1 2 3 4 5
22. interact in alternative ways, even when quite different from those to which I was accustomed and preferred 0 1 2 3 4 5
23. deal with the ethical implications of my choices (in terms of decisions, consequences, results, etc.) 0 1 2 3 4 5
24. suspend judgment and appreciate the complexities of communicating and interacting interculturally 0 1 2 3 4 5

Skills

25. I demonstrated flexibility when interacting with persons from the host culture 0 1 2 3 4 5
26. I adjusted my behaviour, dress, etc., as appropriate, to avoid offending my hosts 0 1 2 3 4 5
27. I was able to contrast the host culture with my own 0 1 2 3 4 5
28. I used strategies for learning the host language and about the host culture 0 1 2 3 4 5
29. I demonstrated a capacity to interact appropriately in a variety of different social situations in the host culture 0 1 2 3 4 5
30. I used appropriate strategies for adapting to the host host culture and reducing stress 0 1 2 3 4 5
31. I used models, strategies, and techniques that aided my learning of the host language and culture 0 1 2 3 4 5
32. I monitored my behaviour and its impact on my learning, my growth, and especially on my hosts 0 1 2 3 4 5
33. I used culture-specific information to improve my style and professional interaction with my hosts 0 1 2 3 4 5
34. I helped to resolve cross-cultural conflicts and misunderstandings when they arose 0 1 2 3 4 5
35. I employed appropriate strategies for adapting to my own culture after returning home 0 1 2 3 4 5
-

Awareness

While in Ecuador, I realized the importance of

36. differences and similarities across my own and the host language and culture 0 1 2 3 4 5
37. my negative reactions to these differences (e.g., fear, ridicule, disgust, superiority, etc.) 0 1 2 3 4 5
38. how varied situations in the host culture required

- modifying my interactions with others 0 1 2 3 4 5
39. how host culture members viewed me and why 0 1 2 3 4 5
40. myself as a "culturally conditioned" person with personal habits and preferences 0 1 2 3 4 5
41. responses by host culture members to my own social identity (e.g., race, class, gender, age, etc.) 0 1 2 3 4 5
42. diversity in the host culture (such as differences in race, class, gender, age, ability, etc.) 0 1 2 3 4 5
43. dangers of generalizing individual behaviours as representative of the whole culture 0 1 2 3 4 5
44. my choices and their consequences (which made me either more, or less, acceptable to my hosts) 0 1 2 3 4 5
45. my personal values that affected my approach to ethical dilemmas and their resolution 0 1 2 3 4 5
46. my hosts' reactions to me that reflected their cultural values 0 1 2 3 4 5
47. how my values and ethics were reflected in specific situations 0 1 2 3 4 5
48. varying cultural styles and language use, and their effect in social and working situations 0 1 2 3 4 5
49. my own level of intercultural development 0 1 2 3 4 5
50. the level of intercultural development of those I worked with (other program participants, hosts, co-workers, etc.) 0 1 2 3 4 5
51. factors that helped or hindered my intercultural development and ways to overcome them 0 1 2 3 4 5
52. how I perceived myself as communicator, facilitator, mediator, in an intercultural situation 0 1 2 3 4 5
53. how others perceived me as communicator, facilitator, mediator, in an intercultural situation 0 1 2 3 4 5
54. Is there anything else you would like to add?

(End of survey questionnaire. If working by email, be sure to copy this document and save before closing. Then return it as an attachment. Otherwise, you may wish to make a photocopy for yourself and fax or mail the original to the Research Assistant in your country. Thank you.)

Appendix II

The Cultural Intelligence Scale (CQS) (Ang et al., 2007; 366)

The Cultural Intelligence Scale (CQS)

Read each statement and select the response that best describes your capabilities. Select the answer that **BEST** describes you **AS YOU REALLY ARE** (1 = strongly disagree; 7 = strongly agree)

<i>CQ factor</i>	<i>Questionnaire items</i>
Metacognitive CQ	
MC1	I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.
MC2	I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.
MC3	I am conscious of the cultural knowledge I apply to cross-cultural interactions.
MC4	I check the accuracy of my cultural knowledge as I interact with people from different cultures.
Cognitive CQ	
COG1	I know the legal and economic systems of other cultures.
COG2	I know the rules (e.g., vocabulary, grammar) of other languages.
COG3	I know the cultural values and religious beliefs of other cultures.
COG4	I know the marriage systems of other cultures.
COG5	I know the arts and crafts of other cultures.
COG6	I know the rules for expressing nonverbal behaviors in other cultures.
Motivational CQ	
MOT1	I enjoy interacting with people from different cultures.
MOT2	I am confident that I can socialize with locals in a culture that is unfamiliar to me.
MOT3	I am sure I can deal with the stresses of adjusting to a culture that is new to me.
MOT4	I enjoy living in cultures that are unfamiliar to me.
MOT5	I am confident that I can get accustomed to the shopping conditions in a different culture.
Behavioral CQ	
BEH1	I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.
BEH2	I use pause and silence differently to suit different cross-cultural situations.
BEH3	I vary the rate of my speaking when a cross-cultural situation requires it.
BEH4	I change my nonverbal behavior when a cross-cultural situation requires it.
BEH5	I alter my facial expressions when a cross-cultural interaction requires it.

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Note: Use of this scale granted to academic researchers for research purposes only. For information on using the scale for purposes other than academic research (e.g., consultants and non-academic organizations), please send an email to cquery@culturalq.com. The Chinese version of the scales is available on the *MOR* website.

Appendix III

Indicators of secondary school returnee's IC (Baiutti, 2018; 564)

Dimensions	Criteria	Indicators
Attitudes	<i>Curiosity</i>	<ul style="list-style-type: none"> • The student expresses curiosity towards people perceived as having different cultural backgrounds. • The student manifests geographical curiosity. • The student manifests interest in global issues.
	<i>Openness</i>	<ul style="list-style-type: none"> • The student manifests acceptance of any kind of differences. • The student is open to new cultural experiences and encounters.
	<i>Respect</i>	<ul style="list-style-type: none"> • The student manifests respect for people as such. • The student manifests respect for ideas, beliefs and views of others, even those opposed to his/her own.
Knowledge and skills	<i>Self-awareness</i>	<ul style="list-style-type: none"> • The student has greater self-awareness of his/her abilities, potential and limits.
	<i>Knowledge of original context</i>	<ul style="list-style-type: none"> • The student has developed a greater awareness of his/her home context and is now able to see it from different (new) viewpoints.
	<i>Knowledge of host context</i>	<ul style="list-style-type: none"> • The student is able to maintain a conversation with a person who speaks the host context language. • The student has grasped the main historical-cultural and anthropological notions of the host context. • The student has understood the main political structures and dynamics of the host country.
	<i>Critical-thinking skills</i>	<ul style="list-style-type: none"> • The student shows the ability to make critical comparisons.
External outcomes	<i>Adaptability</i>	<ul style="list-style-type: none"> • The student is able to adjust her/his behaviour to a new socio-cultural context.
	<i>Ethnorelative view</i>	<ul style="list-style-type: none"> • The student is able to relativise his/her point of view.
Internal outcomes	<i>Effective and appropriate communication and behaviour in an intercultural situation</i>	<ul style="list-style-type: none"> • The student has created and maintains meaningful and deep relations with people perceived as having different cultural backgrounds. • The student is able to manage cultural conflicts in an intercultural perspective.

Appendix IV

Enquête Interculturele Competenties

Fijn dat je wilt meewerken aan mijn onderzoek naar het effect van een ervaringsreis naar een ontwikkelingsland! De enquête bestaat uit 31 vragen. Sommige vragen gaan over jou in het algemeen, andere gaan over jouw ervaring op je (toekomstige) reis. In de vraag wordt duidelijk wat van toepassing is. Als je niet op reis bent geweest of gaat, mag je deze specifieke vragen overslaan. Dit zal dan vermeld staan bij de vraag.

De enquête bestaat uit stellingen over bepaalde vaardigheden en inzichten die te maken hebben met het omgaan met andere culturen. Per stelling beoordeel jij jezelf op in hoeverre de stelling op jou van toepassing is. Je beoordeelt jezelf op een schaal van 1 [totaal niet op mij van toepassing] tot 7 [sterk op mij van toepassing] en zet een kruisje bij het cijfer wat op jouw van toepassing is.

Succes en alvast bedankt voor het invullen!

Algemene vragen

1. Ben je op een ervaringsreis naar een ontwikkelingsland geweest met een organisatie (zoals bijvoorbeeld Fairaway of school)?: Ja/Nee, nog niet/nee, en ik ben dit ook niet van plan (doorstreep wat niet op jou van toepassing is)
2. Wat is/was jouw leeftijd op de dag van vertrek van je reis? (Of je huidige leeftijd als je niet op reis bent geweest/gaat):...
3. Wat is op jou van toepassing? Man/vrouw/x (doorstreep wat niet op jou van toepassing is)
4. Wat is jouw onderwijsniveau?: ...

Kennis

5. Ik kan het begrip 'cultuur', verschillende onderdelen ervan, en de ingewikkeldheid ervan uitleggen

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

6. Ik ben mij bewust van mijn kennis over cultuur en verschillende culturen die ik gebruik wanneer ik in contact ben met mensen met een andere culturele achtergrond

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

7. Ik kijk of de kennis die ik heb over een cultuur klopt, als ik met mensen van deze cultuur in contact ben

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

8. Ik kan tegenstellingen en overeenkomsten herkennen tussen andere culturen en die van mijzelf

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

9. Ik kan deze tegenstellingen en overeenkomsten bespreken en erover discussiëren met anderen (ook van een andere cultuur)

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

10. Ik kan tegenstellingen en overeenkomsten herkennen in het gedrag van iemand met een andere cultuur in verschillende settings (bijvoorbeeld: met familie, met vrienden, op werk etc.)

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

11. Ik kan uitleggen hoe ik heb geleerd van ervaringen met een andere cultuur en hoe ik me aan die cultuur heb aangepast

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

Houding

12. Ik vind het leuk om met mensen van een andere cultuur dan die van mij om te gaan

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

13. Ik zal/heb laten zien bereid te zijn om contact met mijn gastgezin aan te gaan (ik maak(te) bijvoorbeeld een praatje met ze en/of speel(de) zelf met de kinderen uit het gezin) (alleen invullen als je op reis gaat/bent geweest)

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

14. Ik zal/heb laten zien bereid te zijn om de manier waarop ik praat (bijvoorbeeld accent, toon, snelheid, etc.) aan te passen wanneer contact met iemand met een andere cultuur dat nodig heeft

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

15. Ik zal/heb laten zien bereid te zijn om te leren van mijn gastgezin over bijvoorbeeld hun taal en cultuur (waarden, normen, geschiedenis, tradities, etc.) (alleen invullen als je op reis gaat/bent geweest)

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

16. Ik zal/heb laten zien bereid te zijn om om te gaan met de eventuele frustraties die de gastcultuur bij mij oproept (naast het plezier het mij bracht). (Alleen invullen als je op reis gaat/bent geweest en als je daadwerkelijk frustraties hebt ervaren)

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

17. Ik zal/heb laten zien bereid te zijn om om te gaan met andere manieren van uitdrukken, communiceren, en gedragen

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

18. Ik zal/heb laten zien bereid te zijn om mijn oordeel uit te stellen en de moeilijkheid van communiceren met mensen met een andere cultuur te waarderen

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

Vaardigheden

19. Ik kan omgaan met de stress die het aanpassen aan een nieuwe cultuur met zich meebrengt

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

20. Ik ben flexibel wanneer ik omga met een persoon met een andere cultuur

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

21. Ik heb strategieën gebruikt/zal strategieën gebruiken om over de cultuur en de taal van mijn gastland te leren

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

22. Ik help/hielp om culturele conflicten en misverstanden op te lossen wanneer deze voorkomen

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

23. Ik pas mijn non-verbale gedrag (alles wat ik overbreng zonder woorden, zoals lichaamstaal, kleding, gezichtsuitdrukking, etc.) wanneer het contact met iemand met een andere cultuur dit nodig heeft

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

Houding/bewustzijn

24. Ik ben mij bewust van mijn eventuele negatieve reacties op cultuurverschillen, bijvoorbeeld angst, afgunst, een gevoel van boven de ander staan of uitlachen (niet invullen als je dit niet hebt ervaren)

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

25. Ik ben mij er bewust van hoe verschillende situaties in het buitenland een aanpassing van mijn gedrag en manier van contact leggen met anderen vereisen

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

26. Ik ben mij bewust van het belang van cultuur en hoe deze mijn gewoontes en voorkeuren heeft gevormd

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

27. Ik ben mij bewust van reacties van mensen van een andere cultuur op mijn sociale identiteit (bijvoorbeeld afkomst, klasse, gender, leeftijd etc.)

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

28. Ik ben mij bewust van schillen tussen mensen van eenzelfde cultuur (zoals verschillen in afkomst, klasse, gender, leeftijd etc.)

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

29. Ik ben mij bewust van de gevaren van het beschrijven van het gedrag van één persoon als kenmerkend voor zijn/haar hele cultuur en bijvoorbeeld de rest van de bevolking van een land

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

30. Ik ben mij bewust van het belang van keuzes die ik heb gemaakt die mij meer of minder geaccepteerd maakten bij een andere cultuur

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

31. Ik ben mij bewust van het belang van mijn persoonlijke waarden en normen, hoe deze te herkennen zijn in specifieke situaties en hoe ze mijn keuzes beïnvloeden

Totaal niet op mij van toepassing []1 []2 []3 []4 []5 []6 []7 Sterk op mij van toepassing

32. Wil je nog iets toevoegen? ...

33. Zou ik je mogen benaderen voor wat verdiepende vragen? Laat dan hier je e-mailadres of telefoonnummer achter, dan stuur ik je een berichtje: ...

BEDANKT!

Heel erg bedankt voor het invullen van deze enquête en het meewerken aan mijn onderzoek. Ik hoop terug van je te horen voor wat verdieping!

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