The role that experiential learning plays in intercultural awareness development: A case study of South Korean students sojourning in New Zealand

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Abstract

Research has shown that study abroad does help international students improve their language studies (Kinginger, 2011) and their understanding of another culture. Furthermore, the experience has often led to changes in the student's belief systems as well as increases in their confidence and outlook on life (Amuzie & Winke, 2009). However, some researchers have argued that more needs to be done than merely immersing a student in another culture and language. In particular, attention has been paid to the importance that homestay contexts in study abroad programmes provide for international students with their language and cultural understanding (Silvio, Donovan, & Malone, 2014) as well as with socialisation, social networks and the development of intercultural competence (Shiri, 2015).

What has not been investigated in-depth are the perceptions that the sojourning students' perceptions of the quality of experience that homestays and other informal activities they undergo, and the overall impact these experiences have on a sojourn. Moreover, little research has investigated the dynamic relationship among individuals in their cohorts and the degree of intercultural competence that each has achieved while on study abroad.

The focus of this study was a group of Korean undergraduate students sent for three months to New Zealand under the aegis of a provincial polytechnic. To investigate the nature of intercultural development, the present case study used a multi-method ethnographic approach to collect data. It made use of paired interviews, focus group interviews, informal observations, field notes, and the researcher's reflective journal. The data were subjected to a grounded analysis, and this led to a situated interpretation of the distinction between intercultural awareness and intercultural competence, and the various levels of individual achievement.

The findings suggest that these planned and unplanned activities impacted the degree of intercultural awareness developed by international students. A modified version of Byram's (1997) model was designed to assist in mapping the trajectory that a sojourner undertakes. This is particularly so when Kolb's (2015) experiential learning model is linked to the development of intercultural awareness. It was also found that in such circumstances, the growing competence and/or awareness of the

sojourning students could be effectively scaffolded by an informal facilitator, rather than an educational expert as recommended in the 2015 model.

The implications suggest that the theoretical constructs of intercultural awareness and competence need to be differentiated, and that further research will facilitate this; specific suggestions are made. On a practical level, despatching and hosting institutions can apply the revised model provided in this thesis to plot the intercultural awareness development of individual students and groups. Another implication is that experiential development of intercultural awareness in a study abroad programme can usefully be monitored and facilitated by an impartial mediator, who can enable international students to better understand the positive and negative experiences they have undergone and articulate their reactions and responses to what has happened, and in this way make the overall study abroad experience more meaningful.

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Now that Ithaca is in my sight, and the road is less crowded, my journey comes to an end. To those I missed out, I thank you here.

> *As you set out on the way to Ithaca,*
> *I hope that the road is a long one,*
> *filled with adventures, filled with understanding.*
> (C. P. Cavafy, 1863-1933)

My road, for me, was and has been long. Thank you to all who helped me.

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1.0 Introduction

The demand by industry and society to have citizens with a global outlook has fuelled the growth in the studying abroad industry. Globalisation can be defined as a:

> spatial-temporal world process, operating on a global scale that rapidly cut across national boundaries, drawing more and more of the world into webs of interconnection, integrating and stretching cultures and communities across space and time, and compressing our spatial and temporal horizons. (Inda & Rosaldo, 2006, p. 3)

This definition describes the international scene that institutes of higher education now face, that globalization is not simply a facet of business but also extends into societies and educational institutes bringing change in the way that individuals see themselves in the world (Jackson, 2008). If institutions are to use study abroad as a means of promoting globalisation, then a thorough understanding of what is involved, how it works, and the negative and positive aspects of it is needed. This is so that all involved may be properly prepared for the study abroad experience and maximise its full potential in doing so.

1.1 Study abroad

To address this demand for a global citizenry, tertiary institutions have encouraged their students to go abroad to continue their education as international students. International students who engage in this expect their foreign language skills to increase, their understanding of different cultures to be improved, and to gain access to specialised training that cannot be found in their own countries such as that found in medical schools and law schools. In 2016, the Institute of International Education supported 27,000 international students in 180 different countries (*IIE at a glance:The power of international education*, 2016). As a result of the demand for international education, western countries like the United States of America, Australia, New Zealand and the United Kingdom have become host countries to large numbers of international students ("Open doors 2017 data," 2018).

Universities and other institutions of higher learning also have financial motivations for promoting globalisation (Welch, 2002). This has come about as a result of government funding for these organisations being reduced forcing them "to do more

with less" and to look for alternative funding sources (pp .444-445) with many establishing themselves as host institutions for the international student market. Caruna and Spruling (2007) report that this is a growing trend amongst English speaking countries, and the United Kingdom in particular has pursued this. What is not clear and does need further investigation is the impact that this internationalisation is having on the curricula of the host institutions and the approaches they use to address the large numbers of overseas students seeking an international education (Caruna & Spruling, 2007). Such research would help policy makers with planning and allow better use of existing resources, or the acquisition of those needed. This however, is beyond the scope of the present study, and as such will not be further investigated.

International students study abroad to improve their language skills (Brandauer & Hovmand, 2013), and develop cultural understanding (Brux & Fry, 2010). In recent times, this has become more widespread, especially as modern businesses increasingly demand more globally competent people to help operate in the global environment (Brandauer & Hovmand, 2013). Tertiary institutions, therefore, have come under pressure to provide graduates who are internationally minded to meet this demand. The solution is to send local students overseas on officially sanctioned study abroad programmes.

My father believed that living in another culture was a good experience to have, and as a result, he took my family overseas when I was a child. He later told me that he wanted the experience gained from being overseas to expand and enhance the understanding of the world for his children and to maximise any learning opportunities that came their way. This also started me on my international journey of travel and discovery (see Section 1.2 below). However, the idea of just sending people overseas to develop a person internationally has been challenged by Deardorff (2004). More is needed than just having contact with another culture and language. For successful intercultural learning occur, true relationships between sojourners and their hosts need to occur. And, for these relationships to truly develop, trust, respect, as well as being able to listen, talk and question need to take place. In pursuing these interactions, if the relationships are to be successful, time is needed (Deardorff, 2009). She, along with Jackson (2017), advocates for structured programmes that facilitate internationalisation through developing an

individual's intercultural competence. They call for more research into developing study abroad programmes that aid participants in becoming the global citizens that the twenty-first century is demanding, and not merely leaving them to their own experiences.

1.2 The author's story

My interest in study abroad started when my family went to the Solomon Islands in 1974. At the time, I was eight years old and my father had accepted a job as Treasurer of the Solomon Islands Local Electricity Authority. He later told me the reason he moved our family was because he believed that the education taught in school was limited. Real education, to him, was found outside of regular New Zealand schooling programmes in a new place with new people. He felt that the Solomon Islands would provide a wider experience than any school in New Zealand could provide. To this day, I agree with him, as I have many fond memories of exploring the country, learning about the Solomon Island's history while experiencing the many languages and cultures found there.

My time in the Solomon Islands prepared me for when I travelled to Japan and encountered my first episode of culture shock. I remember feeling strange and frustrated with Japan, and often draw upon those memories when dealing with ESL students in my current profession, as an English language teacher, dealing with the culture shock students are undergoing in New Zealand.

It was in Japan that my ESL career started as a member of the JET (Japan Exchange and Teaching) programme. From 1994 to 2010 I taught at various high schools and universities. It was through this teaching that I became more aware of how learning another language overseas could affect someone and their understanding of a host's culture. When working at Nagasaki Junshin Catholic University, I was asked to set up a one-year student exchange with Massey University in New Zealand. The goal of the programme was to provide opportunities for participants to learn about different cultures and to further develop English, their second language. I noted that the students who participated on the programme underwent psychological, cultural and linguistic changes which often resulted in increases in confidence, language skills and personal intercultural development. Yet, I had little hard evidence to actually support what I was observing. In addition, students would frequently

inform me of the informal learning they did out of their classes with their host families and the activities that were arranged for them by the host institutions. These activities, students told me, helped them engage more with their hosts and learn more language and cultural skills. Despite this, I also became aware that not all students developed the same level of interaction and as a result, they did not benefit to the same degree. This was something I could not account for. If I could, then I could modify the programme to ensure that all participants enjoyed the benefits and become more of a global citizen as a result.

When I returned to New Zealand in 2010 and began to teach ESL classes at tertiary institutions, I noted that regardless of their culture, international students seemed to replicate what I had observed at Massey University. Namely, the increases in confidence, personal intercultural development, and confidence the international students underwent which I could not explain. What I also observed was that some students seemed to be more successful in interacting with their host community than other students. Again, I could not account for this difference. If an understanding of what was happening could be found, then future study abroad programmes could make use of this knowledge to maximise their participants' time and experience in developing them to be as interculturally competent as possible. This study explores this and in doing so, seeks to provide some strategies that would assist in helping develop study abroad programmes to be better equipped in producing future globally and interculturally competent citizens.

1.3 Significance of the study

The purpose of this interpretative case study was to investigate the impact that informal learning experiences have on the development of international students' intercultural competence while they are studying abroad. To date, empirical evidence is growing (e.g., Deardoff & Arasaratnam-Smith, 2017) that shows that informal learning can impact intercultural development, and assesses how these experiences impact student learning. However, none of the 29 case studies in the book adequately demonstrated the extent to which participants achieve differential degrees of intercultural development. More research into such *individual* trajectories in specific contexts is needed in order to help provide sufficient and appropriate support and to determine appropriate approaches that can help develop intercultural competence.

This study uses Kolb's (1984, 2015) model of experiential learning to assist in gaining an understanding of the role that experience has in the development of the intercultural competence of an international student as they sojourn in an overseas study abroad programme. The planned and unplanned activities that the international students undergo are explored to help determine to what degree they impact the experience sojourners undergo. In doing so, it is envisioned that future study abroad programmes can make use of the findings to further develop and incorporate experiential learning as a tool to develop intercultural competence, and in doing so, fully meet the needs of globalisation.

This study uses Byram's theory of intercultural competence to help explain the intercultural competence that the participants achieve. By including Kolb's (1984; 2015) model of experiential learning, it is envisioned that the impact of the experience on international students, whether positive or negative, can be more closely monitored, and the outcomes assessed which in turn can help show what activities are productive and why. This can assist in the development of intercultural competence.

I captured the voices of the participants using ethnographic techniques (focus groups, interviews, and informal observations) as well as recording participants' articulated thoughts and feelings as they sojourned. By employing a narrative approach, I envisaged capturing the emic perspectives of the participants revealing their thoughts and feelings as they related their personal accounts to me of their experiences in New Zealand. In order to help triangulate my data and ground my experiences as an emerging researcher, I maintained a researcher's diary. More detail on the methods that the present study employed are found in Chapter 3.

1.4 The research setting

In a response to the growing need to have more international English-speaking graduates, the university in South Korea that dispatched the students to New Zealand entered into an agreement with a local New Zealand tertiary provider to meet the needs of their students. The needs included English language classes, opportunities to develop additional skills that would supplement the South Korean students' majors, as well as providing pastoral care support as the students learned about New Zealand culture.

The main campus of a New Zealand tertiary education provider was where most of the data were collected. This institute provides courses that are mainly practically focused, training professionals in areas such as counselling, nursing, education and trades. The main point of contact that the South Korean international students had with the host institution was through the Centre for Languages. This department provides English language tuition and support to all international students, immigrants and refugees enrolled at the host institution.

When the main campus facilitates were not available due to timetable clashes, a secondary site was used that was located close to the host institute's main campus. This secondary site, like the main campus, was easily accessible and provided rooms that were quiet and comfortable. The South Korean international students were enrolled in the academic English programmes.

1.5 Outline of the thesis

This thesis is divided into six chapters. The introductory section introduces the thesis, initially focusing on study abroad and the reasons international students undertake to do this.

Chapter 2 reviews the literature that frames this study. Section 2.0 considers the programmes that international students can embark on, with Section 2.2.1 to Section 2.2.3 discussing the range of sponsored programmes used in study abroad. This is followed by Section 2.3 discussing the reasons why international students study abroad, the benefits of doing so and the issues they encounter when doing so.

Chapter 3 presents an account of the research methodology adopted in the current study, it addresses the research questions raised in Chapter 2. This chapter also justifies the approaches undertaken in the present study and discusses how the present interpretative study's warrants for validity were upheld.

Chapter 4 presents the findings of this thesis in six sections. Section 4.1.1 to Section 4.1.4 discuss the host institution, *Pōwhiri* (A Maori welcome ceremony), the focus groups and language levels of the participants. Section 4.2 discusses experiential learning focusing on the contexts from which participants reported their experiences. Section 4.2.1 to Section 4.2.4 discuss the New Zealand high school visit, babies seen at the high school, a confrontation that occurred during the visit and other thoughts and reactions. This is followed by Section 4.3 that discusses the

homestays, providing the positive experiences (Section 4.3.1), the negative experiences (Section 4.3.2), other issues (Section 4.3.3) and distance (Section 4.3.4), that the participants reported. After this, Section 4.0 discusses socialising with Section 4.4.1 to Section 4.4.5 presenting the support groups, the first meeting, the second and third meeting followed by the last week of the sojourn. The next section, Section 4.5.0 discusses intercultural awareness and competency, concentrating on the degree to which the participants were interculturally aware. It does this by presenting a new model created by combining Byram's (1997) Model of Intercultural Competence and Deardorff's (2004) Process Model of Intercultural Competence. Section 4.5.1 to Section 4.5.3.2, are divided into three sections: passive engager, blocked engagers and active engagers, which discuss the degree to which participants developed intercultural awareness. Section 4.6 summarizes the findings.

Chapter 5 discusses the findings with reference to the literature reviewed in Chapter 2. Section 5.1 discusses English language gains made with the participants followed by Section 5.2 discussing the type of study abroad programme used and its structure. Following this, the heuristic platform that evolved in the study is discussed in Section 5.3 with the quality of the homestays, discussed in Section 5.4. Section 5.5 discusses unplanned experiences with Section 5.6 discussing experiences gained from social activities. Intercultural awareness development is discussed in Section 5.7 with experiential learning discussed from Section 5.8 through to Section 5.8.4. Finally, my role as a facilitator is discussed in Section 5.9 which also concludes this Chapter.

Chapter 6 concludes the study by discussing its implications and summarising the key findings. Limitations of the study are also addressed in this chapter. The thesis concludes by making recommendations for future research in the areas of study abroad and intercultural competence.

2.0 Literature Review

Sojourning has been described as "a temporary stay in a new place," and sojourners defined as "individuals who travel abroad to attain a particular goal within a specified period of time" (Bochner, 2003, p. 3). International students, the focus of this chapter, are considered to be sojourners. This chapter reviews and critiques the relevant and current literature on study abroad focusing on the sojourner, the study abroad programmes employed, and the homestay encountered when a student embarks overseas to further their education. Once this discussion is completed, experiences abroad and experiential learning is discussed followed by a critique of the concept of intercultural competence. Concluding this chapter, is the research gap that this project seeks to explore. It should be noted that the most recent studies of the themes that this chapter discusses were published after the data were collected for this study. These are not explained in this chapter. Instead, they are discussed in Chapter 5.

2.1 Studying abroad

People who go abroad can be divided into two main categories: those who have been forced to move due to military, economic or political reasons, such as refugees or immigrants; and groups who have voluntarily moved to another country for private or personal reasons and generally intend to stay in the host country on a more-or-less permanent basis. It is the second category, international students, that this thesis will focus on. These students travel abroad to learn another language, English, as well as the culture of the host country, and return to their home countries after a relatively short stay.

Host countries with the largest numbers of international students tend to be those where English is the language predominantly spoken (Archangeli, 1999; G. Baker & Hawkins, 2006; Berno & Ward, 2003). The United States, for instance, has the largest number of international students with 1.08 million in 2016/17("Open doors 2017 data," 2018); the United Kingdom has the second highest with 438,010 in 2015/16 ("International," n.d.); Australia had 766,483 ("International students," 2017) in 2017; and New Zealand had 121,735 in 2016 (Ministry of Education, 2018) . The United States of America, the United Kingdom and Australia dominate the international student market as they have systematically targeted and developed this market.

New Zealand's international students frequently come from Asia, and in particular, China. According to Ward and Masgoret (2004), international students often come here for the clean image of New Zealand, the high standard of education available (Butcher, 2009), as well as the ability of New Zealand institutions to offer significant levels of pastoral care. The New Zealand Ministry of Education's Code of Practice for the Pastoral Care of International Students may be the reason for the high levels of care that New Zealand institutions claim to offer. It outlines the responsibilities of education providers and those involved in taking care of international students (Ministry of Education, 2011).

Most sojourning students embarking on study overseas are second language English speakers, who aim to learn English. To help meet this growing global demand, study abroad programmes have been established with the goal of developing language skills, gaining a better understanding of different culture and gaining professional experience in an international setting (Brandauer & Hovmand, 2013; Brux & Fry, 2010). In developing this set of intercultural skills, the sojourner starts to become more aware of who they are and what they can do, which can ultimately lead to them developing a degree of intercultural competence. The extent of this has not fully been researched, and the aim of this study is to explore to what extent individuals can achieve intercultural competence.

2.2 Programme designs

There are three types of programmes host institutions create for international students: sponsored, host institution, and third-party provider. All these programmes have evolved to meet the diverse needs and demands of students and institutions involved, or what can be provided (Tyner, 2013).

2.2.1 Types of programmes

Sponsored programmes are programmes that are created by institutions that send their students abroad. These programmes can be found in hosting institutions, or in institutions contracted to do so by third-party providers (Williamson, 2008). Host institutions allow study abroad students to enrol in the same programmes as local students with the goal of gaining university credits which can be transferred to their home institutions for graduation (Tyner, 2013). Third-party providers are private contractors who set up programmes overseas on behalf of dispatching universities.

What is different from the sponsored programmes is that third-party providers assume responsibility for those students sent overseas and charge fees accordingly. As they are not constrained by institutional partnerships, they can provide a wide diversity in their programmes across different campuses, if required, that cater to a broader age range and educational need (Tyner, 2013).

2.2.2 Structure of models

The most frequently found programme models are Island, Integrated, Hybrid, and Field-based (Williamson, 2008). In Island models, students complete short-term courses in specially constructed learning centres. Typically found in the United States and created by third party providers, these models supply a great deal of support for students. However, being short term, they do not offer significant learning outcomes to students (Arrington-Tsao, 2013). Integrated programmes occur when international students enter directly into a host university's mainstream classes and study alongside local students. This model allows the international student to be assimilated into mainstream classes and exposed to the same academic standards that local students are subjected to (Arrington-Tsao, 2013).They also increase the chances for intercultural contact between the sojourning student and citizens, thus assisting with the development of an international student's intercultural competence. When Integrated programmes and Island programmes are combined, they form a Hybrid programme. Hybrid programmes allow international students to complete a specially designed course in the host university while being supported by a study centre. This kind of programme is commonly used to support students studying in a foreign language (Arrington-Tsao, 2013) .

For students in advanced studies such as Masters or doctoral programmes, Field-based programmes, such as work experience or internships, are employed. These programmes allow the student concerned to be exposed to the relevant work experience or training that their course of study is focused on (Arrington-Tsao, 2013). Students on these programmes tend to be business majors or other professionals in training such as doctors or nurses. As such, these programmes are tailored to the student's needs. The programme investigated for this study tends towards being a Hybrid programme because it involved the participants being integrated into the existing English language courses at the host institution while

providing flexibility for additional activities to be completed as required by the dispatching university. In addition, the participants had the support of the host institution's language centre and pastoral care services if and when required.

2.2.3 Length of programme

Programmes of study for international students are usually designed around the dispatching institution's calendar year. The range of programmes constructed allows students to go abroad for a short-term stay (one to four weeks), one semester, or a number of semesters leading to a full year of study or longer depending on what the despatching institutions want and what can be provided (Institute of International Education, 2012) . Memorandums of Understanding (MoU) are often signed between the host institution and the dispatching university with the goal of providing a pathway for students from either or both institutions to study abroad (Arrington-Tsao, 2013). The longer-term programmes tend to produce greater benefits for sojourners than short-term programmes. For example, gains in confidence and linguistic skills as well as a better understanding of their host country's culture have been recorded for students in longer-term programmes (Cushner & Karim, 2004, p. 300). In the present study, a group of South Korean students came to New Zealand for 12 weeks to learn about New Zealand culture, the English language, and to develop their international perspectives on the world. The next section explores the reasons students engage in study abroad and how this impacts study abroad programmes.

2.3 Study abroad: Reasons and benefits

International students travel overseas on study abroad for a variety of reasons. Most international students do so to make gains in their second language skills and cultural understanding (Dufon & Churchill, 2006). For example, Kinginger (2008) reported on 23 American undergraduate students sojourning in France to improve their French language skills. Results indicate that the majority of the participants made significant language gains, demonstrating the influence that study abroad can have on language development. In an American study, Williams (2005) investigated the impact study abroad had on the intercultural communication skills of 105 international students. He found that the longer international students stayed in the host country, the more these students displayed intercultural communication

skills. This study showed that even while learning another language, it is possible to expand one's knowledge of the culture being studied in. Amuzie and Winke (2009), demonstrated that sojourners can change their beliefs as a result of study abroad. In their study, 70 language learners from Korea, Japan, China, Arabia, Vietnam and France were surveyed while in the United States of America to determine changes in their beliefs compared to those who had not travelled overseas. Results showed that those sojourners who had been overseas longer had more significant changes than those who had been overseas for a shorter time.

Researchers in Europe have also contributed to study abroad research with studies coming from the ERASUMUS programme (European Commission, 2018) and an extension of this, the Study Abroad and Language Acquisition (SALA) project in Spain (Sanz, 2014). ERASUMUS is a programme conceived by the European Union with the view of increasing the number of young people in the European Union who are global in thinking and functional in another language. Furthermore, participants can cross credit courses from different universities as part of their study abroad making the participants learning to be truly international. It is hoped by doing this, participants, participating countries and institutions can help create a more borderless Europe, reduce unemployment and create a workforce that is capable of functioning in twenty-first century Europe. Data to date indicates that participation is higher than originally conceived, with the graduates being employed and making use of their degrees and what they learnt when on the ERASUMUS programme (European Commission, 2018). Furthermore, ERASMUS has been evaluated as being highly valued by stakeholders and is credited with helping to establish a more cohesive Union fostering constructive attitudes of its European participants to being more "European"(European Commission, 2018).

The Study Abroad and Language Acquisition (SALA) project is an an ongoing Spanish longitudinal study that investigates the language acquisition of the ERASUMUS participants in order to determine what language gains have been made (Sanz, 2014). Results to date have indicated that study abroad can influence language fluency and that language acquisition gains do occur providing the right curricular sequences is encountered under the right circumstances (DeKeyser, 2014). Furthermore, length of stay, quality of interaction with host community and preparation prior to going abroad, impacting the learning that a study abroad student

undergoes. These findings concur with those of Diaz-Compos (2004), who found that the length of time abroad and the formal instruction given to students made a difference in the learning that the students did as well as the time spent employing the target language before and while abroad. According to DeKeyser (2014), underpinning this is the attitude of the learner and their ability to motivate and apply themselves to their study while engaging with their host culture.

According to Berg, Connor-Linton, and Paige (2009, p. 3) "study abroad programs can help develop internationally-minded individuals" by providing crucial chances for developing and increasing intercultural competence. They investigated 52 alumni who went abroad during their University years, investigating the influence the study abroad had on employment. They found that 62 percent of the respondents said it played a role in their professional success as well as 69 percent indicating it influenced their continued professional development (Franklin, 2010). In investigating the benefits that study abroad can accrue to a sojourner, Castaneda and Zirger (2011) contend that these are long term, because of the greater access to the social capital of their host community (Rexeisen, 2013).

Study abroad has also been found to assist business students in their preparation for the global workplace. Brandauer and Hovmand (2013) surveyed 62 students from the United States sojourning in Denmark for a semester on the International Business (IB) programme. The researchers wanted to know how placing students in an experiential learning business context would affect their learning of business strategies and their global learning. Results suggest that exposing students to a business programme can develop their ability in the global workplace. However, these claims have been challenged, as programme outcomes do not always meet the expectations of those who travel overseas and their respective institutions. Researchers are recognising that more needs to be done to help international students in study abroad through better programme support (Berg, Paige, & Lou, 2012), more relevant activities geared towards developing intercultural competence (Heinzmann, Kunzle, Schallhart, & Muller, 2015), and facilitation of these activities and events (Berg et al., 2012; Heinzmann et al., 2015).

2.4 Homestays

Home stays are an important part of the experience of study abroad, as they are considered to be the richest and most important source of contact between the host culture and the student due to the wide range of experiences generated. Schmidt-Rinehart and Knight's (2004) study of 90 students reported that their American participants had mostly positive experiences in Spain and Mexico with more than 90 percent recommending a homestay. In another homestay study involving American students, Gutel (2007-2008), found that 80 percent of learners considered staying with a host family to be "very important" or "essential" for language skill gains (p.177). Studies like these show how much international students value the host family experience. Rivers (1998) and Silvio, Donovan, and Malone (2014) agree with this, noting that the more interaction between student and host, the greater the gains made. However, not all homestay experiences provide the interaction that students want. Tanaka (2007), in his study with Japanese students in New Zealand, found that students who stayed with their host families did not have the range of interactions or opportunities to interact with the host families that students expected. This difference in findings by researchers indicates that host family experiences are an important part of the experiential learning and intercultural competency. Yet, there are no guarantees that the host family will deliver on the expectations in ways which will lead to favourable outcomes.

These mixed outcomes led Rodriguez and Chornet-Roses (2014) to investigate how family oriented host families were with international students. Their study included 42 participants in an eight-week study abroad programme in Luxembourg. Findings revealed that the participants described their host family relationships under three categories: those of a friend, a guest-host relationship, or as a tenant-landlord relationship. This indicates that not all host-family relationships are the kinds that international students are expecting, and if not adequately addressed, could cause problems between international students and hosts. These relationships demonstrate the attitudes that some host families have towards their international visitor, yet it is not the kind of relationship that most students envision when entering a homestay. Most want to have a close relationship, one in which the student feels a part of the family and where bonds have been forged. These help social connections to be established while allowing the sojourner to socially and

physically explore the host culture. In a large-scale study of seventy students from the United States of America in France, Diao, Freed, and Smith (2011) found that the main source of interaction between students and the host family was the host mother, with most of this interaction occurring around the dinner table. Shiri (2015a) found similar results when investigating an Arabic programme with American students hosted in Morocco, Tunisia, Egypt, Jordan and Oman. She also found that the sojourners' experiences helped to shape the social networks that they developed, which in turn influenced the gains the student made linguistically, socially and culturally. Castaneda and Zirger (2011) found that local networks stemming from the host family helped to sustain and develop the language skills of the hosted student which resulted in a more positive and meaningful interaction. In another American study, Silvio et al. (2014) found that the 152 students sent to China, Russia and Chile improved their foreign language skills and understanding of other cultures. A major influence was the homestay placements and relationships that the hosted students had with their host families as it was these that helped contribute to the language and cultural development the sojourners experienced. These studies show the value that a host family can contribute to a study abroad programme. Nevertheless, high quality homestay experience should not be taken for granted, as international students can have negative homestay experiences that can have lasting consequences.

Many sojourners encounter unexpected problems which in turn, impact on the quality of their language acquisition, international experience, and their intercultural learning. Maintaining, developing and supporting international students while overseas is important, and the homestay, if recruited with the international student in mind, can be a successful venue for realising the goals of the sojourner as well as the receiving institution involved. Thus, homestays do have the potential to play an important part in helping a sojourn be successful. If this is to be fully realised, then the selection of the homestay needs to be carefully considered, as a homestay that does not respond to the international students in a positive and meaningful way can detract from the experience, and not allow the student involved to meet expectations or to benefit, and reach their full potential. As Diao et al. (2011, p. 121) say, "knowing that the homestay experience is not a positive experience for all students nor is it always a positive experience for any

one student" is important, and should be central to the thoughts of those involved in selecting homestays. Thus, responsibility for selection ultimately lies with the host institution and they need to be mindful of what role the homestay plays in the study abroad experience as well as the impact it has on the learning outcomes of international students (Knight & Schmidt-Knight, 2002; Knight & Schmidt-Rinehart, 2010; Kobayasahi & Viswat, 2015; Rivers, 1998; Schmidt-Rinehart & Knight, 2004; Silvio et al., 2014). Understanding what impact the homestay has on international students' sojourning outcomes is an important element of the present study.

2.5 Issues facing international students: Loneliness and communication

Two of the most commonly reported issues that international students face when on study abroad are loneliness and the lack of communication with their hosts. Loneliness is what Sawir, Marginson, Deumert, Nyland, and Ramia (2008) considered in their study of 200 international students in Australia. They found that more than two-thirds of their participants had encountered loneliness which was attributed to a loss of social networks and familial ties. In addition, they argued that cultural alienation, activated by the absence of their preferred cultural and/or linguistic context contributed to feeling isolated. They argue that host institutions need to be aware of the issues international students experience, and provide sufficient support systems to deal with the loneliness as a result. Sawir et al. (2008) argue for more involvement in planning and support for both international students and local students, as being involved will assist international students in acclimatising and thus help them to overcome loneliness. In another study investigating ways in which international students could be more involved in American society, Urban and Palmer (2014) surveyed 1,140 international students, and found that even though international students wanted to be engaged more with their host environment as a cultural resource, they were not, and felt undervalued. Feeling rejected, or ignored by a host community, as in Urban and Palmer's study, only adds to the feelings of isolation.

Understanding that international students experience episodes of isolation when sojourning abroad is important for receiving institutions, especially when hosting international students from Asia who tend to report problems in settling in, such as loneliness and culture clash. Ho, Li, Cooper, and Holmes (2007) and Zhang and

Brunton (2007) researched the experiences of Chinese international students sojourning in New Zealand, and found that while Chinese students' overall experiences were positive, they felt lonely and isolated during their sojourn, particularly initially when they did not really know anyone or their host country that well. One solution to this is to get host families and institutions more involved in combating loneliness, and in supporting international students with their language skills (Zhang & Brunton, 2007). Two New Zealand responses have come from Massey University and Waikato University. At Massey University, the Kiwi Friend Programme had New Zealand university domestic students in their second and third years supporting international students (Jacob, Mason, & Xu, 2003). Waikato University's programme paired local and international students in an intercultural communication course with the objective of developing more awareness about each other's cultures (Campbell, 2011). These two programmes have resulted in successful academic achievement outcomes for international students. However, they lack definitive data about the informal learning experiences of international students, particularly in respect of how the host groups assisted them to deal with their culture shock and other challenging experiences, especially those deemed negative (Tanaka, 2007).

Another factor that has been found to contribute to loneliness is the language ability of the sojourners. For many international students, having a poor perception of their own ability to use the host communities' language prevents their engagement with their hosts thus contributing to being lonely (Zhang & Brunton, 2007). This perception limits many international students from developing vital friendships and links within the host community. Acquiring the necessary language skills is an important pre-requisite for success in study abroad and if this is not sufficiently dealt with, then limited or no contact with host communities will occur. In two studies from New Zealand, Marriott, Plessius, and Pu (2010) and Ward and Masgoret (2004) found that international students in New Zealand wanted to develop friendships with their local communities and actively sought to do so. For many what impeded their success was the international student's perception of their own ability to effectively communicate with their hosts in the host language, and to maintain such interactions. Marriott et al. (2010) reported that international students found their hosts in New Zealand to be difficult to approach. The authors argue that

host countries like New Zealand need to do more to encourage the local population to be more supportive of international students who choose to study overseas. This is something that Ward and Masgoret (2004) agreed with in their report that surveyed 3,000 international students in New Zealand. They strongly encouraged more contact with the New Zealand host community, emphasising that this was "related to positive academic, social and psychological outcomes for international students" (p. 10).

Jackson (2017) and A. D. Cohen (2009) have argued for sojourners to be educated about loneliness and to provide strategies to help sojourners deal with it. An example of this is the study abroad programme developed at Minnesota University (Paige, Cohen, Kappler, Chi, & Lassegard, 2002). The activities in this programme were designed to engage sojourners with their host community while ensuring that the sojourners maximise their experiences as they do so, and to help them develop their intercultural competence. The programme incorporates a modified form of Kolb's experiential learning model to frame the procedures that sojourners can use when resolving issues or dealing with unexpected ones (Kolb's model is discussed in more detail in Section 2.6). For example, the model helps the sojourner to understand the issue, reflect on it, then draw up a list of strategies or ideas on how to deal with what occurred, and a list of ways in which they can act on the information they gained. It also makes use of all resources and pertinent information available to the sojourner at the time of the incident. By doing so, the sojourner is being empowered to make use of their intercultural encounter in a positive way where they can control and foresee an outcome, especially when resolving a personal or intercultural problem.

Cohen et al. (2005) tested the student guide developed for Minnesota University (Paige et al., 2002), in a study abroad programme with 86 American students enrolled in French or Spanish language courses. They found that the quantitative data they collected was inconclusive whereas the qualitative data indicated that the guide contributed very positively to the students' experiences of study abroad as well as to their language and cultural understanding (p.10). A criticism to note about this study is that those testing it are also the developers of the programme. Having an independent researcher would have presented a more credible voice in support. Nonetheless, the study does show that the programme could assist those

who need support when engaging in study abroad. These positive results led to a revision of the guide in 2006 (Paige et al., 2006) and in 2009 (Mikk, Cohen, & Paige, 2009) Having a programme that is grounded in a strong research frame, like Kolb's (1984) experiential learning model, and can help provide international students on study abroad the means to successfully engage with their host community, to develop their language and cultural skills, and provide outcomes to problems is important. In doing so, issues like loneliness or reluctance to engage with the host's language can be overcome, allowing a more meaningful experience for the sojourner.

In summary, loneliness, an unfamiliar language, and alien culture are some of the challenges that sojourners will face as they study abroad, and the more preparation accomplished to assist in their journeys, the better they will be in coping with these challenges. The next section discusses how learning from experience can be incorporated into study abroad programmes to assist in the development of intercultural awareness and competency in sojourners.

2.5.1. Experiences abroad: Anticipated and unanticipated

Most study abroad programmes encourage participants to embark on activities or events in which they actively engage with their hosts. These anticipated activities often involve the international students experiencing things that cannot be experienced in their home country. For example, Archangeli (1999) reported a 10-week study abroad programme in Austria, where 17 American students were required to interview two native German speakers outside of the classroom. This experience was to aid in the students developing confidence and fluency in using German as well as further developing their communication skills with German native speakers. Participants reported that though initially reluctant to use German, after interviewing and engaging with local Germans in the German language, they enjoyed using the language more than previously. Further reflection on what they had accomplished allowed the participants to notice increases in confidence and motivation to use the German language. This was anticipated by the course developer who was actively seeking to promote a better understanding of using a second language and the benefits associated with it through positive experiences.

In another study in Laos, positive outcomes were reported by Lo-Philip et al. (2015). In this study abroad programme, 15 Singaporean students went to Laos for two weeks as part of a six-week intensive summer programme designed to cultivate "an in-depth appreciation and knowledge of the local culture, intercultural competence, critical thinking and reflexivity" (p. 225). This was done by immersing students in Laotian culture where students made use of their experiential learning and anthropological research methods training as a tool for cultural learning. Lo-Philip et al. reported that these research methods assisted participants in developing cultural learning and reflexivity as well as intercultural competence. This was further aided by the positive interactions the participants had with local people and was followed up by the participants reflecting on and critiquing what happened and how it had influenced them.

What was not mentioned in the studies above were the negative aspects that inevitably occur when sojourning abroad. This is important as all experience, not just positive, is vital in assisting an individual with their intercultural competence development and experiential learning. Negative experiences need to be included when evaluating a programme so that a range of experiences is available that reflect the reality that individuals encounter and that provide an accurate picture of what occurred when overseas. The review of the following studies discuss both negative and positive experiences revealing how un-anticipated ones can and do contribute to the overall study abroad experience and how they impact the development of a sojourner.

The African Study Visit is a study abroad programme that Ambrozy and Harris (2016) studied over a three-year (2011-2014) period, drawing upon the data of 17 participants, from Japan and Germany who visited Rwanda in 2011. The authors indicated the participants had to display exceptional levels of correct behaviour when unexpectedly encountering former Rwandan war criminals. This experience provided a catalyst for participants to debate the appropriate behaviour that highlighted the cultural differences between the Rwandans, and the Japanese and German participants. This challenged what was, and what was not, thought to be appropriate, but promoted more contact and understanding with the Rwandan community. If the participants had not encountered the former Rwanda war

criminals, the authors argue that the depth of cultural learning would not have occurred, and the participants would not have benefited as a consequence.

Another example of an impromptu experience impacting participants is Jefferies and Nguyen's (2014) study abroad programme in Puerto Rico. Here, 15 students from different American universities participated in the Bio Bay programme with the goal of using impromptu learning to stimulate interest in the local people, tourism and the issues the locals face. Impromptu learning framed the study as it "transforms the learning experience; it engages, invigorates, and mobilizes the learner" (p. 184), though the main experience that had the greatest impact was not planned or anticipated. The activity that was planned was for a guide to take the participants to see certain aspects of Bio Bay including areas where previous US Navy ships had practiced live fire drills. On approaching these areas, the party were asked to produce permits to enter the area, only to be turned away as their guide did not have the resources to procure one. This led to a heated exchange between the guide and guard resulting in the participants debating what happened amongst themselves and their professors. As a consequence, the participants became more motivated to help the local people, empathize more with the local people's issues and their plight as well as becoming more motivated to learn more. According to Jefferies and Nguyen (2014), none of this would have happened to the degree that it did if it had not been for the unexpected encounter in Bio Bay between the guide and the guard. This study is a good example of the unanticipated having a major impact on the participants.

Occurrences, anticipated or unanticipated contribute to an international student's study abroad experience. Anticipated experiences to a certain degree can be controlled so that as much as possible, students are not endangered or, are provided with the opportunity to maximize their learning success. To help better understand how experience promotes learning opportunities in study abroad, an understanding of the theories that frame it are required. The next section details Kolb's (1984) experiential learning theory explaining what it is and how it can be applied to study abroad contexts.

2.6 Experiential learning

Experiential learning is not a new approach to learning. It is possible to trace its origins to the Chinese philosopher and educator, Confucius (551-479 BC), who is credited with the famous lines "I hear and I forget, I see and I remember, I do and I understand" (Ellis, 2001, p. 19). Another educational theorist interested in experiential learning was John Dewey (1910, 1938), who was instrumental in establishing experiential learning at the turn of the twentieth century. He did this by examining its impact on modern education and the circular nature that experiential learning encompassed. Dewey's model of learning can be considered to be a dialectic process that combines action, observations, ideas and experience in a circular fashion, similar to the model Kolb (Figure 2.1) developed, and has pushed experiential learning into the forefront of modern education by promoting a more holistic approach to education.

Kolb believed that "learning is the process whereby knowledge is created through the transformation of experience" (Kolb, 1984, p. 38). To illustrate this, he drew on a cyclical model of learning that comprised four stages: concrete experience (CE), reflective observation (RO), abstract conceptualisation (AC), and active experimentation (AE) (See Figure 2.1).
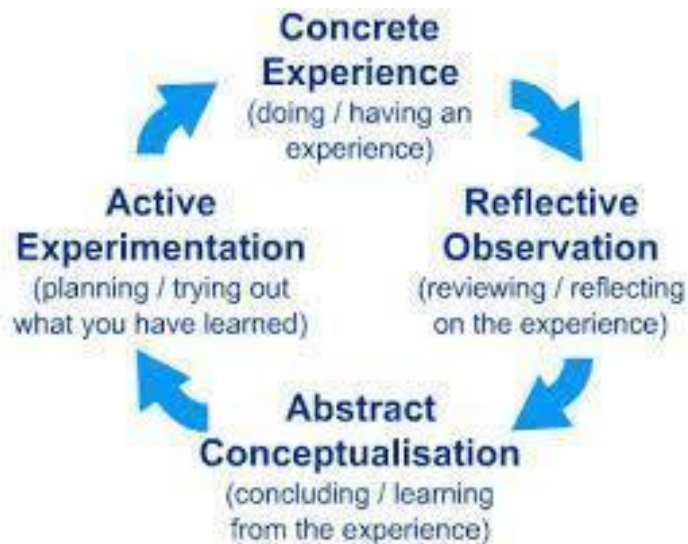
Figure 2.1: Kolb's (1984) Experiential Learning Cycle

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There is no fixed starting point in this model of learning, but Kolb does stress that these steps must follow one another in sequence for real learning to occur. At the stage of concrete experience (CE), the learner is actively engaged in an activity such as field work, a lab session, or an internship. The next stage, reflective observation (RO), occurs where the learner consciously reflects on the experience they have just undergone. In abstract conceptualization (AC), the learner starts to make sense of their experience through creating their own theory or model of what they observed. In the stage of active experimentation (AE), the learner engages with their model by planning or testing it for any future experiences they encounter.

According to this model, for learning to occur, an overt understanding of what it is that needs to be learned, and why, is necessary. Learning can be viewed as a route for generating new knowledge and insights via the "transformation of experience" to personal knowledge (Mollaei & Rahnama, 2012, p. 270). In this journey, reflection has a vital role as it presents a link between assumptions, beliefs and practical experience. According to Kolb's (1984) model, an important feature of learning is the role of tension and conflict when they occur by placing varying degrees of tension on the learner requiring them to be active. At this stage, "they [the learner] must be able to involve themselves fully, openly, and without bias in new experiences" (p. 30). Furthermore, it is difficult for a learner to be both an active participant in and reflector on their own learning, because learning requires abilities that are polar opposites ((CE) and (AC), or (AE) and (RO)), thus requiring the learner to continually choose which set of learning abilities they will bring to bear in any specific learning situation.

Kolb's model is important for study abroad contexts as the sojourners who embark on such programmes come under differing forms of duress. These tensions can arise from sojourners undergoing any form of perceived risk, such as, leaving their own culture and first language, by entering into a new and unknown culture where new real experiences are continually challenging them, by making new friends from different countries and backgrounds, or in dealing with new and different pedagogies such as those found in a host country.

There are three criticisms of Kolb's model that need to be addressed. Firstly, learning is expected to occur in a circular fashion, which contradicts reality

(Seaman, 2008). Not all learning can occur this way and, in many cases, does not. For example, when learning to count, not everyone uses the same method as long as all reach the desired goal. Dewey (1938) pointed this out earlier, stating that reflection can happen at a number of stages or simultaneously with other stages (pp. 19-20). In addition, it is possible to jump stages, an issue that Kolb does not address. Seaman (2008) argues that the ideas that form the basis of his model were ideas taken "out of context and misapplied to experiencing and learning, thereby narrowing 'experience' to fit preconceived institutional categories and instructional methods" (p. 8). This, Seaman (2008) contends, is why Kolb's model is simplistic and circular, which does not really match how learning occurs in reality.

The second criticism concerns cultural differences. Anderson (1988) notes that Kolb's model does not take into account different cultural learning styles. Kolb's model is based on western pedagogical approaches to learning and does not always fully encompass those endorsed in other parts of the world like Asia, where pedagogy is largely based on Confucian principles (Perez & Shin, 2016). Anderson particularly commented on the inventory that Kolb developed, emphasising its limitations when dealing with different cultures, especially where learning is affected by alien contextual factors. These need to be considered and noted when different approaches in cognitive and communication styles are culturally biased. Recently, however, scholars from different countries and cultures have embraced Kolb's model of experiential learning, arguing that it would work in language learning settings in their countries (Mollaei & Rahnama, 2012).

The third criticism is that Kolb's model is time consuming because time would be needed to help students understand how to use it. This would be especially true if it were used to prepare students for overseas study. To illustrate, time would be needed to explain the model, and then for students to practise using the model; requiring time allocated prior to a study abroad programme in order to assist with students' preparation for their sojourn and language studies (Mollaei & Rahnama, 2012). Unfortunately, this amount of time is not readily available as many institutions are not always organised to facilitate experiential learning (Mollaei & Rahnama). This is because many institutions are designed around the idea of lecturing or classroom-based learning which does not always allow for systematic reflection by students. To accommodate this, curriculum and planned lessons that

incorporate experiential learning or components of it, need to be developed and implemented. However, in a study in the United States of America, Levine and Garland (2015) applied the construct of experiential learning to help sojourners sent to France to develop their international communication skills. Results showed that study abroad experience increased the sojourners' sensitivity to and understanding of cultural differences.

 Bell and Anscombe (2013) employed an experiential learning model to help social work students develop an understanding of their profession from a different cultural perspective. Situating the learning in India allowed the students to experience the cultural differences they were exposed to. These differences permitted students to better appreciate who they were as social workers, and appreciate the difficulties faced in another country. Ekirr, Aceng, Khaitsa, Ejobi, and Kabasa (2013) applied experiential learning in their Ugandan study observing American graduate level students sojourning in Uganda for a month. Participants went to villages, engaged in social work activities and were provided opportunities to reflect and act on what they had learnt. Ekirr et al. (2013) found that the experiences their participants were exposed to helped them to develop a better appreciation for other cultures and intercultural sensitivity, and expanded their understanding of infectious diseases and how they were treated in an African setting. Experiential learning does have a role to play in assisting sojourners with their learning of a second language, as a developing professional or simply as a person wanting to expand their cultural horizons.

Paige et al. (2002) modified Kolb's model of experiential learning to enable their students to use it as a tool to help them solve issues they encountered while studying overseas. When testing the effectiveness of the guide and the application of the modified learning cycle, A. D. Cohen, Paige, Shively, Emert, and Hoff (2005) found that teachers and students could resolve most issues themselves without any extra assistance. Furthermore, sojourners applied the modified model to help them resolve issues, or to deal with unexpected outcomes such as loneliness or homestay problems. The researchers concluded that the programme worked for their participants and that the modified experiential learning model was instrumental in helping the students better understand their study abroad experiences.

Pre-service teachers have also engaged in study abroad using experiential learning framework with positive results. Marciano (2016) reported on an four-week study abroad visit to Italy with five pre-service teachers. They went to expand their intercultural competence and language skills while experiencing Italian language, culture, food and schools first-hand. The visit involved the pre-service teachers visiting schools and conducting mini-English lessons. In addition, there were cultural visits and opportunities to practice their Italian and learn about Italian culture. The programme was explicitly framed by Kolb's model of experiential learning with participants not only indicating increases in their cultural awareness, but the development of comfort zones within which they could effectively communicate. Furthermore, participants also showed increases in confidence that allowed them to further explore their hosts' culture and environment. This helped participants to debunk stereotypes that Italians had of Americans.

In summary, Kolb's model of experiential learning does have merits. Firstly, as stated earlier (see Section 2.6), it presents a holistic view of learning that incorporates the individual and the environment, alluding to how the interaction between the two is important. This can be seen in the cycles that Kolb described. Secondly, experiential learning makes use of the particular range of experiences and learning abilities that people have and how these can be employed to best suit the individual. This is particularly the case in adult education where each adult student brings their own experiences and skills. Thirdly, although perhaps time-consuming, it can be applied to the situations the students experience and can be used to help prepare students who embark on study abroad programmes. This is a feature that Passarelli and Kolb (2012) cite when encouraging experiential learning to be applied to study abroad. They argue that experiential learning's capacity to adapt to the environment that sojourners are in while overseas makes experiential learning an ideal model to employ. Furthermore, its holistic approach to learning through the transformation of experience into knowledge further strengthens this approach to be used in study abroad contexts. Unlike the previous studies such as Paige et al., (2002) and Marciano (2016), Passarelli and Kolb (2012) argue for experiential learning theory to be a predetermined framework, whereas the present study applied experiential learning theory as a result of the grounded analysis of the findings. In this way, it was possible to provide a situated explanation of the

experiences of the sojourning students in terms of their individual development trajectories that will be discussed further in Section 2.7.

2.6.1 Facilitation in study abroad

Deardorff (2004) identified that there was a need for informed and developed interventions to enhance study abroad experiences, and to maximise students' potential. For this to occur, Kinginger (2011) argued that these interventions be facilitated by taking on different forms to meet the objectives of the programme and needs of the participants in question, and that they should involve students in observing, participating in and reflecting on the activities and experiences they have engaged with. However, caution should be exercised as going abroad does not necessarily guarantee that learning will occur (Bennett, 2010). Berg et al. (2012) agree and also mention that these interventions need set tasks and activities, while Wong (2015) states that these facilitations, where possible, should include activities that are authentic in nature approaches as well as assessing learning outcomes. In order to be successful, a facilitative intervention needs to start before students depart, needs to be able to be used and monitored while abroad, and, upon returning home, to arrange debriefing sessions to ensure the students fully understand all that happened to them while they were abroad.

To better understand what facilitation is, a definition is needed. Speaking from an educational perspective, Underhill (1999) defines facilitation that involves a person:

> who understands the topic, is skilled in the use of current teaching methods and techniques, and who actively studies and pays attention to the psychological learning atmosphere and the inner process of learning on a moment by moment basis, with the aim of enabling learners to take as much responsibility for their learning as they can (p.8).

Central to this definition is the inner process of learning aimed at preparing learners to be more responsible for their own learning. For Fowler (2008), facilitation is the "intervention of a 'teacher' with the specific intention of providing an experience, be it real or vicarious, and then prompting reflective questions, thoughts and action" (p. 431). Bennett (2012), however, quotes the American expression of having 'a

guide on the side rather than a sage on the stage' as her way of explaining what facilitation is. She iterates that this implies that if a facilitator is not around, learners, on their own will eventually find their own solutions but faster progress is made through facilitation. Extending this to intercultural contexts, such as those in study abroad, Bennett alludes to the facilitator's role, of being both a sage and a guide, which is something Harvey's (2013) definition encompasses. Harvey defines facilitation as "the process of trying to encourage students' intercultural learning and development through intentional program design and delivery" (p. 5).

Broadly speaking, facilitation can be organised into three forms: no structure, semi-structured or loose, and structured. Due to the complex nature of study abroad and what it encompasses, the different facilitation approaches used can sometimes overlap, and vary in length and outcomes. These forms and the roles they have played in study abroad will be discussed next.

2.6.2 No structure

Study broad programmes that do not have a structured facilitation process in place believe that immersing students overseas will bring about a transformation that will develop the student as a global citizen (Jackson, 2017). This means that the students embarked on such a 'sink or swim' philosophy have had no pre-departure orientation, no strategies to use when they encounter problems abroad, and no follow up after returning home. Programmes such as these tend to meet the demand for an international experience as opposed to actually learning something from being overseas. One example of such a programme, is the one discussed by is Rivers (1998) who discussed data from 2,529 students sent to Russia to develop their foreign language skills over a twenty year period (1976-1996). He was able to compare language results from those who stayed in a host family with those who were in a dormitory. His research suggested that those students who were in homestays might benefit more from language training to handle the greater language exposure, than those who were not. What is not known in this study is what, if any facilitation the students received: there was no mention of an orientation before leaving to go abroad or any indication of what the students did while abroad. The authors only mention that the international students went to language class. Furthermore, nothing was mentioned about what was done after

returning home. In a much more recent study, Silvio et al. (2014), investigated how homestays affected the language gains made by students sent to a variety of different countries, using study abroad programmes arranged by the Council of International Educational Exchange (CIEE). In this study too, no mention was made of any pre-departure orientation, of what was done while overseas, and what international students did when they returned. In addition, no mention was made of whether the homestays received any training in receiving the students, or what their roles were in aiding the students language development. Silvio et al. (2014)only mention that host families and students were financially compensated for their time, and as such it is hard to fully understand the impact made.

Another study that took the sink or swim approach to facilitation was the one reported by Heinzmann et al. (2015). They reported on a study abroad programme aimed at helping Swiss high school students develop their German or French speaking skills and intercultural competence. To achieve this, the students were sent abroad where they were immersed in a mixture of homestays or dormitories as well as language classes, lectures, internships, and a culture week. The lack of facilitation in this study was similar to that of Rivers (1998) and Silvio et al. (2014), in that there was no pre-departure orientation to help facilitate the intercultural and language development, or to prepare the students for what they would encounter. Furthermore, once in-country, the students' learning was directed by what they learnt in class and their homestays, not by any tailored programme that targeted the students' language and cultural learning. When the high school students returned to Switzerland, no follow up or debriefing was carried out. These studies highlighted that programmes with little or no structured facilitation, are, and have been, employed even though they do not necessarily achieve globalisation to the degree envisioned when students go abroad.

2.6.3 Semi-structured or loose programmes

Semi-structured or loose programmes provide some facilitation for most of the duration of the international student's sojourn. They will have some part of the process missing, or are not well structured to support the anticipated outcomes they are expected to provide. Students in Archangeli's (1999) study of seventeen American students went to Austria in order to improve their language and

communication skills by being exposed to authentic conversations out of the classroom. Prior to talking to local people, the students prepared a list of questions and discussed appropriate protocols to use when talking to Austrians in German. After their conversations, they were required to complete questionnaires on the experience and report back to the class on what they had achieved. From this, all participants then drew up a list of recommendations that they would make for other students completing a similar task, and why this activity was beneficial.

In another study abroad programme in New Zealand, 22 Japanese students were sent for four weeks as part of their university's internationalisation programme (Donald, 2004). The aim of the programme was for the students to further develop their English language speaking skills as well as their understanding of New Zealand culture. Prior to departure, students were given an orientation on New Zealand culture and language but no facilitation was provided while in New Zealand, or when the students returned to Japan. At the conclusion of the programme, students spoke positively about their experience and of their language gains. However, as no formal assessment or evaluation was conducted, there was no way to corroborate this. In a Danish study, Brandauer and Hovmand (2013) reported on how the Danish Institute for Study Abroad helped develop and prepare American business students for the global workplace. Students who went to the Danish Institute were engaged in an experiential learning programme that immersed students in Danish or Swedish business practices. The students were mentored, had buddies to help with issues and needed to complete set coursework devised by the Danish faculty. Field trips, lectures and guest lectures were also provided, designed to present a holistic view of how business was conducted in Europe with a Danish focus. Yet, there was no mention of any orientation before departure to Denmark, merely that the American students were business majors with backgrounds in finances, accounting, management and commerce. Prior to the students returning home, a workshop was held that helped the American students write their CVs based on their experiences. This was to aid the students in demonstrating what they had learnt to future employers when they returned home. No other follow up was conducted to determine how successful the workshop was or to debrief students.

2.6.4 Structured

More recently, a number of study abroad programmes have used facilitated structures to enrich the experiences and learning that dispatched students encountered. These programmes have focused on intercultural competence development and language learning, as well as teacher training.

In helping students with their intercultural development and language learning, Paige et al. (2002), developed a strategies-based curriculum designed to help students studying abroad in developing their intercultural competence and language skills. Delivering the guide involved a pre-departure orientation and advice on actions to take. These activities were designed to be used by the participants while overseas to aid them when they encountered new or unexpected issues. When the students returned home, follow up interviews were held that debriefed the students. These debriefings and teaching from the guide were delivered by facilitators and teachers who were invested in the success of the guide. The success of this curriculum was later tested by Paige, Cohen, and Shively (2004), who found evidence that the guide was useful. In particular, the intercultural strategies and language exercises contributed to the students' intercultural understanding development and language confidence.

Teacher training has also been the subject of study abroad programmes. Sixteen American trainee teachers were sent to England, to develop their cultural awareness while teaching in schools (Batey & Lupi, 2012). Prior to departure, they attended a series of workshops related to British culture and pedagogy. Trainees had been selected, had attended orientations to help with the different pedagogies, and while in the United Kingdom, were further facilitated by host faculty and faculty from the United States of America. Upon returning home, the trainees were required to write a reflective paper on their teaching and cultural experiences followed by a discussion seminar. The results of the study confirmed that the participants had increased their cultural awareness, and that they recommended the internship as a way to help prepare future teachers in dealing with people from different educational, cultural and historical backgrounds

In another teacher training programme, Aamaas, Duesund, and Lauritzen (2017) used the theory of scaffolding to explore the embedded structures that supported

the study abroad learning experiences of 37 Norwegian student teachers in India. They deployed scaffolding theory to frame their study identifying three types: contingent, embedded, and reciprocal (Brush & Save, 2002) while analysing the data. Contingent and embedded scaffolding are considered to be expert forms of scaffolding as they are provided by the teacher interacting with students. Contingent scaffolding is considered to be active and situated, deriving itself from the interaction between the students and teacher whereas, embedded scaffolding is stationary and pre-planned, and relies on the teacher's expertise in dealing with the problems students encounter as they learn. Reciprocal scaffolding is defined as "students learning from each other's experience and knowledge" (Aamaas et al., 2017, p. 4). Here, the students were supported by one another instead of by the teacher which allowed the students to learn from each other.

In the study, Aamaas et al. (2017) argued that embedded scaffolding had occurred due to the preparatory classes and participant selection criteria used. These, they reported, were extensively pursued in order to better prepare the students sent due to the different pedagogy encountered in India and to reduce any culture shock they may have. Their findings revealed a disparity between what the instructors and the students reported about the embedded scaffolding. The instructors felt that the embedded scaffolding helped to establish the programme but the participants thought otherwise. This led the researchers to conclude that more emphasis on intercultural theory and preparation was needed in order to raise the profile of intercultural theory and its role in international education.

Two forms of contingent scaffolding were identified by Aamaas et al. (2017) in their data: from a coordinator who provided an Indian orientation to those who arrived, and from the supervision before arriving in India and after their placement in Indian schools. The data also revealed a lack of contingent scaffolding that the researchers felt the students could have benefited from. Those students on placement did not receive the same forms of contingent scaffolding provided for students on placement in Norway. They were not supervised on in-school visits by a Norwegian facilitator, or by on-site teachers, or school visits by a university college lecturer. When the Norwegian participants found they had no Indian person or Norwegian supervising them, the participants concentrated on teaching the Indian teachers what they felt was needed instead of allowing the Indian teachers

to show them. This led to the participants missing an important opportunity to engage in intercultural pedagogy and created a biased view against the Indian education system. Aamaas et al. (2017) argue that more direct supervision, either from a Norwegian instructor or an Indian teacher, could have directed the students to reflect more on the experience, allowing the participants to develop more interculturally and educationally. Based on this, Aamaas et al. (2017) argue that there was a need for a skilled in-field teacher who could have supervised the students, directing them to challenge their opinions and helping them form more competent reflections based on the experiences gained.

Another finding was the role played by the reflective groups. This Aamaas et al. (2017) identified as reciprocal scaffolding, where the participants met to reflect on what they had seen and taught. One requisite of this was a log that had to be written after every meeting. It is here, that the value of the reflective peer groups was raised. Participants could discuss any issues, teaching or personal and receive feedback from peers in a supportive nurturing manner that was conducive to their experience. At the conclusion of the programme, participants were required to submit a written report and make a presentation based on their teaching experiences in India.

The studies discussed above are examples of structured programmes designed to help the sojourners abroad with their intercultural development, language skills, and with professional development. Yet, in the absence of structure, as discussed in the beginning of this section, what ways can dispatching institutions ensure that those students who go overseas develop intercultural competence, foreign language skills and professional development? Two possibilities could answer this question. The first is that students are sent in the belief that by immersing themselves in another language and culture, they will be transformed into global citizens capable of understanding people from abroad, their culture and their language. The problem with this is that researchers have argued and shown that more needs to be done to help intercultural development and learning overseas than merely immersing a student in a foreign context (Jackson, 2017; Deardorff, 2004).

This then leads to the second option: to intentionally facilitate the experience that the sojourners have while overseas by ensuring that what they encounter is, as much as possible, experientially enhanced. This approach has already been discussed in

Section 2.6.2.3 which has shown that significant amounts of time, money and personnel are needed for a successful intervention to be properly scaffolded. Thus, if scaffolding is to be used in study abroad as an intervention, then it needs to be easy to use, especially so if both dispatching and hosting institutions are to be involved. This further implies that more planning will be needed, particularly if global competence is to be assessed and used as an outcome for the programme. Furthermore, the intervention should be cost effective requiring very little training and knowledge of it. Ideally, this would suit trained EFL teachers as they are ones used to scaffolding students in their learning and are familiar with the processes involved. This would be important for institutions that want to send students overseas but are at a loss for an intervention that can provide the support and intercultural development sought. One possible solution is van Lier's (1996; 2004) scaffolding approach which will be discussed next, and why it is an intervention that is suited for study abroad contexts.

Originally, van Lier (1996) proposed scaffolding to be used in the language classroom with the social interaction found there "clearly play[ing] a central role" (p. 196). However, social interactions are also found outside the classroom and in contexts such as study abroad where sojourners are immersed in language and culture. Scaffolding, for van Lier, requires six elements to be taken in which when combined, form the notion of scaffolding. These steps can help teachers, or other professionals, to critique and screen activities used, in order to determine how effective, they are in assisting learning. These are:

1. continuity (tasks are repeated with variations, and connected to one another (e.g., as part of projects);

2. contextual support (exploration is encouraged in a safe, supportive environment; access to means and goals is promoted in a variety of ways);

3. intersubjectivity (mutual engagement, encouragement, non-threatening participation);

4. contingency (task procedures depend on actions of learners; contributions are oriented towards each other);

5. handover/takeover an increasing role for the learner as skills and confidence grow; careful watching of learners' readiness to take over increasing parts of the action; and

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6. flow (skills and challenges are in balance; participants are focused on the task and are in 'tune' with each other) (van Lier, 1996, p. 195)

The advantages in applying scaffolding are considerable. First, Walqui (2006) recommends scaffolding for second language learners due to its ease and applicability, especially in environments where language is mediated as found in study abroad. In addition, a person does not need to be a trained educator to use it, and as such, peers or escorting staff can be taught to apply and monitor it. This is especially important when dispatching institutes are required to account for the success of a programme as some form of proof can be provided that illustrates what intercultural learning had been achieved.

Next, it is adaptable. Aamaas et al. (2017) clearly demonstrated the complexity involved in arranging a study abroad intervention and the intensity of the preparation and training needed to make their programmes successful. Van Lier's (2004) scaffolding can be easily adapted to the study abroad situation which makes it an ideal approach to adopt. Furthermore, this intervention does not attract the high costs of setting up and maintaining a programme, such as that which Aamaas et al. (2017) demonstrated. This programme was a good intervention but was well supported financially, and not all institutions who send students abroad have access to the same financial resources that Aamaas et al. (2017) enjoyed.

2.7 Intercultural competence and awareness

As mentioned in section 2.4, sojourners engaging in study abroad have a variety of experiences involving engagement on a variety of levels with their host community and culture, potentially leading to the development of intercultural competence (IC). This section explores how IC is defined and the terminology used to describe it. It will also discuss the work of early models of intercultural competence before focusing on Byram's (1997) model and Deardorff's (2004) Processing Model of Intercultural Competence which are pertinent to the present study. Thirdly, issues arising from the research will be introduced and discussed. Fourthly, studies investigating intercultural competence will be discussed, to show where research in this field has been focused.

2.7.1 Terminology and definition

Intercultural competence has proven difficult to define according to the range of different perspectives that researchers have taken. The terms *intercultural competence*, *intercultural effectiveness* and *intercultural adaptation* can be traced back to the late 1970s (Hammer, Gudykunst, & Wiseman, 1978; Ruben, 1976; Ruben & Kealey, 1979) and 1980s . For example, Wiseman and Abe (1984) argues that the word 'competence' is flawed because it implies closure of the learning process and the development of relatively-low level skills (p. 284). More recently, Witte and Harden (2011) have argued that the term 'intercultural' is problematic as it is highly dependent on the circumstances and themes to which it is related agreeing with Killick (1997) who considered the 'competence' to be reliant on circumstance. Fantini and Tirmizi (2006) provide a list of terminologies commonly used to describe intercultural competence: *intercultural competence, intercultural communicative competence, global competence, global citizenship, multicultural competence, cultural fluency, communicative competence, cultural competence, intercultural sensitivity, cross-cultural awareness, cultural intelligence, cultural literacy* and *cross-cultural capability.* The use of terms on this list is determined, among other things, by the researcher's discipline and the approach they are using to study intercultural competence.

As has been shown, terminological profusion has hindered an understanding of what intercultural competence is as no one researcher has really been able to use a phrase or range of words that can encompass all that is conceived to be intercultural competence. The next section will consider definitions and the one that this thesis will adapt when discussing the subject.

A key figure in IC research is Michael Byram (1997), who described it in terms of the attributes of a person who is:

> …able to interact with people from another country and culture in a foreign language. They are able to negotiate a mode of communication and interaction which is satisfactory to themselves and the other and they are able to act as mediator between people of different cultural origins. Their knowledge of another culture is linked to their language competence through their ability to use

language appropriately – sociolinguistic and discourse competence –
and their awareness of the specific meanings, values and
connotations of the language (p. 71).

Central to this description is the idea of becoming an intercultural mediator. These are individuals who have developed complex and multiple identities, have competence in their language skills, with basic skills and ideas taught to them (Byram et al., 2003). Drawing on his belief that IC needs to be integrated in the curriculum and taught in the classroom, Byram contends that the intercultural speaker needs to have knowledge about the subject being studied as well as an awareness that more information can be learnt from people from the other culture, especially from their perspective (Byram et al., 2003). Byram's work will be discussed in more detail in Section 2.7.2 when discussing his role in intercultural competence research.

Another term that has been used in conjunction with intercultural competence is *intercultural awareness* (ICA). Baker (2011) defined ICA as "a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication" (p.202). He acknowledges that ICA is heavily influenced by Byram's view of it being a part of intercultural competence and as a part of *savoir s'engager* or critical cultural awareness. Baker agrees with Byram et al. (2003) that intercultural awareness should be taught in the classroom when a second language is being learnt, and that ICA consists of knowledge, skills and attitudes that need to be developed by language learners. Once done, it can then be employed to help them understand different cultures and how to communicate with them, leading to intercultural competence.

Baker's (2011) definition of ICA helps to clarify the difference between ICC and ICA, yet it also raises the issue that little research has focused on intercultural awareness. This is important as when an individual becomes aware of an act, this implies knowledge of an act *before* someone is competent to do it. Thus, being interculturally aware implies an individual is aware interculturally before they

become competent, an issue that many of the leading scholars in the field seem to be unaware of, or simply ignore. The present study seeks to investigate intercultural awareness and what role it plays in aiding the sojourners in this study with their intercultural development.

Another researcher who has had a profound impact on the field of intercultural competence, and who is important to this thesis, is Deardorff (2004, 2006). She defined intercultural competence as "effective and appropriate behaviour and communication in intercultural situations" (Deardorff, 2004). This definition arose from her research using the Delphic technique, a method involving the systematic compilation and aggregated opinions of experts, Deardorff's (2004) research confirmed that skills, attitudes and values are pertinent in understanding the intercultural associations that they develop, something that Bryam (1997) had argued for. In addition, she highlighted the role that internal and external outcomes played in the intercultural competence process.

This thesis will adopt Deardorff's definition of intercultural competence and her terminology as it is the most accepted in the literature (Fantini & Tirmizi, 2006). In addition, this study will draw from Byram's work and investigate the informal settings outside of the classroom and how these impact on a sojourner's intercultural competence development.

2.7.2 Brief historical view of IC development

Since the 1970s, researchers have been investigating the construct of intercultural competence to determine its parameters, how it can be assessed and, importantly, how it can be taught to sojourners to help them become a part of the global community that internationalisation has created. Ruben (1976) devised a seven-dimension IC model consisting of respect, interaction posture, orientation to knowledge, empathy, self-oriented role behaviour, interaction management, and tolerance for ambiguity. Though Ruben's works were written forty years ago, the constructs of interaction management, empathy and tolerance for ambiguity are still relevant today, being found in modern models of intercultural competence and are discussed below in more detail.

The concept of interaction management from Rubin (1976) reflects the way in which individuals do, or do not, cope with interactions that they encounter. Not everyone is skilled at doing this, and those who are not, tend to have poor time management and poor ability to initiate and terminate an interaction. Those who have a good awareness of this dimension tend to lead interactions, including those involving intercultural exchange. This concept is similar to Byram's (1997) intercultural mediator in that a leadership role emerges as the sojourner begins to develop and interact more with the host community, and as a result, becomes aware of who they are and what they can contribute to an encounter when required.

An individual displaying empathy is able to display an interest in others and is deemed "able to obtain and reflect a reasonably complete and accurate sense of thought, feelings, and/or experiences" (Ruben, 1976, p. 134). Having empathy is thought to be a major component for effective interaction for intracultural and intercultural communication.

Rubin's (1976) construct of tolerance for ambiguity is an important dimension for an individual attempting to adapt to a new context, also an intercultural one. Most such individuals do not show much discomfort, and these people are considered to have a tolerance for ambiguity. Those who have trouble may become disoriented, frustrated and even hostile. Understanding who is prone to this can help an individual's plan, and prepare them for going overseas as a sojourner. Arasaratnam (2007) argues that while these variables in Ruben's (1976) work indicate set behaviours that reflect intercultural behaviours, what exactly these behaviours were and to what extent they do this was not further investigated and Ruben's model was discontinued.

Michael Byram's (1997) work with intercultural competence has been formal in nature, focusing on the need for intercultural competence to be taught in the foreign language classroom and emphasising its role the foreign language curriculum (Byram, Gribkova, & Starkey, 2003). Byram (1997) contends that intercultural competence needs to be taught when a foreign language is being taught, and should be a part of the foreign language curriculum. To develop intercultural competence, Byram's (1997) model outlines the attitudes, skills, and knowledge needed for an individual to be successful in intercultural situations. It is descriptive in nature and

accounts for the linguistic and sociocultural factors involved in intercultural communication (see Figure 2.1). Byram's (1997) model stresses that intercultural competence is comprised of five factors, or *savoirs*. Once these are all learned, a student is deemed to be interculturally competent (See Figure 2.3).
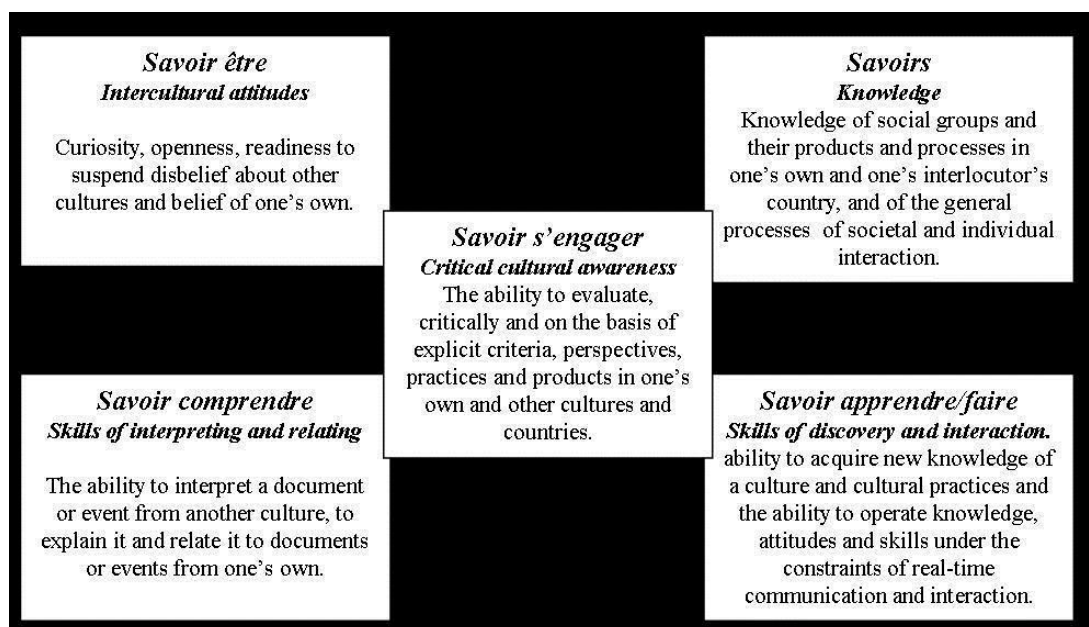
Figure 2.2: Byram's (1997) Model of Intercultural Competence

Source: Coperias-Aguilar (2010), Reprinted with permission.

These *savoirs* consist of *savoir etre* (intercultural attitudes), *savoir comprendre* (skills of interpreting and relating), *savoir s'engager* (critical cultural awareness), *savoirs* (knowledge) and *savoir apprendre/faire* (skills of discovery and interaction). Byram created this by positioning the 'intercultural speaker' as a mediator between a student's own language and culture, and the foreign language culture being learnt (Byram, 1997, 2006; Byram et al., 2003). He stressed students could learn this in the classroom by following activities and a curriculum that incorporated intercultural competence.

There are three main criticisms of Byram's model. First, if teachers teach intercultural competence as Byram (1997) prescribes in the foreign language classroom, then a reduction in language teaching itself will occur which could possibly lead to little or no language being taught (Lange, 2011). This is because

the language teacher will have to devote time and resources to developing materials, and incorporating these into the class at the expense of language teaching.

The second criticism is that the model does not account for the interactions between Byram's (1997) components and their role in intercultural development (Lange, 2011). This is important, as by understanding this, practitioners and researchers wanting to employ Byram's model would know how to utilize it fully and properly, and account for the interactions in planning. Byram (2006) acknowledges this weakness (p. 325) but leaves this issue to be addressed by those who use his model in the classroom when teaching it. He does this by being flexible in what component to begin with and how to teach intercultural competence (Lange). This criticism could also be considered an advantage due to the flexibility cited and the teacher autonomy that arises in which the teacher can use the model to help foreign language students learn.

The third issue is that Bryam's (1997) model treats linguistic issues separately from intercultural competence (Borghetti, 2013). Borghetti argues that it is important to treat linguistic issues and intercultural competence together. In separating them, Byram actually makes it more difficult to determine the link between language and intercultural competence, and how language helps intercultural competence to develop. This is important, as by not knowing how these two constructs are inter-related in the model, when a teacher seeks to integrate the model into the language curriculum, it is difficult to do so.

Even though Byram's work has been criticised, the benefits should not be ignored. His model illustrates the main intercultural competence components of what skills, knowledge and attitudes an individual needs in order to become interculturally competent. As the model is designed for the classroom, it is easy to teach with the model describing the *savoirs* the teacher can target. The model can also be applied outside of the classroom and used in contexts such as in study abroad, adding to its versatility. For the present study, this model is relevant as it is applied retrospectively via grounded analysis of the data.

Since Byram's input into this theme, Deardorff (2004) has contributed to intercultural competence research by redefining the term and developing two models that help demonstrate what is involved in intercultural competence: The

Pyramid Model of Intercultural Competence; and the Process Model of Intercultural Competence. The Pyramid Model of Intercultural Competence was superseded by the Process Model and it is the latter that the present study will focus on.

Deardorff's (2004) Process Model starts at the individual level with attitudes, and moving in a clockwise direction, an individual can achieve "a degree of intercultural competence depending on the degree of attitude, knowledge/comprehension, and skills achieved" (Deardorff, 2006, p. 257). This model shows the complexity of intercultural knowledge, and how the development of intercultural competence is a continuous process. As the process is a continual cycle, an individual may never actually achieve total intercultural competence - a view shared by Byram et al. (2003).
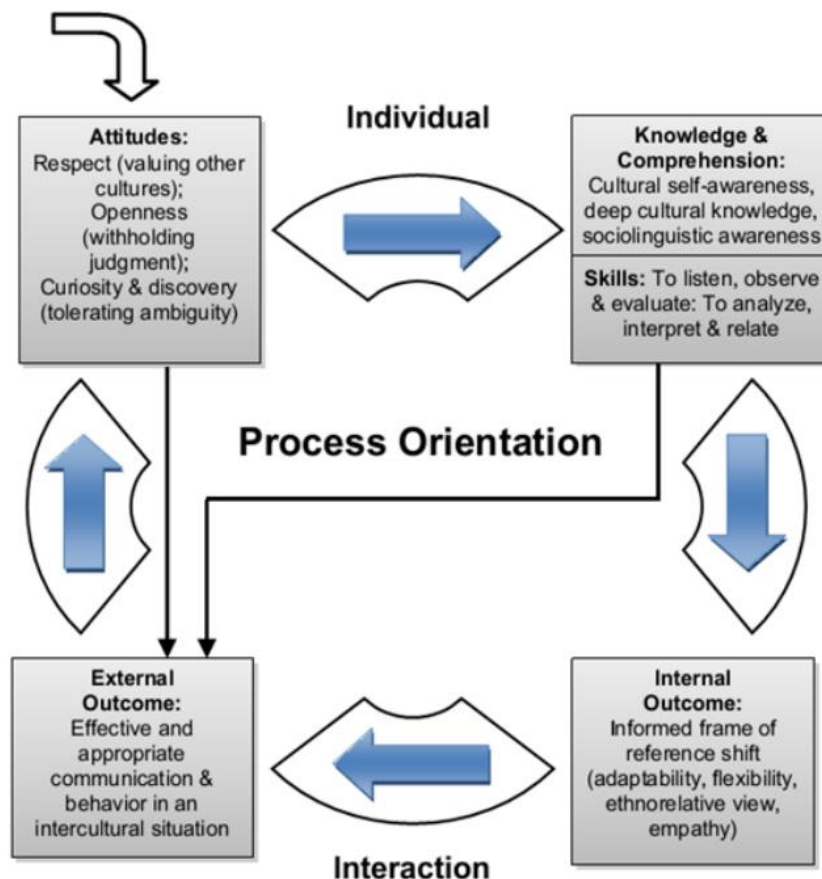
Figure 2.3: Deardorff's (2004) Process Model of Intercultural Competence

Source: Deardorff, 2006, p. 256. Reprinted with permission.

Deardorff's model has three weaknesses: its application to research; its Western influence in interpreting what intercultural competence is; and the role that

language has in intercultural competence. The first criticism is that Deardorff's (2004) model can cause confusion due to the feedback loops created from the model, when applied to data (Spitzberg & Changnon, 2009). The feedback loops can cause confusion due to the ease that feedback loops can arise when interpreting data. For example, the circular nature of the model constantly reflects back on itself when applying data to it. For novice researchers, and students learning about intercultural competence, this can be confusing and distracting. Therefore, its value as a guide can be reduced "to explicit theory testing through hypothesis verification of falsification" (Spitzberg & Changnon, 2009, pp. 32-33). The second weakness is its Western influence, which interprets intercultural competency from an American and European perspective. In short, it does not sufficiently account for how other cultures interpret IC, or what the process involves (Berardo, Deardorff, & Trompenaars, 2012). Finally, Deardorff's model does not account for the role that language plays in intercultural competence in the same way that Byram's model does. Byram's model endorses the 'intercultural speaker' or 'mediator', a person who can function between two worlds – the hosts and the source country. This aspect is missing in Deardorff's model, a feature that can be attributed to its origins, namely the combining of a number of different interpretations of intercultural competency from academics and noted specialists. That said, Deardorff's work has been subject to useful research which the next section will discuss.

In a six-week exchange programme between Binghamton University in New York, and Universidad de Monterrey in Mexico, Bohinski and Escobar (2016) assessed three participants for their IC development using Deardorff's (2006) Process Model of Intercultural Competence. The programme involved exploring each other's country via festivals, food exchanges, and tours of respective universities while learning more of the host's language. They found that Deardorff's model did help show development in intercultural competence notably with the internal and external outcomes and with increases in cultural and language awareness. In another study involving students enrolled in US-based study abroad programmes, Covert (2014) followed seven undergraduate students who went to Chile for a semester to develop their Spanish speaking skills and to learn more about Chilean culture. Covert used Deardorff's model to examine the students' perspectives of

their IC development while overseas and found that personal agency was vital in assisting the participants in their IC development. This development occurred when participants deliberately chose to change their communication behaviour to fit Chilean cultural norms.

Spooner-Lane, Tangen, Mercer, Hepple, and Carrington (2013) investigated the effectiveness of an intercultural competence programme designed to augment the intercultural competence of Australian and Malaysian pre-service teachers. The programme was called Patches, and consisted of a series of organised intercultural events, reflective writing, and a communal project. Spooner-Lane et al. (2013) used Deardorff's Process Model of Intercultural Competence to assess the IC of the participants. They found that both groups displayed the fundamentals of IC and developed a greater awareness and appreciation for one another's cultures. Both parties also developed better intercultural communication skills which also assisted in their IC development. It should be noted that as Deardorff's model is not often used to assess intercultural competence, but rather, explain what it is, the validity of the studies cited above can be questioned due to the lack of evaluative research applied to Deardorff's work. Nonetheless, the model has presented new approaches to IC research, especially the use of internal and external outcomes, a factor that the present study will consider.

As mentioned in Section 1.3, Deardorff and Arasaratnam's (2017) book of case studies has made a major contribution to the field of IC research particularly highlighting what is currently being conducted around the world. This book reviews IC research in detail by discussing the models that have made major contributions to the IC field while introducing new international perspectives and thoughts from abroad.

Two chapters from this book are relevant to the present study that discuss the need for curriculum to structure and enhance the experiences that sojourners have and the need for multiple approaches to assess IC due to its complexity. Gregersen-Hermans (2017) who argues that IC is a vital component for globalization and that there is a need for proactive curriculums that embed IC and its facilitation. To do this, three key components need to be recognized and added to the curriculum: (a) the personality of the student, their ability to communicate and their motivation to

engage with the host culture; (b) the personal experiences of the student especially in overseas contexts, prior knowledge of being abroad and language of instruction used by the institution they will study in; (c) the quality of the contact the student has with their host culture. If these are added to the curriculum, Gregersen-Hermans (2017) argues that graduates from such programmes will be more internationalised and globally competent. Institutions that plan for this will need to plan long term and train their staff accordingly to ensure that embedding is occurring as well as full facilitation where needed. How exactly to go about applying this is something that each individual institution will have to resolve by itself.

Blair (2017) addresses the complexity of IC by discussing the need for multi-layered, multi-perspective, formative and summative approaches to assessing intercultural competence. He agrees with Murray-Garcia and Tervalon (2017), in that IC is a lifelong learning process but he views it as an action in which the individual is *becoming* or *being* intercultural. To access, IC, he further argues, that it needs to be done in pieces and not as an accrued division of knowledge as tends to be the case with most IC research. Having such a multi-layered approach will assist in assessment and allow a very comprehensive perspective of IC to be presented.

A weakness of the book worth mentioning is that none of the chapters, nor any of the 29 brief vignettes in Part 3 of the book, provide verbatim data from research participants. Providing such evidence is essential to validate the claims made, as the present study will demonstrate.

Compared with Deardorff's model, Byram's model does not clearly show the role that awareness plays, or, to what extent awareness impacts on IC. Furthermore, Byram's model lacks recognizable outcomes such as those shown in Deardorff's model. Even though Deardorff's model does discuss cultural self-awareness and sociolinguistic awareness, it does not show to what degree awareness impacts on intercultural competence, merely that it is there.

2.8 Summary

Developing intercultural competence in international students is what most study abroad programmes seek to achieve. Understanding what intercultural competence is, how it forms and it can be developed, has been the work of prominent researchers

such as Byram (1997) and Deardorff (2004). They have helped define it and have produced models that explain the processes involved in developing intercultural competence that have had a profound influence on study abroad today. Yet, more research is needed to understand study abroad, especially how experience impacts intercultural awareness, and the effectiveness of Kolb's experiential learning model in study abroad. Byram et al. (2003) acknowledge the role that experiential learning plays in intercultural competence emphasising that it is best done in a study abroad context, yet little research exists that demonstrates the links between Byram's Model of Intercultural Competence, the impact Kolb's Model of Experiential Learning has or can demonstrate, and study abroad.

In investigating intercultural competence, most of the literature has focused on whether an individual is interculturally competent and so, can be called a global citizen. Yet, little research has investigated the dynamic relationship between individuals and the degree of intercultural competence fulfilment that has been achieved. This study seeks to address this and the other issues highlighted above.

2.8.1 Research questions

The present study explores the issues raised by answering the following research questions:

RQ1. How do the experiences of international South Korean sojourners' affect their intercultural competence development?

RQ2. To what extent does experiential learning impact on Byram's intercultural competence model when determining intercultural competency?

RQ3. To what degree do the activities that international South Korean students participate in impact on their intercultural awareness?

RQ4. To what extent is Byram's model of intercultural competence applicable to experiences outside the formal learning environment?

RQ5. What role does experiential learning in the homestay play in shaping the intercultural competency of South Korean sojourners?

These questions inform the methodology discussion which will be discussed in the next chapter. However, as a result of the data analysis as explained in Section 3.4, these Research Questions were revised.

RQ1. How do the experiences of South Korean sojourners affect the development of their intercultural awareness and competence?

RQ2. To what extent is Byram's (1997) model of IC applicable to informal learning in study abroad programmes?

RQ3. To what extent does Kolb's (2015) model of experiential learning theory need to be refined to provide a grounded explanation of how ICA/ICC can be facilitated?

RQ4. What implications can be drawn from this case study from the development of ICA/ICC in study abroad programmes, more generally?

3.0 Methodology

This chapter discusses the methodology employed in this study. The initial discussion focuses on the distinction between positivism and interpretative positions and justifies the adoption of an interpretative approach for this study. The data collection methods used in this study are then discussed and justified. This is followed by a description of the study: the participants, setting, data collection procedures and data analysis. The chapter concludes with a discussion of the warrants which justify the validity of interpretative research.

3.1 Justification for an interpretative approach

In order to understand the use of an interpretative approach, a distinction needs to be made between it and positivist research approaches. Positivism is a philosophical approach to science that views all authentic knowledge as derived from sensory experience and such knowledge can only be developed through further experimentation and observation (Cohen, Manion, & Morrison, 2000, p. 8). For a positivist, there "is a knowable reality that exists independent of the research process" and "the social world, like the natural world is governed by rules, which result in patterns" (Hesse-Biber & Leavy, 2011, p. 9). Applying positivism to social

sciences, would assume that society functions according to universal laws as found in the physical world.

This study is interpretative, as it deals with the beliefs, opinions and experiences of its participants. Morehouse (2011) states that the interpretative research is defined "by agency, action, and the interpretation of meaning within complex relationships and values" (p.4.). This study does this by placing (the) human actors in the centre and is conducted from an experience-near perspective. In doing so, the researcher does not start with predetermined constructs but rather, seeks to allow these concepts to emerge from the data. Interpretative research concentrates on systematically divulging the meaning-making practices, while displaying how those procedures produce reasonable interpretations.

The research methods that a positivist would use place the researcher and participant, or the "knower and what is knowable, on different planes within the research process" (Hess-Biber & Leavy, 2011, p. 8). This conceptualizes the researcher (subject) and participant (object) within a dichotomous model revealing a strict hierarchical division between the researcher and participants. This places the researcher in a position of privilege as the knower and the participant as the observed. So, another paradigm is needed that allows valid social research to be pursued. An interpretative approach provides researchers with opportunities to obtain data that are more detailed and reflective of the individuals being studied (Liamputtong & Ezzy, 2005; Mack, Woodsong, MacQueen, Guest, & Namey, 2005). This greater level of insight allows researchers to explore beliefs, opinions and reasons underlying the activity, as well as allowing the flexibility to follow unknown or unexpected themes that emerge. Positivists, however, are limited in this regard as they focus more on the numerical aspect of data where that is quantified and subjected to statistical analysis (Payne & Payne, 2004). As this study collected and analysed qualitative data, the remaining section will discuss interpretive methodology.

When using interpretive methodology, the researcher needs to be aware of the impact that this approach has on the researcher themself (L. Cohen, Manion, & Morrison, 2000; Fraenkel & Wallen, 2000; Liamputtong & Ezzy, 2005; Mack et al., 2005). In particular, researchers need to be aware that this form of research uses

the researcher, as well as the participants, as "the tool" for investigation and that both the researchers and participants change over the course of time. During the data collection phase, researchers often conduct interviews, observe their participants and interact with them informally. Fink (2000) states that the interviewer does this to assist the participants to feel at ease, and as a result, be more willing to tell their story. As a consequence, the interviewer will develop a (close) relationship with their participant(s), and be more obliged to protect the participants' data from external sources, such as other researchers. This, in turn, can lead to the researchers forming conclusions about their research which they may feel are "unfair or disloyal" to the participants (Fink, 2000). In addition, the participants can give information that may not necessarily reflect the context or field that the researcher is investigating. The researcher needs to balance the relationship with their participants and the need to collect reliable and relevant data with which to complete the research. It is for these reasons that qualitative researchers need to be careful of their subject matter, their participants, and how they will be affected.

The overall goal of interpretative research is to yield insights into human activities as well as collecting opinions arising from the participants' points of view (Savenye & Robinson, 2005). These opinions are often derived from a small group of individuals who have been targeted for the information they can provide. A positivist would criticise this saying that as small groups are not representative of general populations, the conclusions will not have reliability or credibility (L. Cohen et al., 2000). However, these voices can be powerful in that they are a personal message from participants revealing rich detail about what they are doing, why they are doing it, and their reactions to the issues under discussion with the researcher (Liamputtong & Ezzy, 2005; Mack et al., 2005; Savenye & Robinson, 2005). Ultimately, it is each participant's voice that interpretative researchers seek.

When determining a participant's voice, interpretive researchers cannot predict or predetermine outcomes, but rather have to describe in great detail what is happening, and what has been experienced in order to present what participants have revealed (Savenye & Robinson, 2005). The data that are collected tend to be thick and highly descriptive, revealing a wide range of thoughts, feelings, opinions and narratives unique to the data collected (Fraenkel & Wallen, 2000). To collect

this, a number of approaches have been developed to assist the interpretive researcher. The next section discusses those that are used in this study.

3.2 Ethnography

Ethnography has proven to be difficult to define. According to O'Reilly (2012), this is a result of the different ways it has been applied in various disciplines and the traditions they draw upon. For example, Ivarra and Aguero (2009) deem ethnography to be "a research based method of observing people in their natural environment rather than in a formal research setting" (p. 1), while Schensul (2010) views ethnography to be "a systematic approach to learning about the social and cultural life of communities, institutions and other settings" (p. 1). Schensul states this is done by the approach being technical and exploratory using detailed research methods and data collection techniques to prevent bias and to maintain the accuracy of the data (p. 1). Roberts (2000) uses a broad description in order to define ethnography, stating it "is the study of a group's social and cultural practices from an insider's (or emic) perspectives" (p. 3). Even though ethnography has a range of definitions, broadly speaking, ethnography can be seen to be an approach that allows a researcher to study a group, a community or event over a period of time in order to gain a better understanding of what is occurring and why.

A key characteristic of ethnography is that the researcher is considered to be the primary data collector engaging in participant observation and interviewing. O'Reilly (2012) contends that while the researcher is engaged in observing and interviewing, they are also reflecting on their role and how it has impacted or influenced the data observed (p. 1). Fraenkel and Wallen (2000) argue that this constant observing, interviewing and reflecting allows the researcher to gain a much more detailed point of view than other forms of research can offer, especially when dealing with participants in their natural environments. This is especially true for behaviours and activities that cannot be quantified such as feelings, thoughts, emotions or actions found in natural settings such as classrooms, offices and factories. For example, in England, Brown (2008) conducted an ethnographic study of second language learners enrolled in post-graduate study. Ethnography allowed her to observe her participants and to determine that the low self-esteem of the participants had impacted them in the classroom and social settings after school. In another study in England, Brown and Holloway (2008) followed students in a study

abroad programme for 12 months. They wanted to gain an insider's point of view into their participants' adjustments to a new cultural, academic and social environment and used ethnography to do so. In this way, they were able to determine that their participants made the most adjustments in the initial stages of their sojourn.

In another study abroad study, L. Brown (2009) wanted to determine an insider's view on how sojourners adjust to their new academic and cultural environment while attending a graduate level programme in England. Ethnography provided her with the means to do so while allowing her to collect data in a natural setting as she followed the lives of her subjects. The emic perspective she obtained allowed her to determine that when students were removed from well-known contexts such as their homes, they experienced freedom from the expectations that their culture and homes had placed on them.

Ethnography has been subjected to criticism, primarily relating to researcher bias (Fraenkel & Wallen, 2000). As ethnography relies on the researcher's interpretation of what is observed as the main research tool, this exposes the data to being biased. Hammersely and Atkinson (1993) argue that researchers may have predisposed opinions or thoughts that can sway data interpretation. This is particularly true for novice researchers who need to be aware of their own behaviour and thoughts, and how they impact on what is collected and interpreted and what is not.

The researcher's presence is another source of bias that needs to be considered. This weakness arises from the presence of a researcher within the research context, and how they interact with their environment and the behaviour under study (Allen & Hancock, 2017). To deal with this weakness, Allen and Hancock (2017) argue that researchers need to initiate two steps. Firstly, they need to clearly "acknowledge his / her presence as an insider or outsider in the research environment" (p. 132). By doing this, the researcher is acknowledging the importance of the emic/etic perceptions to the findings and the data analysis (Naaeke, Kurylo, Grabowski, Linton, & Radford, 2011). Emic researchers have been defined "as researchers who are part of the community under investigation" (Naaeke et al., 2011, p. 1), while etic researchers are " those outside the community being studied" (Naaeke et al.,

2011, p. 1). In revealing whether they are etic or emic, researchers are indicating their perspective and how it will impact the information gathered (Allen & Hancock, 2017).

Another potential source for bias is the data itself. When interviewing, researchers need to be aware that the information being shared is not always accurate or depicting the participant's true views. This is because the information a participant provides may not be actually what they want to give and does not always match or reveal the true cognition or behaviour of the participant under discussion (Hammersely & Atkinson, 1993, pp. 130-131). Collecting data from more than one source to form triangulation, can help to counter bias as well as provide alternative avenues for considering the data or behaviour being observed.

Triangulation is a method that researchers employ when wanting to counter bias in research (Jonsen & Jehn, 2009). It is widely employed in qualitative research and consists of the researcher comparing data from all sources employed when collecting and analysing data (Hammersley & Atkinson, 2007). This means that data derived from interviews, focus groups, research diaries, reflective journals, photographs of events and emails all count as valid data sources. Having multiple sources like those described above means that considerable time is needed to successfully triangulate the data. However, the validity of the data as well as the "added depth to the description of the social meanings involved in a setting" (Hammersley & Atkinson, 2007, p. 198) that is derived compensate for the time consumed doing it.

Another approach for countering bias in research is having the researcher following a rigorous procedure, interrogating their data and defining terms clearly, so that bias can be controlled and accounted for (Schensul, 2010, p. 72). Schensul argues that researchers who look at science objectively may not be comfortable with this approach and critique it (p. 16) because ethnography uses methods that are not always as quantifiable as found in scientific research studies. Pole and Morrison (2003) assert that these criticisms usually come from researchers who work mainly in the positivistic paradigm and come from traditional research backgrounds that do not employ interpretative methods (p.17).

Ethnography is an approach some researchers use when wanting to gather rich detail about an event, individual or group. Its strengths lie in allowing the researcher to be immersed in the environment with participants, experiencing and observing what the participants undergo while recording then analysing the data collected. To avoid bias, researchers should account for this through triangulation in which data is gathered from multiple sources and then compared and crosschecked to determine what information comes forth. To further aid this, using a case study to help contain the study can add strength to the research, and this is discussed in the next section.

Sites that data were collected from were the main campus comprised of the library, and the hub (a social area that students could access with computers and a café).

In conclusion, I have described the range of ethnographic techniques used in this study: interviewing, informal observations, diary recording over an 11-week period. These techniques helped to triangulate the data and reduce bias. Another way was by maintaining a reflective diary where thoughts and reflections were written, recording my thoughts and feelings as and when things occurred. In addition, I maintained to the best of my ability, my position as an insider /outsider, balancing my role as an researcher. Furthermore, and as much as possible, I tried to keep my view neutral and not be swayed by what was occurring around me. This was difficult due to the negative experiences that the participants shared with me.

3.3 Case Study

Investigating how researchers have defined what a case study is reveals how complicated this issue is as different researchers from various fields seek to address it. For example, Yin (2009) argues that a case study can be viewed "as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used" (p. 15) while Cohen et al. (2000) suggest that it is a study of a single point or occurrence that allows researchers to scrutinize "a unique example of real people in real situations that enable readers to understand ideas more clearly than simply presenting them with abstract theories or principles" (p. 181). It is better to not define the case study method by how data is collected and analysed but rather through the rationale for conducting the research

(Stoynoff, 2004). In doing so, the researcher can clearly delineate what their research is and provide reasons for why they are conducting it.

To avoid confusion, the present study accepts Stoynoff's (2004) argument that case studies are "*a bounded system*: a clearly demarked unit of analysis that the researcher studies in its totality" (p. 380). Stake (2005) contends that there are three kinds of case studies: intrinsic, instrumental and collective (p. 445). Intrinsic case studies are those in which the researcher wants a better understanding of a specific context, while instrumental case studies refer to those cases that are scrutinized to offer a greater appreciation of a problem or to reconsider previous thoughts on it. Collective case studies refer to instances when the researcher chooses to focus on a number of case studies which allows them to be analysed in terms of detailed and broad properties. This current study can be considered an intrinsic one as it is seeking to understand how a group of South Korean sojourners acclimatise to a new country. In particular, I explore how they cope with issues they encounter, and in what ways they draw upon one another for support as they deal with these issues. I am also interested in discovering the factors that influence the levels of success of students and the reasons for them.

Case studies have proven to be a popular form of research to examine international students studying in foreign countries. For example, to identify the impact that conflict has on international student mobility (Ben-Tsur, 2009); to explore Chinese international students' experience (Dyer & Lu, 2010; Ho et al., 2007); and the social networking sites they used while in New Zealand (Cao & Zang, 2012); to explore Australian teachers' perceived impressions of Chinese international students' needs; and to explore the professional development of Hong Kong EFL teachers in an English speaking country (Gleeson & Tait, 2012).

Case studies allow in-depth, detailed and rich data to be collected that is particular to the study under question. They do this by exploring contexts that allow researchers to examine issues in a deeper way; for example, the relationships between people and their environments or the relationships they have with one another. This enables them to access rich data from the wide range of methods employed to gather it. These approaches include, but are not limited to, interviews (semi-structured, open and closed), surveys, focus groups, observations, written

documents pertinent to the case under study, audio-conferencing, and videotaping. As technology has advanced, researchers have made use of social network sites, blogs and email as venues for collecting data (Back, 2013; Cao & Zang, 2012; Lee, 2012).

Case studies have their limitations, particularly in regards to the quantity of information gathered and the difficulty in processing it, reliance usually on one person for data collection, and the difficulty in replicating the study. The case study is a time-consuming approach, and its findings are not generalisable in the general sense to a wider audience (Hodkinson & Hodkinson, 2001). The large amounts of information from multiple sources, mean that time is needed for researchers to peruse the data in order to properly analyse it (Baxter & Jack, 2008). This is an issue that researchers need to adequately prepare for when considering case study research.

Transferring findings from one case study to other studies is not easy. This criticism is one that is often offered against using case studies as found in quantitative research (Baxter & Jack, 2008). What is crucial to remember when employing case study research is that case studies are unique to the case they investigate, as the time, context and participants which make it impossible to replicate (Stake, 2005).

Yin (2014) warns that case study researchers do not always follow procedures systematically or, when collecting data, allow the data to become contaminated. The result was the rigour and validity of case studies being questioned. Case study research is also subject to bias. This is because, as in ethnography, the researcher is the main data collector and this allows the researcher unrestricted choice over what data to use, analyse and report. The data can become biased towards verification, that is, tends to confirm pre-conceived ideas that the researcher may already have. To offset this bias, and the other issues raised above, triangulation is one method that can be used to counter this (Stoynoff, 2004), and another is to apply a systematic approach to grounded analysis of the data.

In summary, case study research has increasingly found acceptance in academic research. Being able to "bind" a case to a limited period of time, event or group has allowed researchers to focus on activities in more detail and with more strength. In addition, allowing more than one data collection method to be employed within a

case study (e.g. interviews, focus groups, observations, and video or audio recordings) allows a rich depth of data to be collected and analysed. By employing triangulation, bias can be countered and provide validity when needed For these reasons, knowing and understanding how to employ case studies correctly is critical to ensuring that a study is strong and reports what it purports to be focusing on.

3.4 Case study with ethnographic principles

The present study can be described as a case study that uses ethnographic principles in that it seeks to observe the processes involved as the South Korean international students stay in New Zealand. It is also a case study as it is a bounded system with the focus on one group of South Korean international students sojourning in New Zealand for twelve weeks. The unit of analysis, or main entity being analysed for this case study, is the South Korean students and their interactions and/or experiences with their environment while in New Zealand. In order to gather the data, qualitative methods such as interviewing, observing, as well as the researcher being immersed with the participants are used. To further aid in understanding the case, an author's reflective journal, oral diaries and focus groups were used. The research questions in this study are primarily focused on the participants investigating their experiences and how these experiences have helped the participants develop intercultural awareness.

3.5 Data collection methods

Five data collection methods were employed in the study: focus groups, (paired) interviews, informal observations, oral diaries, and the researcher's reflective journal.

3.5.1 Focus groups

Focus groups can be thought of as a "carefully planned discussion with a small group of people on a focused topic" (Guest, Nancy, & Mitchell, 2013, p. 172). According to Mack et al. (2005), a well organised focus group consists of the participants and a moderator. The moderator's role is to keep the discussion moving along and to keep it on topic. The raw data produced by a focus group are the notes made by the moderator added to the transcripts provided by the group's discussions (Mack et al., 2005). They share a common experience or knowledge that the moderator wishes to explore and that they have consented to.

Focus groups are used by researchers and business groups as they have the benefit of allowing researchers to gain exploratory data, to develop themes, topics and itineraries for research generated from the participants themselves in response to queries (Hesse-Biber & Leavy, 2011, p. 163). This means that the data collected is a focused and specialised view of the group rather than the individuals present (Parker & Twitter, 2007). The initial data collected can then be used to guide the researcher in developing further issues, for example, in follow up one-to-one interviews .

Focus groups are useful for dealing with certain sensitive topics such as sexuality, incest, or with minority groups, as focus groups can provide support, comfort and a sense of security that is not found in an interview or questionnaire (Guest et al., 2013; Hesse-Biber & Leavy., 2011). Willgerodt (2003) used focus groups to develop culturally relevant instruments to help with her study of immigrants in Australia. The sensitive nature of the research study and the identities of her participants lead Willgerodt to use focus groups as they supported and provided comfort for her participants.

In choosing to use focus groups as a research method, interpretative researchers need to be prepared, well organised, and sensitive to the needs and comfort levels of those involved. Ensuring that the researcher is well versed with the questions to be asked, who the participants are, and the nature of the topic will help in a successful discussion that can produce rich and detailed data for analysis.

In the present study, I used focus groups to help me establish a relationship with the participants as I explored their backgrounds and reasons for coming to New Zealand. To guide this discussion, I prepared questions in advance which I showed to the participants during the meetings when requested to do so. While moderating groups, I maintained notes that were used to help construct questions for the following paired interviews held at a later date.

3.5.2 Interviews

Interviewing is widely employed by researchers, and is considered to be an important method for qualitative researchers (Fraenkel & Wallen, 2000). Hesse-Biber and Leavy (2011) define interviewing as "a meaning making endeavour embarked on as a partnership between interviewee and interviewer that results in a

kind of conversation between the researcher and the interviewee" (p. 45). Interviews are used by researchers to find out what people think about a certain topic. They also allow researchers to authenticate or contest impressions gained through observation, or to check for information from a select group of individuals (Guest et al., 2013). They allow researchers to understand the point of view of the interviewee and obtain a deeper understanding of their interviewee's personal feelings, opinions and experiences. Basically, a good interview will allow the researcher to understand, in whole or in part, *how* and *why* their interviewees possess the points of view that they do, the experiences that they share, and their thoughts and actions (p. 116). They are also a very useful method to help the researcher understand how people order and construct the world around them and, through articulating their knowledge and beliefs, facilitate self-understanding of the interviewee.

A variety of interview types exist that researchers can employ. Fraenkel and Wallen (2000) discuss four types: structured, semi-structured, informal and retrospective. The strength of using semi-structured interviews is that they can assist a researcher in probing participants which allows the experiences of the interviewee to be revealed and told in their own words. This is especially so for those who have hidden experiences or deal with sensitive issues (Guest et al., 2013).

Both structured and semi-structured interviews tend to be formal in nature, consisting of a series of questions that the researcher has prepared on a set topic. Frequently they are used by researchers to acquire information that can be checked, compared or contrasted with at a later date (Fraenkel & Wallen, 2000, p. 509). A weakness of the fully structured method is that important and salient topics or themes can be omitted inadvertently, resulting in different data being obtained than was originally sought. In addition, the flexibility that the researcher has in deciding in what order to ask questions can result in very different responses than anticipated from different perspectives which can reduce the comparability of these responses. Despite these weaknesses, careful researchers can mitigate this and explore their topics of research with semi-structured interviews as interviews allow flexibility in the questions asked while, at the same time, being structured around themes that the researcher is interested in. For instance, Sato and Hodge (2015) used semi-structured interviews to access the recollection of academic and social experiences

of Japanese sojourners in the United States of America. They found the interviews to be constructive in helping them access information and to explore themes that arose.

Shia (2016) and Sandel (2013) conducted research into study abroad and online communities, and the interviews they conducted helped to reveal that student experience was assisted by social media as well as by psychological well-being and social cultural skills. In considering students in the United Kingdom, (Tarry, 2011) used semi-structured interviews with questionnaires to investigate the penalties that returning Thai experienced when back home. The interviews allowed the researcher to follow data from the returned students, their parents and teachers, and to better understand the mixed experiences that the returnees had. In an Australian study looking into the effect that EAP courses have on international post graduate students, Terraschke and Wahid (2011) used in depth semi-structured interviews. They found that these interviews helped to provide information on participants' experiences while providing opportunities to explore and expand on points of interest raised during the interviews.

A competent interviewer will ensure that they are well prepared, and indicate through their body language their willingness to meet and engage with their interviewee (Guest, 2013; Hesse-Biber, 2011; Mack, 2005). They will set the tone of the interview and allow the interviewee to relax and reply to questions being asked. This is particularly true when dealing with sensitive topics that the interviewee does not want people to know publicly and which are of a private nature to the participants concerned, as mentioned above.

To help deal with the issues of power, gender imbalance and to help display sensitivity, paired interviews can be used (Allegretti, Borkan, Reis, & Griffiths, 2010). Paired interviews have one major difference from formal interviews: the interviewer has two participants rather than one to interview. By pairing participants, the issue of power and gender differences that may arise between the interviewer and participant can be addressed with an additional participant balancing this out, especially when interviewing members of the opposite sex or children (Cohen et al., 2000, pp. 122-123). Wilson, Onwuegbuzie, and Manning (2016) define pair interviewing as "one researcher interviewing two people together

for the purposes of collecting information about how the pair perceives the same event or phenomenon" (p. 12). They argue that very little research has been conducted in the social sciences with paired interviews and that more needs to be done to determine the extent of the effectiveness of this method.

In the current study, paired interviews were used to address any power issues that might have occurred between the researcher (senior male member of host community) and participants (young sojourners from South Korea who were mostly female).

The students' limited competence in English was unexpected, as I had been advised that they would be at intermediate or upper intermediate level. It must be acknowledged that their elementary ability in English may have hindered both their comprehension of the questions I asked and the responses they made to me. After the focus groups were over, I considered whether it would be possible, or advisable, to use the services of an interpreter in the subsequent paired interviews. However, I discarded this option because of the difficulty of identifying a disinterested and qualified interpreter, who would understand the ethical issues involved. Also, the presence of any a third party might have distracted the interviewees. There were also financial considerations as I was on a limited budget. Consequently, I relied on my long experience teaching young Asian students whose knowledge and use of English was comparable to my participants. Thus, I modified my own English to an appropriate level, for example, by: simplifying vocabulary and syntax; reducing the speed of delivery; repetition, reformulation, pausing and prompting. Additional support could be provided from the participants' own resources, such as the electronic bilingual dictionaries they habitually consulted and the opportunities I gave them to reflect on issues, and to discuss them among themselves in Korean, before formulating responses in English.

3.5.3 Informal observations

Informal observation helps place the researcher in a position where they can observe participant behaviour, interactions, and language use in naturalistic environments (Liamputtong & Ezzy, 2005). Observations can occur at any time and, do not usually affect participants' normal behaviour. However, such an approach which

relies solely on researcher interpretation, without participant input, may allow the participants little or no agency over the research process. One way in which a researcher could address this is to inform the participants that the researcher will be collecting observed data. In addition, prior to data collection or as early as possible, the researcher can develop and maintain a good rapport with participants (Hesse-Biber & Leavy, 2011, p. 99). To do this, the researcher would have to spend time with the participants in order to build up trust and help the participants feel comfortable with the researcher. From the start of the project, researchers should be open about their goals and disclose what they are doing.

This rapport could then be used for the researcher to observe what is happening and then, informally approach the participant(s) and enquire into the reasons for the observed behaviour. These questions do not have to be asked immediately but could instead, with reference to field notes taken, be used in any follow up interviews or focus group meetings. By establishing a rapport, the participants are comfortable with the researcher's presence. This trust should be reciprocal in nature, allowing the participants access to the researcher in order to clarify or negotiate at a later time (such as in any follow up interviews or focus groups) what was observed and recorded. Thus, the importance of establishing a good rapport, close relationship with participants is highlighted and reflected in the data collected. This I did in the present study. I was invited as part of the welcome group to the South Korean students when they first arrived at the host institution. This provided me the opportunity to mingle and chat with them. It also allowed me to informally discuss my research and let them know in advance that I would be approaching them at a later date.

Observer bias is another issue that researchers need to be aware of, especially when employing observation methods. Fraenkel and Wallen (2000) define observer bias as the possibility that certain characteristics or ideas of observers may bias what they 'see' (p. 538). This is important to note, as observer's observations and the field notes that they write may not necessarily be an accurate record of what actually happened, but rather what the observers expected (Mack et al., 2005, p. 23). To overcome this, the researcher can make the observation notes available to the participants to read. I did this in the present study and found that the participants welcomed the opportunity to offer input. In addition, I noted that being flexible and

open to changes in the environment as well as to participants' suggestions allowed me to accurately note what was occurring and to keep accurate records.

3.5.4 Oral diaries

Diaries can also be employed in research to help gather personal reflections from participants (Hall, 2002). Like journals, they can be either written or produced orally with the participant speaking into a recording device such as a digital audio recorder, cell phone, or tape recorder. Diaries can be employed as a supporting tool for other data gathering methods such as interviews and focus groups. Hall (2008) suggests that written diaries helped his participants reflect on their own thoughts and language as they explored their second language learning and teaching. As a simple source of information, diaries in oral or written format may provide discerning information on what participants were thinking when an event occurred that can prove insightful to the research being conducted.

Oral diaries have the advantage of being quick to complete without the need of any written instrument or paper. The use of recorders also means that oral recordings can be undertaken anywhere or at any time when the participant feels like recording his/her thoughts. The disadvantage is that the person recording needs to remember to be consistent in doing it, especially if unexpected events occur as these can be rich sources of data.

Block (1996) employed oral diaries in their first language with second language learners in his study of six MBA students in their first language while in English classes. It assisted him in recording the naturalistic learning experiences of his participants. Huhta, Kalaja and Pitkanen-Huhta (2006) employed oral diaries with students to record student experiences with examinations. The easy access these recordings provided enabled accurate and real time data to be collected that added strength to their studies.

In the present study I asked participants to orally record issues and concerns that arose as the participants sojourned in New Zealand. They were asked to do so in English and if not able to do so, to do so in their first language followed with a brief summary in English of what they said and their two questions for the support group. Prior to the fortnightly meetings, participants were to give the recorders to me so that I could hear what was being said, store the recorded information, and

summarise what was said, to help prepare for the fortnightly meeting with the two questions provided by the participant and make sure the next two participants were ready to receive the recorders.

To aid the process, I met with the participants to explain how the digital recorders worked and to answer any questions. I also provided written instructions.

3.5.5 Researcher's reflective journal

Reflective journals are widely used in interpretative research. These journals can be oral (Field, 2012) or written (Borg, 2001; Holly, 1989; Hubbs & Brand, 2005; Mruck & Bruer, 2003; Ortlipp, 2008). They have been used extensively in professional development circles: with teachers for their reflective insights into teaching and learning (Ortlipp, 2008); to allow nurses to reflect on their professional growth and development (Willgerodt, 2003); and for trainee counsellors, to help them learn how to monitor their own cognitive and emotional processes while preserving a non-judgmental and a professional manner towards their clients (Hubbs & Brand, 2005).

A number of benefits have been identified by Borg (2001), Ortlipp (2008) and Field (2012). Borg (2001) suggests that journals benefit both the writer and the reader. The writer experiences a raised awareness of themselves, privately and professionally from recording their thoughts and reflecting on them (Holly, 1989). For the reader, the journal can provide insights into the writer's thoughts, feelings and their activities (Ortlipp, 2008). To illustrate this, Hubbs and Brand (2005) used reflective journals with trainee councillors and asked them to read one another's journals to help better understand the counselling process and reactions that trainees had to it. In another study, Field (2012) used oral reflective journals with teachers in East Timor to encourage them to share ideas without the researcher being present. She wanted to remove her presence from having any influence on the data she collected so that a true representation of their thoughts and words could be captured (p. 166). Ortlipp (2008) adds that reflective journals provide a platform for researchers to debate the methodologies they are using and those that arise from the actual research which in turn helps remind the researcher of their role. For Ortlipp (2008), this was particularly pertinent when unexpected changes and unanticipated new methodologies were used with his research design. The methodologies she

wanted to use initially in her research changed as she became more aware and empowered of the research process. This came about through the knowledge and understanding of the research process as she determined the correct approach to use. The journal she maintained permitted her to reflect on changes to her study and it reveal the processes involved, especially as she engaged with new methodologies that she had not previously expected to use.

Ortlipp (2008) further contends that reflective journals help researchers deal with the interpretive crisis often encountered in qualitative research. This crisis is the debate about the level of influence a researcher has on research and how this should be controlled and accounted for. It is an issue that all qualitative researchers encounter as they interpret their data. Ortlipp was able to use reflective journals to support his interpretations of data from other sources.

As interpretive researchers embrace more reflective approaches to research, they are encouraged to discuss amongst themselves what they are doing and why. This can reveal "their presuppositions, choices, experiences, and actions during the research process" (Mruck & Bruer, 2003, p. 15) which can aid their understanding of the research.

As researchers engage in the research process, the need to write reflectively increases and a reflective journal can assist. Borg (2001) argues that reflective journals allow researchers to write reflectively as they engage in the research process. Reflective journals are a source of information as researchers have written their thoughts, feelings and ideas as they go about collecting data. When doing so, researchers become more aware of themselves and the role they play in research, and also enhance their self-awareness both as professionals and as people (Holly, 1989) and how they have changed as a result of the research process. Borg further contends that reflective journals help researchers in the field by helping them resolve fieldwork anxiety and by providing them an avenue through which they can express their thoughts and feelings as they accept any negative feedback they encounter.

In the present study, I maintained a reflective journal in which I recorded my thoughts and feelings on what I had observed during data collection. This helped me to remind myself that my own thoughts and feelings could cloud any

observations and that by recording as much detail as I could, I helped to pin down the thoughts and observations made. I would write reflections after almost every day of formal data collection and observations as well as make all efforts to maintain this. When, due to events beyond my control, I could not, I would take the nearest opportunity to do so. When recording I would try to focus on the event I observed, how I felt and what I thought was going on.

3.5.6 Community of practice support group meeting

This project used the community of practice approach to help in learning about the participants' experiences, such as how they learn, how they provide one another with support, and how they share information when dealing with any issues they encounter (Lave & Wenger, 1991; Wenger, 1998; Wenger, 2006; Wenger, McDermott, & Synder, 2002) Community of practice theory can be useful for helping to explain the roles that people have in groups. For example, in a study in England by Montgomery and McDowell (2009), the authors were able to demonstrate what roles individuals played when the group they were in met to help one another resolve academic, social and linguistic issues.

A community of practice has a basic structure of a domain, community and practice (Wenger, 2006). According to Wenger, the *domain* is the common focus or theme that the community is engaged in creating which has a common sense of identity. The *community* is the 'social fabric of learning' (p.28) that occurs between the individuals within the community of practice. As the community becomes established an expectation arises that each member will master the knowledge common to their community. Strong bonds develop amongst the members as do mutual trust and respect (p.28). The final component, *practice,* is the engagement of the community in a collection of supports, tools, concepts, styles, language, stories and documents that members of the community create and distribute.

When the three components of domain, community and practice successfully mesh, "a community of practice is formed. It is an ideal knowledge structure, a social structure that can assume responsibility for developing and sharing knowledge" (Wenger et al., 2002, p. 29). For this project, the community consisted of the South Korean students and me. The domain was the issues we brought to the group to

solve. The practice was tools, notes, discussions the group had on how to resolve the issue at hand.

The support group meetings occurred fortnightly where we would all come together to discuss any issues or problems encountered. In addition, I anticipated the support group playing two roles. Firstly, it would provide a supportive environment away from the formal learning context that the participants were used to. This meant that any issues that the group did not want the local polytechnic to know about could be discussed in private and advice given from trusted sources. The second role was to allow the community as a group to engage with the host environment in any activities that the community as a group wanted to do.

3.6 Participants and Setting

The participants were 15 full time South Korean (3 male and 12 female) students who were visiting New Zealand and studying English and Tourism at a New Zealand polytechnic. Their ages ranged from 19 – 23, and 14 were third year students and one in their final year of study. They were in New Zealand as part of their Korean university's international policy of educating students to become global citizens. The local New Zealand polytechnic that hosted them was selected as the place to help do this.

3.6.1 Access

The New Zealand polytechnic was approached by a South Korean university to host its students in a study abroad programme that would involve the students learning English and New Zealand culture, and taking part in tourism activities related to the South Korean students' majors. The local polytechnic had obtained permission from the South Korean university for me to approach their students to take part in this study. Both South Korean staff and students were informed that the project would help the participants by providing support for their learning and in dealing with any problems they encountered in New Zealand. The support would come via a third party (the researcher) who would be another source of information that the students could access if and when needed during the New Zealand sojourn.

Originally two groups were to come. The first would form a preliminary study for my research project that would lead to the full study based on the second group. The first group arrived in April, 2013 and left in June, 2013; the second group was

expected to arrive in September, 2013 and leave in December of 2013. However, the second group did not arrive due to circumstances beyond my control. As part of preparation for this, an opportunity to pilot my procedures and questions arose which I completed.

The participants were enrolled in two New Zealand institutions as part of their formal learning. The main institute was a local polytechnic that hosted the students and provided English language classes, pastoral support and arranged homestays. The second institute specialised in tourism and provided specialist classes and activities which students attended every Friday while in New Zealand. In the first week of their sojourn, the participants were provided with an orientation session by the host institution, during which a *pōwhiri* (Māori welcome ceremony) was held. This was followed by their initial English language lessons and the focus group interviews. At the orientation, I invited the South Korean students to participate in my project after I had explained it. The South Korean students were also asked if I could attend any activities they participated in, as well as meeting informally with those who wished to be part of the project on campus as part of my study. Those students interested were asked to sign a Sign-Up sheet, and to take home the *Letters of Information* (Appendix A) and their *Consent Forms* (Appendix B). From the Sign-Up Sheet, I used the contact details provided to contact those interested and arrange our first focus group and pair interviews.

3.6.2.1 Ethical procedures

Ethical considerations are an important part of any research as they help to guide the researcher in what they can and cannot do while ensuring the safety and well-being of all involved. I agreed to follow the rules and regulations of the University of Waikato Ethics Committee and was granted ethical approval as such (Appendix C). Participants were kept well informed of their rights at all times with confidentiality and privacy respected. All data collected were securely stored and kept and made available to participants if requested.

In all research, it is important for the researcher to acknowledge potential ethical issues in advance and, to the best of their ability, plan to deal with these if they eventuate. In the present study, I identified possible issues with culture clash,

communication, and interviewer-interviewee relationships. How these were addressed are discussed below.

3.6.2.2 Culture clash

Culture clash, where people from different cultures collide in their learning and understanding of another culture was an issue that had a strong possibility of occurring. As the participants in this study come from South Korea, and as I am a New Zealander, misunderstandings could easily occur between us. To mitigate this, I did my best not to pass judgement on what was being asked or observed, and to be as approachable as I could be to any of the participants. When talking to the participants, I reminded them about their support staff from their host institution who could also provide additional information if I did not have it. I also had access to the South Korean agent who was the pastoral care support person from the host institution whom I could call upon if needed. Finally, I had the support of my supervisors if I needed to call upon them.

3.6.2.3 Communication

In the event that a communication problem arose, I encouraged the participants to use their bi-lingual dictionaries, or to seek another friend from their group who could assist. If this failed, I told the participants to write down in Korean what they wanted to say and ask the South Korean agent to translate. Once I understood what was communicated, I always did my best to answer. The note was retained by the participant and destroyed at their earliest convenience. In this way, communication could be preserved and privacy ensured.

3.6.2.4 Interviewer-interviewee relationship

As most of my participants were female, I made every effort to ensure they were comfortable and at ease in my presence. When I was interviewing them, I did so with the female participants in pairs. In one case, only one female participant was available. I ensured she was comfortable with the arrangement of meeting with me and interviewed her in a public area, the host institute's library that had study rooms available.

 3.6.3 Data collection procedures

I approached the polytechnic to see if I could recruit participants from among the group of students who would be arriving from Korea in April. They agreed,

providing I had human research ethics approval and approval from the participants' own university. This was granted. I was asked by the polytechnic if I wanted to be involved in the welcoming ceremony for the Korean students. I confirmed this and it was arranged. The South Korean students would be in New Zealand from the second week of April until the end of the third week of June (12 weeks).

In the second week of April, I attended the ceremony and the students were notified informally of who I was and what I was doing. It was the first opportunity for the students and me to meet. After the welcome ceremony, I went to their English language class, and at the end of it, I formally approached them hoping to recruit participants. To assist with communication, the Korean agent who provided for their pastoral care assisted with translation when and where required. The Korean students were told about the study, what was required of them and the amount of time it would take. I was expecting to recruit 4-5 participants but 15 volunteered. A chronological summary of the methods employed in the present study are presented below in Table 3.1.

Table 3.1: Data Collection Methods

	APRIL				MAY				JUNE		
	Week II	Week III	Week IV	Week V	Week VI	Week VII	Week VIII	Week IX	Week X	Week XI	Week XII
		Away at Fraser High	Paired Interviews							Paired Interviews	
			Observation by Researcher								
	Meet & Recruit Participants		Support Group A 1st Meeting		Support Group A 2nd Meeting		Support Group A 3rd Meeting		Support Group A 4th Meeting		
	Focus Group 1										
	Focus Group 2		Support Group B 1st Meeting		Support Group B 2nd Meeting		Support Group B 3rd Meeting		Support Group B 4th Meeting		Participants Leave
	Focus Group 3		Participants' Oral Diaries								

70

3.6.3.1 Focus group interviews

Once I knew the number of participants, I divided them into three groups of five. I did this by using the signup sheet taking the first five names as Focus Group 1, the second five names as Focus Group 2 and the last five names as Focus Group 3. I met the Focus Groups in the polytechnic library, as this allowed easy access for all concerned. All focus group meetings were held on the same day. Each lasted about 60 minutes and was recorded using an audio digital recorder. At the start of the interviews I asked the participants to tell me their names and how these were spelt. I then asked how they were feeling and for their first impressions of New Zealand. While they were replying, I was monitoring who was speaking and who was not. Once I determined who was who and identified those not talking much, I used my prepared questions (See Appendix D and Appendix E) and made sure I asked all present. As the conversations progressed, I let the talkative speakers speak, and then asked others for their input. I made small notes on my check list as they spoke. After the focus group discussions were completed, I went home and listened to the recordings and wrote a summary of these. These summaries were made available to the participants to confirm what was said and to make any amendments if needed.

At the start of the focus group interviews, I asked the participants to complete a background information sheet. In Focus Group 1, all participants completed these quickly. However, in Focus Group 2 and Focus Group 3, the participants asked numerous questions about wording and the answers I was seeking. I clarified the words with examples and made sure they understood by checking this information with their dictionaries. With regard to what information I wanted, I made it clear that they were to answer the question as best as they could as I wanted them to complete this without influence of any kind from me. This unexpected delay in completing the background sheets meant I did not finish my focus group meetings for Focus Group 2 and Focus Group 3 in the allocated time.

Another issue I encountered was language level. I was anticipating second language learners who could speak at upper intermediate level English level or higher, as had been indicated by the polytechnic. I found that in Focus Group 1, all participants were able to communicate with me but I was required to slow down my speech and to limit my vocabulary. In Focus Group 2 and Focus Group 3, the participants did attempt to speak to me but it was obvious that they were struggling, with

participants frequently using their dictionaries or asking other group members for advice or vocabulary. When I did ask questions, I would slowly go around the group asking a question and eliciting responses which resulted in me either leading the conversations or using less open-ended questions than I wanted to.

3.6.3.2 Interviews

After the focus group meetings, the recordings and research notes were used to refine any of the subsequent interview questions. To help ensure the comfort of the participants, I asked the participants to choose someone from their group who they were comfortable with and then organised a time for them to meet with me. This was important as I had seven pairs and one solo individual to interview. The seven pairs were comprised of six female pairs (aged 19-21 years) and one male pair (both 23 years old). This I did for all interviews except for one - a male participant (aged 23) who agreed to meet alone. Interviews were planned for the polytechnic library rooms, but due to scheduling I met two pairs in a cafeteria.

All interviews were audio recorded. At the start of each interview, I asked the participants to confirm that they agreed to participate in the study and to the conversation being recorded. I used a schedule to help guide me in questioning the participants, but would deviate from this where opportunities arose to explore issues further or when different points arose.

One unexpected issue was the level of emotion expressed in some interviews, particularly by two participants. These were both women who openly cried when explaining to me some negative experiences they had had. In both cases I asked whether they wanted me to switch off the recorder, but they responded that they wanted to continue. However, as they were upset and in one case very angry, I decided to pause proceedings until they had become composed. In the first case, in the interval I posed interview questions to her friend instead, and in the second case we waited quietly until she seemed calm before resuming the interview. Upon resumption, the participant explained that she was angry at the person in the topic we had been discussing, and I explained that I would assist or direct her to assistance if appropriate.

3.6.3.3 Procedures in forming a support group

I invited the participants to help me co-conduct the project by forming a support group in which we explored each other's language, culture, learning experiences and practices. This would be structured around the Wenger's construct of a community of practice (Lave & Wenger, 1991) where together we would meet to help solve any problems or issues that the participants encountered while in New Zealand. Although similar to a community of practice, unlike a genuine community of practice the support group did not produce any *practice* from the meetings. However, if any practice was forthcoming, then this would be noted in the group journal with any pertinent details and included in the study if relevant. The Support Group remained for the duration of the participants' sojourn where participants met in informal circumstances and provided informal support when and where needed.

Due to the larger than expected number of participants and to help manage the support groups, participants were divided into two groups (Group A and Group B). To select the groups, I asked the participants to record their names on a record sheet. From this, I took the first seven names for Group A and the rest for Group B. In doing so, I was able to randomly assign the participants to their respective group. Group activities would be with either group but while observing participants on campus, no distinction was made as to which group the participants belonged to but rather who they were with at the time and what they were doing.

To help lead in discussion of any issues, two participants were selected before each meeting to record their thoughts and to ask questions that the group would be able to help answer. More detail about this is recorded below in Section 3.6.3.4. The support group was not intended to replace any pastoral care provided by the polytechnic but to offer an additional mutual support system. The support group met on the polytechnic campus every fortnight for a total of three meetings with one meeting held in a New Zealand pub. These meetings lasted about 60 minutes. Originally, I intended to repeat the support group as described above with a second group of Korean students from the same university coming to New Zealand for their international education.

3.6.3.4 Oral diaries

Oral diaries were used by participants to record in their first language their thoughts and feelings about their learning experiences for the two weeks before the support

group met. At these meetings, they were asked to speak to the group for a few minutes and then give a quick summary in English for my information. As a part of these oral diaries, participants were also invited to make an impact statement, in English, about their learning and to record one or two questions that were used for the fortnightly support group meetings. The participants tasked with making the oral diary were rotated for every meeting. This would ensure that all members of the support group had at least one opportunity to discuss their oral recording. Impact statements summarised the participant's learning for the previous two weeks and the questions they provided were used to help start any discussions with the support group. I recorded my own notes and observations of the support group after the weekly meetings in a reflective journal. These notes were shared with participants in the following meeting, and I asked them to confirm that they were true. In doing so, I sought as much as possible to share my writing and to ensure that I had caught their meaning. These notes were available to participants upon request throughout the whole study.

In practice though, the participants were frequently either late in handing in their recorders, or they had not completed the recording. They told me that they had homework to do or that they forgot it and would do it for the next day. This they did and I was able to download the files and prepare for the group meeting. What I could not do in a timely manner was prepare a summary of the recording and this I was able to do two days later. This issue of students not recording reflections repeated itself for the next two participants, and when they queried if they had to do it, I encouraged and reminded them they had agreed to do this. Eventually, when it came to the fourth meeting, I abandoned this as I had received too little data or none at all.

3.6.3.5 Informal observations

Informal observations were conducted at set times using written field notes and orally recorded observations. These observations occurred during the group orientation week, on scheduled tours arranged by the polytechnic, in selected tourism lectures provided by the polytechnic, and when the support group met. Further observations were made during the focus group interviews. After each observation, the field notes and recordings were expanded and drafted into more

detailed notes that were then entered in *NVivo,* a software programme designed to facilitate the collation, management and analysis of data.

3.6.3.6 Reflective diary

As I was a support group member, I too maintained a written reflective journal of informal observations of the relations between the group members, and the problems and solutions presented to the support group. These entries were made after each fortnightly support group meeting. I also made entries as much as possible between meetings as I reflected back on previous meetings, thinking about what I had seen or heard and how I felt.

One major issue arose as I came to the last week of data collection that had a serious impact on my study. I was informed that the second group of South Korean students that I had been expecting would not be coming to New Zealand. This new information forced me to reconsider my ideas of developing the support group around community of practice theory. Instead, I was forced to make do with what information I had gathered from my first group.

3.7 Data analysis

As reported in section 3.5.6, I originally planned to develop my own Community of Practice (CoP) from which I would develop codes when coding the preliminary data and I started to do so as data was forthcoming. After each focus group and interview, I made a summary of the recording which was given to the participants to check for accuracy and validation. Initially, data was stored using *NVivo 10* software but this proved to be cumbersome and was dropped in favour of manual coding. All data was securely stored on my computer and the print out sheets I generated were filed and stored in a locked cabinet. As much as possible and time allowing, I started my coding after my participants had checked that the summary was valid. This meant that during my data collection period, the initial phase of my data analysis was a stop: go procedure. To help me maintain my train of thought, my progress, and to help monitor my own behaviour through this, I wrote memos and recorded my progress and thoughts in in my journal.

 Due to the unexpected non-arrival of my second group of participants that I only learned about two weeks prior, I had to pursue another line of analysis. After consulting with my supervisors, it was agreed that I would re-interrogate my

collected data and apply grounded theory methods. Charmez (2006) states that grounded theory methods "consist of systematic, yet flexible guidelines for collecting and analysing qualitative data to construct theories 'grounded' in the data" (p.2). The following section is an account of what I did to manage and analyse the data.

3.7.1 Data management, summarizing and coding

Coding is an important process in qualitative research and is most often "a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (Saldana, 2013, p. 3). Charmez (2006) argues that codes are a critical link between data collection and the creation of a theory to explain what the codes mean. When an individual codes, they are defining "what is happening in the data and begin[ning] to grapple with what it means" (p. 46). Coding is what I applied to my data in order to determine what had occurred with my participants, and where necessary, explain the journey they had while in New Zealand.

After summarizing all data, I applied grounded theory to the summaries utilizing initial codes. This I did quickly, taking the advice from Charmez (2006, p.48) who asserts that speed and spontaneity aid in this initial phase. As I did so, I kept as close to the data as I could by reminding myself that initial codes are "provisional, comparative and grounded in the data" (p.48). By being as close to the data as possible, a true picture of what was captured could be presented, thus voicing the participants' views as much as possible. This I did until all summaries were coded and I had identified sections of interest in the summaries for further exploration.

When I had identified sections in the summary of interest, I then went back to the recording and listened to that extract. If I deemed it to be of significance, it was transcribed and where applicable, a memo written. This I repeated for all summaries until I had a dataset which I could continue to further analyse and code. I also compared and contrasted the data sets and codes to help ensure consistency and to monitor what themes were emerging. Next, I applied axial codes to help me further explore the data. According to Strauss and Corbin (1998), axial codes assist the research in co-constructing the data that has been already coded. This is important as initial coding divides data into discrete and distinctive codes. Axial codes

combine the data together, answering questions the researcher asks of the data like "when, why, who, how, and with what consequences" (Strauss & Corbin, 1998, p. 198). This allowed me to explore what my initial codes indicated and to compare and contrast all data sets again, as codes or themes of interest emerged. In addition, I was able to start identifying emerging patterns for which I wrote memos and noted for discussion with my supervisors. This helped me to maintain my honesty and integrity as I was very deep into the data and, at times found it easy to lose track of my data flow. From this, I was able to identify themes related to experiential learning and intercultural competence.

3.8 Re-analysing data and generating RQs

As I was following the above procedures, I was forced to take a leave of absence due to health issues and that meant I had to stop coding and analysing for three months. Upon my return to study, I was advised by my supervisors to go over the data again and to see if my fresh set of eyes revealed any new themes that I had missed previously, or to confirm what I had already coded. Furthermore, by re-analysing the data after the three-month hiatus, I was able to add to the reliability and validity of the study by confirming what I had previously found in the datasets. In addition, I was able to re-draft my literature review and develop a theoretical framework that grounded my data analysis. Once analysed, the data guided me in refining the research questions (as stated in Chapter 2) that the present study employs. See Chapter 4.0.

3.9. Warrants

J. Brown (2009) has argued that, for interpretive research, the goal should be to establish validity warrants rather than to attempt to show reliability, replicability and generalizability, which are appropriate to quantitative studies. Warrants are defined as "a reasoned justification for accepting and believing in a research claim or finding" (p. 323) with the warrants being credibility, dependability, confirmability and transferability (Denzin & Lincoln, 2005; Edge & Richards, 1998; Freeman, 2009). These are presented and discussed below in relation to the present study.

3.9.1 Credibility

In an interpretative study, credibility is important as it shows to what degree the researcher has been able to "maximize the accuracy of how they define concepts and how they characterize the people they are investigating" (Brown, 2009, p. 125.). In order to ensure that my results were credible, I undertook a number of activities. Firstly, if any unforeseen issues arose I addressed them. Examples of this include participants not completing the oral diary recordings and the displaying of emotions, such as crying, during the paired interviews. Next, all audio recorded data were summarised and given to the participants to verify, and check that they were acceptable and credible to them. In addition, field notes written were made available for checking especially during the group support meetings when participants could see what I was doing. This is important as the feedback that participants provided helped to check my conclusions and interpretations (Brown, 2009) .

Triangulation of the data was conducted throughout the study in order to ensure trustworthiness and credibility (Cohen et al., 2000, p. 115-116). . This involved me in comparing and contrasting my codes and themes from my data sources throughout the study. Gibbs (2007) argues that constant comparison is a technique that can be used to augment the validity of data throughout the data analysis. This allowed me to check the accuracy of my codes and any inconsistencies, especially when first developing them and when re-interrogating the data.

As I was forced to take another six-month period of leave during my study due to ill health, I was required to re-interrogate the data. This gave me an opportunity to verify my previous codes, to check for any codes or themes I had missed as well as allowing me to re-engage with my data with a fresh set of eyes.

3.9.2 Transferability

This refers to the idea that the findings of the study can be applied and transferred by readers to a different but comparable context (J. Brown, 2009). It can be augmented using thick descriptions of the context from which the data are collected as well as by lucidly and transparently revealing the sources (Edge & Richards, 1998). I have thus provided detailed descriptive statements of the setting and methods of data collection and analysis which should allow appropriate implications to be drawn from them.

3.9.3 Dependability

When findings in a study are consistent, they can be deemed to be dependable (J. Brown, 2009, p. 215). For me to achieve this, I used overlapping and/or complementary methods (oral journals, researcher's diary, all interviews and focus group meetings recorded, and triangulation) for data credibility. At all times, I followed procedures that allowed me to account for participants in the focus groups, how pairs were selected for both paired interviews, and how participants were accounted for in the support groups. I also maintained a reflective journal in which I recorded my thoughts on what I had observed, what I inferred, and any possible issues encountered.

3.9.4 Confirmability

Confirmability is when researchers disclose all data they have collected on which they base their interpretation (J. Brown, 2009, p. 215). This I did by documenting and revealing all steps that I took to collect data and as best as I could, those of my participants. I have included my own reflections, summaries and transcripts of audio recordings of the paired interviews and focus groups. All field notes (support group and observations) taken during the study were also included.

3.9.5 Summary

This chapter has discussed and presented the research methods for the present study, the procedures used and the data collection tools. Approaches to coding and data analysis were described as well as describing how grounded analysis was applied to the data. A description of what processes were followed that met the criteria for warrants were also included. The next chapter remarks and presents on the findings.

Chapter 4.0 Findings

The present study's research questions were revised as a result of the grounded analysis of the data. These revised questions are:

RQ1. How do the experiences of South Korean sojourners affect the development of their intercultural awareness and competence?

RQ2. To what extent is Byram's (1997) model of IC applicable to informal learning in study abroad programmes?

RQ3. To what extent does Kolb's (2015) model of experiential learning theory be refined to provide a grounded explanation of how ICA/ICC can be facilitated?

RQ4. What implications can be drawn from this case study from the development of ICA/ICC in study abroad programmes, more generally?

This chapter reports on the findings of the present study in terms of the research questions presented in Chapter 2, Section 2.9.1. Section 4.1 describes the data derived from the first week after the Korean students' arrival in New Zealand: the initial orientation, the *pōwhiri,* the three focus groups convened, as well as language limitations and development. Section 4.2 presents and discusses participants' experiential learning. In particular, this section focuses on a visit to a New Zealand high school they went to and the experiences that arose from the visit. This is followed by Section 4.3 that discusses the participants' homestays, centring on their positive and negative experiences. Section 4.4 explains the socialising that the participants underwent starting with the support groups and extending to the external relationships they formed. Section 4.5 illustrates the degree of intercultural awareness the participants developed as they sojourned. This section draws on a modified form of Bryam's (1994) Model of Intercultural Competency and Deardorff's (2004) Processing Model of Intercultural Competence as it is applied to selected participants identifying the degree to which they developed intercultural awareness. The chapter concludes with a summary and interpretation of the key findings of the study, which will be discussed in Chapter 5 in terms of their relationship to previous studies.

The coding conventions that will be used in this chapter can be found in Table 4.1

Table 4.1: Coding Conventions

Code		Code	
FG 1	Focus Group 1	FG 2	Focus Group 2
FG 3	Focus Group 3	FN	Field Notes
PI 1	1st Paired Interviews	PI 2	2nd Paired Interviews
RJ	Researcher's Journal	OD	Oral Diaries
/, //, ///	Pause (length of seconds)	**bold**	Emphasis given by speaker
(xxx)	Unintelligible speech	<hello>	Guessed speech
{ }	Activity associated with the speech	( )	Interpretative comment
Int	Interviewer	[…]	pronoun etc. to avoid identifying a referent

Note: The participants' data in the extracts which follow have been transcribed verbatim: no attempt has been made to tidy up their syntax or lexical choice. Where proper names are used, these are pseudonyms.

4.1.1 First week

The participants were enrolled in two New Zealand institutions as part of their formal learning. The main institute was a local polytechnic that hosted the students and provided English language classes, pastoral support and arranged homestays. The second institute specialised in tourism and provided specialist classes and activities which students attended every Friday while in New Zealand. In the first week of their sojourn, the participants were provided with an orientation session by the host institution, during which a *pōwhiri* (Māori welcome ceremony) was held. This was followed by their initial English language lessons and the focus group interviews.

4.1.2 Pōwhiri

The *pōwhiri* was held on the host tertiary institute's main campus in one of the reception rooms used for such occasions. The *pōwhiri* started with a *karanga* (a summoning of the visitors in Māori at the beginning of a *pōwhiri*) with the participants being led into the room by their Korean agent. Receiving them were staff members from the host tertiary institute, the local *Kaumatua* (respected Māori elder) and myself. Speeches were made by the participants and hosts as well as singing from both groups.

I was pleased to be invited as part of the *pōwhiri* as it helped to give legitimacy to my being involved with the participants even though I was not an official staff member of the host tertiary institute.

After the *pōwhiri*, a *hongi* (a traditional Māori greeting involving the pressing of the nose and the forehead) was performed. This experience generated much discussion from the participants as indicated in Extract 1a.

Extract 1a

420	Int:	Um // what has been the most difficult thing for you // so far in New Zealand ?
	Janet:	Um // Māori culture
	Int:	Māori culture?
	Janet:	Yeah
424	Int:	Could you give me an example?
425	Janet:	Um // first time in here {indicating the host campus}
	Int:	Yeah
	Janet:	Māori girls // cer / cer /ceremony
	Janet:	Yeah ceremony // I / down / in front / of first line
	Int:	OK
430	Janet:	So // face-to-face {gestures proximity with hands}
	Int:	Very close?
	Janet:	yeah // she is face scared / she she's face is very red // her [speaks Korean to her partner gesturing at the eyes]
	Int:	Big and round?
	Janet:	Yeah / she's eyes are very big and round
435	Janet:	[laugh]
	Int:	Eyes were big and round // that scared you?
	Janet:	Yeah // scared me // I thought she ate me.

(Janet & Kate, PI 2, 13/5/2013)

Once the *hongi* was completed, afternoon tea was served and I was able to approach four female participants and talk to them for the first time. I noted that they were approachable, keen to speak, but their English proficiency seemed to be limited: they answered my questions with one- or two- word sentences. When formulating their own questions, they tended to use scripted or basic memorized questions.

I chatted briefly to 4 students and quickly noticed that their English was limited. It will be interesting to see the levels and classes the students will eventually be put into. The 4 ladies are what I see as typical – well presented, friendly & polite while being conscious of their lack of English. They were willing to communicate & seemed interested in my project. (FN, 8/4/2013)

I briefly discussed the participants with their teacher and she told me she thought "their levels are intermediate level with 1-2 in Upper Intermediate level" (RJ, 9/4/2013). Immediately after the *pōwhiri*, I was asked to come to one of the English classes so that I could explain my study and what I wanted to do, and then invite the participants to join. To ensure that the participants fully understood what I was saying, their Korean agent translated into Korean when needed and fielded any questions or concerns the participants had with me. My research journal noted my reaction:

> I saw the students today and 14 signed up to participate. I cannot believe I got this many. I am so pleased. I found the students to be very friendly and enthusiastic about joining my research. They were great. (RJ, 9/4/2013)

My relief in finding very cooperative and approachable participants was evident as the previous pilot group had not been very forthcoming or cooperative (see Chapter 3, Section 6.3).

What I needed to do next was to interview the participants and determine to what extent their English language levels would impair or assist in my research. I also wanted to obtain basic background information from them, and to know what their expectations were (see Appendix F). As a consequence of all this, I hoped to have established a rapport with the participants that would allow a positive and productive relationship for them and me. To do this, I set up three focus group interviews which were conducted towards the end of the week.

4.1.3 Focus Groups

All focus groups were conducted on the campus of the host institution in small seminar rooms in the library. I wanted to determine how well the participants reacted to one another, how competent they were in using spoken English, whether or not their skill level would impair my data collection and whether or not any of the participants displayed any leadership ability. If any participants showed signs of leadership, they were noted as possible leaders for the support groups I planned to form.

All focus group members were chatty and friendly and seemed eager to use their English with me. In Focus Group 1, John stood out as the leader there while in Focus Group 2, another male, Bill was deferred to and Steven seemed to be the

leader of Focus Group 3. One participant in Focus Group 1 was a concern because her quiet nature contrasted with the others. She did not actively seek to talk and spoke only when asked direct questions. In discussing her diary, she displayed limited speaking ability.

Extract 2a

132	Int:	What's this? {pointing at the Korean written onto the planner}
	Cath:	We / go to / another / school.
	Int:	Really ? /
135	Cath:	Yes.
	Int:	Do you know where that is?
	Janet:	No. No. No.
	John:	No. No.
139	Cath:	I heard / / close / to here.

(FG 1, 11/4/2013)

Her limited answers made me wonder if she was nervous about speaking in English, whether she had a limited ability, or she was a naturally shy person. In Focus Group 2, I did not really observe any other shy participants but rather nervous ones displaying excited emotions. I also noticed this in Focus Group 3. In addition to this, I noted some limited English that the participants were using emphasised by slow, repeated words with long pauses at the beginning or the middle of what was being said. This led me to wondering exactly what their English language level was as I thought it was lower than was indicated by their English teacher and host institution. If I was right, this would impact on how I went about asking questions and eliciting information from participants. Further discussion about the participant's language level is in Section 4.1.5.

4.1.4 Basic background information

At the beginning of the focus group interviews, all participants completed a basic background information sheet (see Appendix E). This showed that all the participants were in New Zealand for the first time except for Elizabeth. Also, Bill had only studied English for four years. He did not like English and only took it up after his father had recommended, he come to New Zealand to develop his foreign language skills.

Additional data are summarised in Appendix F from which it can be seen that all the participants were in New Zealand for the first time.

Information for Casey was not made available as she did not consent to participate. However, as she was a friend of the other participants, it was agreed by the participants and myself to allow her to attend the support group meetings, and our other activities. When approached about obtaining background information from her at a later date, she declined and the matter was not raised again.

I wanted the background information to help illustrate how much English language instruction the participants had received prior to coming to New Zealand and to determine what experience (if any), they had had in using their English.

4.1.5 Language level

The first contact and subsequent focus group interviews confirmed my initial impression that the English language level of the participants was low. A language level check was conducted by asking three experienced English language teachers to rate the participant's spoken language. The teachers were approached because of their experience teaching IELTS classes, and as such, were familiar with the IELTS test and the standards it measured. The teachers were asked to listen to the first ten minutes of each pairs' first and second interviews, and using the public IELTS rubric, score the spoken language that they heard (see Appendix G). Table 4.3 shows the majority of participants were in the 4.0 to 4.5 IELTS band range in their first interview with most making small advances by their second interview. This helped confirm to me that the spoken English language ability of the participants was low and not the expected level indicated by the host institution's communications. This also confirmed my suspicion that I needed to adjust my questions to compensate for the low level of English noted.

4.2. A New Zealand high school

The participants went to a local school in the second week of their sojourn. As a part of the visit, the participants were invited to tour *He Puaawai*, a special support unit in the local high school that provides education to pregnant teenagers or for teenagers who have babies (Local high school, 2016). The experiential data presented from the high school was collected in the first paired interviews conducted with the participants and noted in my reflective journal.

4.2.1 Babies at school

The fact that students were allowed to bring their babies to high school caused Janet to be "a little surprised" and Catherine to be "shocked". My journal regarding Janet's comments shows:

> She was more than surprised – she was shocked at seeing babies at school. She told me how in Korea, schools would not allow a pregnant teen to return to school after the babies were born. (RJ, 14/6/2014)

Another pair who also discussed babies at the local high school were Maggie and Dianne. Maggie indicated she was very surprised while Dianne was not. Extract 3a explains why Dianne was not surprised.

Extract 3a

512	Int:	What did you think of the [local high school]?
	Maggie:	Um /// mmm ///
	Int:	Good experience? Bad experience? Exciting?
515	Maggie:	Culture shock!
	Int:	What // very big culture shock?
	Maggie:	Yeah // because / [local high school] has a / many babies
	Int:	So for you Maggie / you were very surprised to see /many babies in the school.
	Maggie:	Yeah, because // high school /// girls' baby.
520	Int:	Yes. That's right.
	Maggie:	I am {nervous laugh} very shocking // mm
	Int:	Were you surprised too, Dianne?
	Maggie:	No.
	Int:	No?
525	Maggie:	I like Fraser High School / because // I met my host mum. My host mum // working
	Int:	At [local high school]
	Maggie:	At [local high school].
	Int:	I see.
530	Maggie:	Yeah.

(Maggie & Dianne, PI 1, 26/4/2013)

John was also shocked, as indicated in my journal:

> He was amazed at the babies and students he saw with babies. He was emphatic that this would never happen in Korea. He was really astounded by what he saw and told me that he spoke to other people back in Korea about this. He explained in detail what would happen to Korean girls if they got pregnant and the consequences if they were teenagers. (RJ, 14/6/2014)

To further corroborate John's comments, participants were asked if Korean high schools provided support like the local New Zealand high school does. Jane and Zetta replied:

Transcript 4a
181   Int: If a Korean girl / a teenager / and she has a baby in her // What
                 happens?
        Jane: What happens? So / mm // so school (mumble) of the school.
        Int: The school tells her to go away?
        Jane: Yeah. Yeah.
185   Zetta: Yeah.
        Jane: Yeah. Go away.
                                                          (Jane & Zetta, PI 1, 6/5/2013)

Further discussions with Jane and Zetta revealed that a pregnant teenager in Korea would be subjected to being "gossiped about", have "bad things" said about them and to be the subject of "jokes". When asked why this happens in Korea, Jane discussed Korean society's attitudes towards teen pregnancy while Zetta described the consequences of the pressure and shame has for the unwed mother.

Transcript 4b
197   Jane: Because Korean closed the mind.
        Int: Closed mind, okay
        Zetta: And because of <gosship>
200   Int: Yeah
        Zetta: She / she kill / herself
        Int: She kills herself? Is this common?
        Jane: Mm / not common
        Int: One possibility?
215   Zetta: Yeah
                                                          (Jane & Zetta, 1 PI, 6/5/2013)

It was John, in Extract 5a who revealed how unwanted pregnancies are dealt with by the expectant mother.

Transcript 5a
243   John: In Korea / never built this place in school
        Int: Why?
245   John: Ohh /// many people in high school /// ahh // have a um //
                 maybe couple.
        Int: In high school / yep, okay.

	John:	Yeah.
	Int:	So boyfriend girlfriend?
	John:	Yeah // um / maybe // boy and girl /// sex
250	Int:	Okay
	John:	But {7 second pause}
	Int:	But careful about babies?
	John:	Yeah. / not get / not gain / not get
	Int:	Pregnant?
255	John:	Yes / if she and him / if get a baby
	Int:	Mm
	John:	Umm / what is it?
	Int:	Oh / she goes to see a special doctor
	John:	Yes? {questioning}
260	Int:	And the doctor stops the baby
	John:	Yeah.

<div align="right">(John, 1st Interview, 22/4/2013)</div>

Later on, in the interview, John reported that when he told his friends and family about the babies at the local high school, they were also amazed and shocked. As I was concluding the interviews, I noticed that not all participants discussed the babies at the local high school even though Jane and Zetta reported they all were shocked. Reasons why were not identified in the interviews while my journal recorded:

> I often ask myself as to why some students did not mention seeing babies at Fraser High School while others did. The reasons I can think of are:
> (a) did not see any babies - it is plausible that those who did not report, did not see the babies. The fact is they did not say as I did not ask as I wanted to have them initiate as others did.
>
> (b) Another explanation is that they saw babies but did not want to talk about them as they were either embarrassed or not sure what to say. The interviews did reveal that many were shocked by what they saw and it is understandable that they would not know what to say in a foreign country about a sensitive subject especially on a topic that in their home country would result in a loss of face and other problems.
>
> (c) They were not bothered by what they saw and considered it not important. They could have seen but were not bothered or upset by what they saw. They could have also thought it was not important and treated it as such.

<div align="right">(RJ, 15/4/2014)</div>

Seeing teenage mothers encouraged to bring their children to school was an experience that most participants were shocked about as it tended to cause a culture clash of emotions and feelings. The next section discusses the Māori food, culture and learning that the participants experienced at the high school.

4.2.3 Food and cultural learning

The high school visit provided the participants an opportunity to learn more about Māori culture including examples of traditional Māori food. Monica and Catherine reported that they enjoyed learning about Māori arts and crafts saying it was "fun" as they learnt about the "Māori", "the King" and "Māori culture". Elizabeth and Betty reported that they also enjoyed the food and the visit at the high school where they made baskets, *poi* and "had a traditional experience in New Zealand".

John talked about the activities he did while at the local high school.

Transcript 5b
571 Int: So what did you do in the [local high school]?
John: Oh / multi-culture and cooking // and *hangi*
Int: Uh huh / did you enjoy that?
John: Yeah good / very tasty.
575 Int: What was the best thing for you?
John Oh sweet tomato sweet tomato oh sweet sweet potato sweet potato
Int: Okay.
John Pork and um / lamb and hha / hang
Int: Ohh, the hangi
580 John: Yeah, the hangi // good
Int: You enjoyed that?
582 John: Yeah good.
(John, 1st Interview, 22/04/2013).

Following on from discussing of what they did at the local high school, Elizabeth and Betty provided additional information as to why they enjoyed the visit.

Extract 6a
346 Eliz: Oh the [local high school] / I feel // free
Betty: Freedom?
Eliz: Yes freedom enjoyed
Betty: {laughs} So morning tea time we get to got got morning tea and

350	Int:	Yes
	Betty:	Talking and teacher // we cooking and /// we are cooking meat and talking talking
	Int:	So that is different for you?
354	Betty:	Yes. I enjoy very much.

<div align="right">(Elizabeth & Betty, PI 1, 25/4/2013)</div>

Another pair who chatted about the food activities at the high school were Maggie and Dianne. Maggie was more proficient in English than Dianne, and as such, she answered the questions more than Maggie. Both participants reported they did not like the food indicating that "raw fish and coconut cream and vegetable" were not nice. Extract 3b signals clearly what Dianne thought of pavlova.

Extract 3b

547	Int:	Practice making?
	Mag:	Pavlova
	Int	Pavlova?
550	Dia:	No {teasing} // yuch!
	Mag:	{laughs}
	Dia:	{laughs}
		(Both laugh for 15-17 seconds)
	Int:	Oh strange /// that is New Zealand's national dish and say "yuch"
555	Dia:	Yeah / sweet / sweet

<div align="right">(Maggie & Dianne, PI 1, 25/4/2013)</div>

Not all participants enjoyed the activities, as recorded in Extract 7a.

Extract 7a

331	Ste:	Oh / um during [local high school] / um ah / we are very very tired too mental
	Int:	You were mentally tired?
	Ste:	Yes because we learned to very {speaks Korean to Bill}
	Bill:	Flax we making a flax
335	Int:	Oh, you were making things from flax
	Ste:	Yes.
	Ste:	Actually in Korea / that behaviour is //maybe women's like that thing
	Int:	But not men.
	Ste:	Yeah. That's right.
340	Bill:	Oh yes /// we think that during the learning that [local high school] is not good for us because we are came here

<div align="center">90</div>

> reason why is to improve our English but that doing {starts
> to laugh}
>
> Ste: But we just make {laughs}
>
> Bill: Just make no talking just making
>
> Ste: Yeah. {laughing}
>
> 344 Bill: And how to cook.
>
> <div align="right">(Bill & Steven, PI 1, 26/4/2013)</div>

The Māori language, culture and food activities seemed to be enjoyed by most of the participants. Learning about a new culture and the activities associated with it were among the reasons for coming to New Zealand and the activities reported above introduced the participants to these. The next section reports on a confrontation that some participants had at the school, how they felt and how it was dealt with.

4.2.3 Confrontation

In previous encounters with Bill and Steven, they always presented themselves as well-mannered and self-disciplined Koreans. However, in the first interview, it was obvious that they were emotionally upset: restraining and controlling their anger, particularly when reflecting on what had happened to them at the local high school.

> Extract 7b
>
> 291 Stev: {laughs}[local high school]
>
> Int: Yeah. How was it?
>
> Bill: When, when we went local high school
>
> Int: Yeah. Bill
>
> 295 Bill: There are some bad students in there.
>
> Int: Bad students?
>
> <div align="right">(Bill & Steven, PI 1, 26/4/2013)</div>

When questioned further, they reported that the participants were approached for money which they refused. However, the reaction Bill and Steven received by doing this was not what they expected.

> Transcript 7c
>
> 298 Bill: Yeah when we finished our class
>
> Int: Yeah
>
> 300 Bill: We walking down the street / some student / give give me one
> dollar.
>
> Ste: One dollar.
>
> Bill: So / so we / treat them gently // said no.

	Int:	Okay.
	Bill:	But // they / they {laughs gestures with his hands and fingers}
350	Ste:	Oh {laughs}
	Int:	Okay / did they do this to you? {Demonstrates 'fingers' and 'fuck you' with my right hand}
	Bill:	Yes
	Ste:	Yeah
	Int:	Go on
355	Bill:	So we very confusing / if if I angry in anger with this situation.
	Int:	Yeah.
	Bill:	it might be
	Int:	a fight?
	Bill:	a fight. So we avoid making that a big problem.
360	Bill:	We just push / push our emotions / just {in Korean asks Steven something}
	Int:	You controlled yourselves
	Bill:	Yes, we controlled ourselves
363	Int:	Yeah, it is called self control

(Bill & Steven, PI 1, 26/4/2013)

Even though both were angry as a result of how they were treated by the high school students, Bill also indicated that they treated the encounter as part of their New Zealand experience.

Transcript 7d

225	Bill:	We understand / everywhere / every country have some / bad student bad person and good person
	Int:	Yeah
	Bill:	We think that all of the country the same
	Int:	That's the way I think about it too
229	Bill:	{laughs} just an experience

(Bill & Steven, PI 1, 26/4/2013)

This incident had obviously caused tension amongst the participants. They were confronted with a possible violent situation which Bill and Steven seem to have handled quite well and left me thinking about what, if any, impact it had on others. Zetta and Jane informed me about it, in my journal I noted Zetta's reactions.

Transcript 4c

321	Zetta:	And three students / Fraser High School students
	Int:	Yeah.
	Zetta:	said to [Bill]

<pre>
       Int: Yeah. I know [Bill]
325   Jane: Mmm {in agreement} gimme a money
       Zetta: Yeah give me a money
       Jane: Give me your money give me your money.
       Zetta: Give one dollar or two dollar for buying smoke.
329   Jane: Yeah.
</pre>

<div align="right">(Jane & Zetta, PI 1, 6/5/2013)</div>

> She also mentioned that high school students verbally abused Bill and Steven after they said NO to money. She was angry – not as upset as Jane was about the incident. She was also surprised at this reaction – why do this? Why say "Fucking Asian" to Bill and give him the fingers. I remember advising her to talk to someone about this. She hesitated a little bit but told me that when she approached the Korean Agent, she was told to forget it. I don't think she liked that but accepted it and moved on.   (RJ, 13/6/2014)

Reverting to the paired interview with Bill and Steven, I asked if they complained to anyone. Bill said that they did not as they considered it something that had to be tolerated:

Extract 7c

<pre>
343   Bill: Um this is part of the course schedule We don't say anything.
               There is commonly experience for us. We have to bear have
               to bear {laughs}
</pre>

<div align="right">(Bill & Steven, PI 1, 26/4/2013)</div>

In closing the interview, Bill and Steven make it clear that they preferred their host institution's classes and activities to what they did in the local high school. Later, in the weeks after the interview when an opportunity presented itself, I checked with Bill to see how he and Steven were doing, and recorded it in my research journal.

> I spoke to Bill today about the Māori boys at the local high school and he said he was Ok. He mentioned that at the time he was very angry and thanked his military training for helping him control his temper. He wanted to punch the students but was very aware that he and Steven were visitors and they did not want to bring trouble to the high school, the host institution or others. He handled it himself and he was OK with it (RJ, 27/5/2013).

The school visit was chosen as a means of providing the participants with the opportunity to experience a New Zealand high school first-hand. This experience

would also include making Māori arts and crafts as well as Māori food. By doing so, the participants would have a more hands-on experience of Māori culture and some of its associated practices, and this would contribute to their understanding of New Zealand culture. What was not anticipated by the participants was the confrontation with the New Zealand students and the viewing of babies with their teen mothers. This proved to be important, especially in the light of the confrontation that took place and the culturally confronting experience of the babies and their mothers. The next section reports my follow up and the participants responses to it.

4.2.4 Other thoughts and reactions

When interviewing the participants, they described what they thought or how they felt about the visit. For example, John mentioned that students at the high school said "bad things" which "surprised him a little." Catherine and Janet noted the amount of freedom that the students at the high school had especially when they witnessed students kissing. For them, kissing was considered to be adult behaviour and "not children behaviour" in Korea. Catherine and Janet reported that if such behaviour occurred in Korea, sanctions such as writing a letter and informing parents was conducted.

John further shared his thoughts about and reactions to New Zealand teachers and their students.

Extract 5c
336   John: Oh / ahhh / teacher and student **/ same** balance
337   Int: Okay:
        John   Same level / but in Korea // teacher student {gestures with hands indicating different height levels}
        Int: Okay. Yeah. I okay
340   John: In New Zealand / older people younger people same level but Korea / younger people older people {gestures level difference between young and old}
        Int: Okay.
        John: Yeah.
        Int: So there is a difference between ranks with the age groups
344   John: Yeah

(John, 1st Interview, 22/4/2013)

Another participant who commented on the differences between Korea and New Zealand high schools was Betty. My research journal records:

> Elizabeth and Betty were very chatty and reported feeling good. They mentioned that they studied about Maori culture / songs / and cooking. Betty mentioned that New Zealand students had a lot more freedom at school, more than Korea where teachers enforce and strictly monitor students. She said she wanted more opportunity to talk with students more. She felt they were guests and not students at the school. This she did not like. Both were quite pleasant and fun. I am pleased that I interviewed them as they brighten my day. (RJ, 12/4/2014)

The visit to the local high school was quite a surprise for all concerned. The cultural clash of student mothers at school, learning more about Maori language, culture and food as well as dealing with poor hosted student behaviour were all regarded as a learning experience and one that all participants engaged with. The next section will present data on the participants' homestays and the experiences that arose from these. The data collected for this was mostly derived from the first paired interviews. Where necessary, data from oral diaries, the researcher's journal and observation notes were also included.

4.3. Homestays

Homestays are crucial to the success of any study abroad programme because of the support and learning opportunities they provide. The following section will present and discuss the negative and positive experiences that the participants had with their home stays. All participants expected to engage and befriend their homestay hosts. However, not all homestays were equal in their provision of support or engagement. The next section will draw upon the accounts of two participants, Kate and Dianne. These two were chosen because of the negative impact they encountered which lasted for the majority of their sojourn, and this tended to be their impression of their homestay.

4.3.1 Homestays: The negative experiences

Kate's first paired interview talked about her unhappy relationship with her hosts.

Extract 8a
300   Int: And / your host families / how are they? [Kate] you said your
                 host mother was scary?
301   Kate: Yeah {quiet voice} / I / um / she // hates me

As Kate's sojourn continued, so did the negative atmosphere at home. She found that her host family were having an open home and were selling the house. This was something she was not informed about prior to coming to New Zealand, and it stressed her. Her Oral Diary details:

> Open home /// {*coughs}* /// makes me seem so tired and /// homestay father angry /// heater on /// home stay mum was very strict person {*sucks in air again}* /// Sometimes I can't understand why is she homestay in the home /// also /// My dinner was almost bread and noodles /// otherwise fish. Because of it /// always ate rice in Korea /// miss it and hungry everyday /// { *sucks in breath* }/// Uah /// during stay at this room /// unn // I was too hard everything. (Kate, OD, 6/7/2013)

My field notes identify more negative aspects of the homestay and her access to the internet. Internet access was important as Kate wanted to communicate with home and her friends back in Korea:

> She told me communication was not good with her and her family. She described her relationship as 'a loss for words'. She also said she did not have WiFii as her host family would not give the password. (FN, 27/5/2013)

My research journal also noted that Kate "was depressed and felt worthless." This continued until she moved to another homestay. However, the experience had already had an effect on her. I observed her friends were sitting with Kate a lot, speaking in Korean and were obviously concerned for her. In her new homestay, Kate became happier and would talk more with me, but her programme was ending, and soon she would be returning home. This meant she could not experience a positive homestay to the same extent as her friends.

Initially, Dianne signalled she liked New Zealand reporting that "many New Zealander is very kind" and that her host family were "nice" with her first paired interview indicating that she was moved to another homestay due to circumstances beyond her homestay's control. Later in the interview, Dianne also reported having a negative homestay experience. My field notes record that Dianne was not in a

receptive mood. She was "quiet and tended to not look at me" which was in contrast to her interview partner, Maggie, who would smile and chat. When exploring this further, her comments reveal why.

Extract 3d

74	Int:	Do you think / the New Zealand experience / has changed you?
75	Dia:	Yes / changed {quiet voice}
	Int:	Good change? Bad change?
	Dia:	Mmm I think Bad change
	Int:	Bad change {surprised}
	Dia:	mmm
80	Int:	Can you explain to me why?
	Dia:	Cause I felt alone / and
	Int:	You felt alone?
	Dia:	Ahh / always went to school after home /// always continue life / so I felt alone {voice quivers}
	Int:	Wow / really?
85	Dia:	Now / homestay is / um / my homestay mum and father // go to // went to // Europe / so // just one sister / daughter / one daughter / in // home // I didn't talk // her ///
	Int:	Really?
	Dia:	Yeah. Why did they do that? /////
89	Int:	Sorry // I just don't know what to say. I was not expecting this

(Maggie & Dianne, PI 2, 21/6/2013)

This was in contrast to what Dianne had told me earlier when chatting to me. She described New Zealand as "fun" and "interesting" and that she liked her host mother. At a later date, on campus, I casually raised the issue with her and my field notes reveal her thoughts on New Zealand and the change that had come over her:

Dianne told me that she loved NZ in her first 2 months but since her move & this month, she has hated it & would not go into any more detail. When I asked her why, she would not answer & retreated into herself.

(FN, 7/6/2013)

It was clear from the interviews and field notes, that Dianne and Kate had had negative homestay experiences which had affected them. This made me wonder about selection and the processes involved. My research journal recalls my thoughts.

Was thinking more about home stays … how are they selected? Are they checked? What procedures are involved and who is responsible for this.

These international students spend a lot of money to come to New Zealand and having a good home stay is vital.   (RJ, 4/4/2014).

 In questioning the home stay issue, my journal notes a discussion I had with the Korean agent and host institute staff member.

It is true that the home stay could be better chosen & selected but [he] told me that he & [the homestay coordinator] only had 4 weeks in which to find homestays. He said the Korean University was slow in organising & confirming the students coming to New Zealand. The leaving things to the last minute did not help & this put unnecessary pressure on them. It basically left them with taking whatever they could find & who would accept students.
                                                                                         (RJ, 27/6/2013).

These two examples of negative experiences did leave me wondering what the other homestays were like, and to what degree were they similar. The next section reassures that not all homestays were like Dianne and Kate's.

4.3.2 Homestays: The positive experiences

Zetta, Bill, John, Catherine and Janet reported that their homestays were successful. Zetta said that she was spoilt and "treated like a daughter" with her host family "gathering and chatting at the dinner table." For Zetta, it "reminded me of her home in Korea." John said "I liked the food" at his host family because he "ate a lot of meat" and if needed, helped his "homestay mum who was always was there" to answer questions. Janet described her homestay as "good" referring to her host father as "a softy" who "is always kind and nice" while her host mother "was constantly serious." Catherine never displayed or discussed any problems with her home stay. In questioning her with Janet, she reported her homestay was a very positive one.

Extract 2b successful
167	Int:	What has been the best experience in New Zealand?
	Cath:	My host family
	Int:	Your host family? Tell me why
170	Cath:	We met our host family we became familiar with them / they are very lovely person
	Int:	So you like your host family very much?
	Cath:	Yeah. They they like my real mother and father
	Janet:	{laughs}
174	Int:	Wow! That's a nice thing to say.

Extract 8c shows that Catherine found her family to be supportive and willing to help her develop her language skills. The example Catherine uses to illustrate the aid received is the use of the phrase "of course."

Extract 3c

348	Int:	Your home stay / So / do you think your home stays helped you with your language skills?
	Cath:	Yes
350	Janet:	Yes
	Int:	Can you give me an example Catherine?
	Cath:	For example, my host mum always teach the grammar or something words or / I have to /// speak
	Int:	Okay.
	Cath:	When you ask me to speak something I answer / of course / this // she said is a little rude thing
355	Int:	Yes it can be at times that is true
	Cath:	Yeah it means "of course" means sometimes "of course" means "never mind, mind your own business"
	Int:	That is true
358	Cath:	So I try to /// didn't speak this

<div align="right">(Catherine & Janet, PI 2, 12/6/2013)</div>

In exploring what other support that Catherine's host family provided, she indicated:

Extract 3d

372	Cath:	If I have a question about / New Zealand culture
	Int:	Yeah
	Cath:	I asked to my host parents / and they / they answer to me {quiet voice} so
375	Int:	So / if you needed an explanation
	Cath:	Yeah
	Int:	They gave it to you
378	Cath:	Yes they did

<div align="right">(Catherine & Janet, PI 2, 12/6/2013)</div>

In concluding their interview with me, Catherine and Janet were asked what they would say to their families about their New Zealand homestay families. They replied:

Extract 8e

387   Janet: They are really really kind to me / they helped me all the
               times I / I was really comfortable during three months
388   Cath: I want to tell // my real parents / that they are really like
               you / they worry about me // and they loved me // and
               my host parents / always said " you / you like my
               daughter" // So I {quiet voice} want to tell them this
                                             (Catherine & Janet, PI 2, 12/6/2013)

One surprise and cultural learning experience for Steven in his homestay was washing dishes. He noted that even though both New Zealanders and Koreans wash and dry the dishes that they use at mealtimes, the way in which they are wash, was different.

Extract 7f

203   Int: Any big surprises or shocks?
       Ste: Oh / ah
205   Int: Steven?
       Ste: Yea. // um in Korea / when we // wash dish
       Int: Yeah.
       Ste: First we // uh {speaks Korean} / soap
       Int: Yeah
210   Ste: and / again / and put to water
       Int: So / you put the soap on / wash it
       Ste: Yeah
       Int: Then you rinse with the water
       Ste: Yes
215   Int: Okay
       Ste: But in New Zealand / you just wash and {speaks Korean to
               partner}
       Int: Dish?
218   Ste: Towel // you use a towel to dry dishes with
                                             (Steven & Bill, PI 1, 26/4/2013)

The conversations with Catherine, Janet, Steven, Zetta, Bill and John, made it clear that their homestays were successful for them. The next section presents issues that were raised by some of the participants.

4.3.4. Distance

Distance was an issue for many participants as their homes were on the outskirts of the host city. This required the participants to either get a ride with host families to school, or to get the bus. Janet said she wanted to go and socialize but could not, due to the "distance." Zetta agreed with this, and Catherine added that "a car would be good to have." Bill added that he did not "like to ask" his host family all the time for a ride, and when he used the bus, "It not arrive when want." Steven discussed this and how it restricts what he can do in his free time.

Extract 7g
164	Ste:	If I had a car // New Zealand is very good / place to / live / because / um / my my home
165	Int:	Yeah
	Ste:	Ah // Sunday / Weekend day / does not working the bus
	Int:	Oh okay
	Ste:	Yeah so / I can't go out take the bus
	Int:	Ah no
170	Ste:	Yeah .. I just walking around
	Int:	Really?
172	Ste:	Yeah

(Steven & Bill, PI 1, 26/4/2013)

John and Maggie stated that many participants wanted to "go to clubs at night," or wanted to visit their friends. They felt they were imposing themselves on the good will of their host families if they always asked for a ride into town or to a friend's place.

Homestays are an important part of study abroad, and the experiences they contribute are powerful. This is demonstrated in the negative and positive side of the homestay as illustrated by Kate, Dianne, Janet and Cath. They also described how distance can affect the homestay, identifying a need for strategies to be in place to counter these issues.

4.4. Socialising

4.4.1 Support groups

This section presents the findings from the support group meetings I arranged. These provided a venue for students to express their feelings about staying in NZ.

All participants had agreed to meet fortnightly with me and to bring any issues or question they might have. In the instance where no issues were presented, I had a selection of activities and topics that I thought would provoke a discussion around issues of acculturation or language learning. By doing so, it was thought this would help make their New Zealand sojourn a positive and fruitful experience. The first meeting is recorded below.

4.4.2 First meeting

Group A and Group B met with me in local (public) bar at night. These meetings were held on the third week of their sojourn with Group A on the Friday followed by Group B, on the Saturday. I chose the pub because I wanted to introduce the participants to one aspect of socialising in New Zealand using a typical New Zealand pub. Being in a pub would also provide me with the opportunity to observe how the participants react in such a context and provide some insight into their socialisation skills.

> Students keen to meet here (pub). Very excited and curious about drinking in a NZ pub. They know Korea but NZ is new. Was asked about the rules and regulations and what they could drink. Reminded them to bring their passports to prove their age.   (FN, 25/4/2013)

It was a good idea to ask the pub staff to help explain the rules as many had questions and were talkative.

> All had a good time. I think Jane was a little drunk but she did enjoy herself. All asked questions about the drinks and liked the way beer was served in the pub. Even though Zetta and Monica were quiet, they seemed to have enjoyed the atmosphere.   (FN, 28/4/2013)

At the conclusion of these meetings, two participants from each group agreed to think of two questions or issues to present at the next meeting. They also agreed to record their thoughts orally about their experiences which I would collect prior to the next meeting. This would help me prepare for the next meeting and provide a topic for conversation. In this way, the meetings would help provide support targeting any issues pertinent to the participants that they wanted to discuss and that we all could address when we met.

4.4.3 Second and third meetings

The second and third meetings were held on consecutive fortnightly Fridays with all attending. I did notice that as time passed, the number of participants moving from Group 1 to Group 2 increased. I checked into why and found that as friendships within the participant group emerged and changed, these participants wanted to be with their friends and moved groups as a result. By the time of the fourth meeting, Group 1 had five members, and Group 2 had eleven.

The fourth meeting was held in the second to last week of the participants' stay in New Zealand. I found that most of the participants were engaged in exams and therefore, all could not meet.

Following the first support group meeting in the pub, participants reported going to other venues with friends and host families. Maggie and Marie mentioned meeting international students in restaurants "to chat" and "catch up" while Elizabeth and Betty reported going drinking with one another. Zetta reported:

Extract 9a

110	Zetta:	Ah…last weekend, John birthday so, we did party and some Chinese come, came the party. It's first time. Ah! And two weeks ago, three weeks ago, two weeks ago, I invited Chinese students. So, I went to there.
	Int:	Twice meeting there?
112	Zetta:	Twice. Yes

(Zetta, PI 2, 24/6/2013)

John reported that he not only drank at home with his host brother but he also went into town and socialised with other New Zealanders

Extract 5d

463	Int:	Do, do you have any NZ friends?
	John:	A lot of friends. Ah because ah, my brother, ah home stay brother's little bit same. One person. I one just one.
465	Int:	Yeah.
	John:	Old age. Second brother is a just 3 old age, ah old age to me.
	Int:	So // 3 years younger?
	John:	Yes. 3 years younger.
	Int:	OK.
470	John:	And one other person, one person is a one years younger.
	Int:	OK.

	John:	So, they have, they have a lot of friends in NZ. So / they
		introduce to me them.. ah…them?
	Int:	Yeah, yeah. So you sometimes go with them?
	John:	Yes.
475	Int:	Do something?
	John:	Go to party!
	Int:	Go to the party?
	John:	Yes. Go to the pub.
	Int:	Pub? What's else?
480	John:	Ah / / I don't know. Ah! We home have garage.
	Int:	Yeah.
	John:	The garage is a party room.
483	Int:	Ah! OK!

(John, Interview 2, 12/6/2013)

These outings led to more engagement with New Zealanders. Bill and Steven reported meeting a new kiwi friend, Daniel.

Extract 7h

422	Ste:	For example…at the first time we don't know where we go to
		pub at first time.
	Int:	Right.
	Ste:	But they already know so…they …
425	Int:	Took you to the pub?
	Ste:	// the pub.
	Int:	OK. That's good. What's about New Zealand friends?
	Ste :	New Zealand, Kiwi
	Int:	Kiwi. Both.
430	Ste:	{Talking to Bill in Korean?} We have friend, have Kiwi friend
		to who invite his 21 birthday party. Actually people meet
		participate that party, his party, we met him in some pub.
	Int:	Uh-huh.
	Ste:	I, I bought some beer for him.
	Int:	Wow! That's really nice thing to do.
	Ste:	Because, yeah. So the reason why, I think the reason why they,
		his name is Daniel. Daniel appreciate to us. So we, so he want
		to inviting us.
435	Int:	To his 21st birthday party?
436	Ste:	Yeah.
	Int:	That's' a really important part of New Zealand culture.
	Ste :	Yeah. He, he really interested in Korean culture and he had, he
		had also friend come to Korea. Yeah.

(Steven & Bill, PI 2, 27/6/2013)

The twenty-first birthday party they attended provided another view into New Zealand culture and what it means to come of age in New Zealand. Steven and Bill continued discussing the party.

Extract 7i
171 Int: What did you think about that? Twenty-first.
     Bill: They, they look like crazy.
     Ste: Hahaha.
     Bill: Yeah. And may be first day, people drink many beers.
175 Int: Yeah.
     Bill: And some…(Korean) some he is drink and …
     Int: Threw up? Ah, OK.
     Bill: I hear ???
     Int: Yeah. That's quite on.
180 Bill: So, I'm very surprise.
     Int: Did he drink from a yard glass?
     Bill: Yard glass? What?
     Int: A yard glass. That's a glass round, big funnel long…
     Bill: Yeah, yeah, yeah.
185 Int: It's filled up beer. And you have to drink it, drink it, drink it.
     Bill: Yeah.
     Int: Did he do that?
     Bill: Yeah
     Int: Did you try?
190 Bill: No.

                                    (Steven & Bill, PI 2, 27/6/2013)

Meeting new people and making friends was something that most of the participants reported. Sophia and Zetta found it hard to do so due to "not wanting to rely on host family for transport" or "the buses were not reliable." Betty said the "buses were restricted to their timetables" which did not always help the participants who wanted to come home late.

Paula was in a unique position when compared to her peers. She established a personal relationship with a New Zealander she was dating, and who provided her with access to other New Zealanders and activities.

Transcript 10a
421 Int: Do you spend a lot of time with NZers?
     Pau: Ye-yeah. Almost.

	Int:	Alright. How many NZ friend do you have?
	Pau:	Just few...three? Three maybe?
425	Int:	Can you tell me their names?
	Pau:	Ah, Josh, Naden and Mat. Ah, Keagan.
	Int:	That's four.
	Pau:	Yeah but, but / ah, I have a relationship in Josh. So / Mat or Keagan or Naden // are just only…
	Int:	Friends.
430	Pau:	Yeah.
	Int:	Sure. That's fine. So, these, OK. I'm interested in the group…
	Pau:	Yes.
	Int:	…experience, right? So, these three other guys, are they Josh's friends who introduced them to you?
435	Pau:	Yes.

(Paula, PI 2, 15/11/2013)

Paula also reported socialising with her boyfriend's family. One example was playing cards.

Transcript 10b

78	Int:	Do you remember last time we spoke you told me when you with your boyfriend, you go to his family's house…
	Pau:	Yeah.
80	Int:	And you had dinner together.
	Pau:	Yeah.
	Int:	You also mentioned playing a board game?
	Pau:	Yeah, yeah.
	Int:	Do you still do that?
85	Pau:	Yeah, yeah. Card game.
	Int:	What's your favourite game?
	Pau:	Ah, *500*. Ah, ha, ha.
	Int:	I love the *500*.
	Pau:	Yeah, yeah. First was can't understand for me but now is so fun.
90	Int:	Ah.. you got point and get…
	Pau:	Mm. Yeah, ha, ha, ha.
	Int:	Ah! So, sound like you got many groups of friends, many different people you talk to…
92	Pau:	Yeah.

(Paula, PI 2,25/11/2013)

4.5 The last week

The last week of the study did not involve much data collection. My journal recalls

> Am at WINTEC lunchtime. Am curious who may come here today. Already seen Maggie and Monica. They just waved and smiled. I have a big oval table to myself in the Hub. I can see both exits. So far, just 2 friends have said hello. I have not seen any of the Korean students. It is possible they could be in exams or spending time together. John just came in and said hello. I think he is looking for his GF or the others. John just told me that the students are having a shared lunch with their friends in a classroom. They are saying goodbye to all & enjoying the moment. (RJ, 28/6/2013).

After they finished saying good bye to their friends, the participants left quickly. Ruby, in her third interview, told me that they "hurried home to pack" and say "goodbye to their host families." The next day, I attended the Goodbye Ceremony for the Korean participants. For this, I sat at the back of the ceremonial room where I could observe all the participants, their host families and teachers. My journal notes what happened when John came to give the goodbye speech

> I remember watching John come to the stage to give his goodbye speech. He was quite nervous and hesitant. He approached the lectern with his written speech and started to speak. His voice trembled and I could see he was trying to hold his emotions in check. After about 1 minute of starting and stopping … he was overcome with emotions and choked. He stood at the lectern and cried… shoulders shaking and tears coming from him. Maggie, one of the Korean ladies came forth and took over reading the speech. While she did this, John sat down and was comforted by his host mother. He could not speak, and for the duration of the speech, sobbed quietly with her. I have never seen an Asian man so emotional before. I will never forget that. (RJ, 28/6/2013).

It was obvious to me that John had come to realise that he was saying goodbye to his "host family" and to the place that had been home for the past three months. The emotions he showed represented his feelings and it seemed if he had been holding them back unto confronted with the fact, now was the time to say goodbye.

4.5 Summary

Making friends and building contacts through socializing in New Zealand was a major goal for the participants. The homestays proved to be a major source of friendship and support with participants reporting that their host mothers being the main contact person. John

reported that his host brother befriended him and as a result, extended his friendship circle with his friend's. Yet, depending on where they lived and their access to transportation, participants were limited in what socializing they could do. The first support meeting revealed the extent to which participants relied on public transportation to get home, as many could not stay for the first meeting as late as they wanted to, for fear of missing their bus home. Elizabeth, Zetta and Betty discussed this in their interviews outlining how this forced them to restrict their social activities around bus timetables that did not allow for late night socializing. This is why the met their international friends in restaurants and on campus, and did not socialise in nightclubs as they wanted to.

For Bill, Steven, Paula and John the situation was different. They had access to reliable transportation, or lived very close to town. This meant they could easily go to night clubs or other social activities when they wanted to and socialise. The result was an extension of their social networks that allowed Bill, Steven and John, to make new friends, have parties at home, or go to twenty-first birthday parties, and night clubs.

Paula was unique in that she was the only participant who was dating a New Zealander. This provided her with greater access to New Zealand peers and their social activities, something her Korean peers did not have access to. The extent to which these social activities impacted the participants ICC development, will be discussed in the next section.

4.6. Inter Cultural Competence (ICC) Section

This section discusses the degree of intercultural awareness and competency that participants experienced. To help frame this, Table 4.5 Degrees of Intercultural Awareness and Competency was created drawing on Byram's (1997) Model of Intercultural Competence and Deardorff's (2004) Process Model of Intercultural Competence as a result of the grounded analysis of the data.

The first four columns of Table 4.5 are Open Attitude (OA), Initial Awareness (IA), Developing Awareness (DA) and Greater Awareness (GA). These categories are adapted from the 'savoirs' that Bryam (1997) used with titles changed to reflect the students' emerging awareness recorded in the data I had collected. Thus, reading from left to right, the degree of intercultural awareness can be seen starting with limited experiential contact as reflected in Open Attitude and moving onto Initial Awareness and Developing Awareness as the experience the participant has becomes more intercultural. In the final steps, before developing competency, Greater Awareness is encountered.

Outcomes or competences were modified from Deardorff's model and applied to Table 4.5 as they best reflected the competences that I had observed in my data. Although these are placed in the fifth column, they can occur in any of the columns as an individual develops a degree of intercultural awareness. Figure 4.1 is a graphic representation of the extent that an individual developed intercultural awareness and was modelled on the descriptors identified in the participants' datasets. For a descriptor to have been considered, the descriptor had to have been in evidence a minimum of two times before being plotted. After being plotted, the next advanced descriptor was considered and it was also plotted. This was repeated for all the columns showing the extent that an individual had achieved a degree of intercultural competence as seen in Figure 4.1

Table 4.2: Intercultural awareness development

| Open Attitude (O.A.)	Initial Awareness (I.A.)	Developing Awareness (D.A.)	Greater Awareness (G.A.)	Outcomes (Competence)
(i) Curious and Open (SE) (ii) Readiness to suspend disbelief about other cultures and beliefs about one's own (S.E.)	(i) Curious and open (S.E.) (ii) Readiness to suspend disbelief about other cultures and beliefs about one's own (S.E.) (iii) Able to acquire new knowledge of culture and cultural practices (S.A.) (iv) Knowledge of social groups (Sav)	(i) Curious and open (S.E.) (ii) Readiness to suspend disbelief about other cultures and beliefs about one's own (S.E.) (iii) Able to acquire new knowledge of culture and cultural practices (S.A.) (iv) Knowledge of social groups (Sav) (v) How social groups and identities function and what is involved in ICC interaction (Sav) (vi) Ability to interpret an event from another culture and explain it and relate it to events in one's own culture (S.C)	(i) Curious and open (S.E.) (ii) Readiness to suspend disbelief about other cultures and beliefs about one's own (S.E.) (iii) Able to acquire new knowledge of culture and cultural practices (S.A.) (iv) Knowledge of social groups (Sav) (v) How social groups and identities function and what is involved in ICC interaction (Sav) (vi) Ability to interpret an event from another culture and explain it and relate it to events in one's own culture (S.C) (vii) Ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other culture and countries	*Internal (Awareness)* * Informed frame of reference shift (O.A.) *Adaptability (I.A.) *Flexibility (D.A.) *Empathy (D.A./G.A.) *Ethnorelative view (G.A.) *Cultural Critical Awareness (G.A) *External (Competence)* * Effective and appropriate communication in an ICC situation (G.A.) * Effective and appropriate behaviour in an ICC situation (G.A.)

Figure 4.1: Participants' degrees of Intercultural Awareness

The next section draws on examples from selected participants presented in Figure 4.1. to illustrate the participant's trajectory of intercultural awareness. This section is divided into three parts: passive engagers, blocked engagers and active engagers. These terms describe the extent to which a participant engaged with intercultural awareness. To help do this, abbreviated terms for intercultural awareness development found in Figure 4.1 and Table 4.5 are used as part of the example.

4.5.1 Passive engagers

Passive engagers are individuals who have displayed the ability to develop intercultural awareness but lack the autonomy that would allow them to pursue this. In this study, the example of Steven is used to illustrated this.

4.5.1.1 Steven

Steven reported in his Oral Diary that he liked English and New Zealand (AO, i & ii) and stressed he wanted to "feel more New Zealand life." The reason for this he gave in his first interview, highlighting he wanted to "work for an airline" or "as a customs officer" (AO, (i)). He also stated that he considered himself to be a patient person who was open minded and had "no problems accepting what others say or do" (AO, ii).

When discussing his homestay, Steven's first interview revealed he felt trapped because he lived far from town, and if he wanted to travel, he needed to take a bus which he knew was "unreliable especially on the weekends" (IA, iii) (Extract 7g). By indicating he felt trapped, Steven was also signalling that he wanted to explore more of New Zealand, and see what there was.

The first interview also revealed that the visit to the local high school created some encounters that Steven was not expecting. Steven and his friend, Bill, encountered a group of high school students who wanted money for cigarettes. On their refusal, they were verbally abused. The situation could have escalated but Steven and Bill walked away because they "did not want to make any trouble" (IA, iii). When queried about the babies at school with their mothers, he Steven was non-committal in his answers shrugging his shoulders as a way of answering. Steven did engage in making *poi*, baskets and other items from flax (IA, iii) as part of the Maori culture learning. When asked to comment about this, he replied "he was very mentally tired" and that learning to make things from flax "was something women did and not men" (IA, iii). These encounters show that even though Steven is curious, patient and willing to engage with his host culture, there are times he does not fully do so slowing his intercultural advancement.

During his second interview, Steven said he felt more confident using English and was no longer "worried about talking to non-Koreans" (Outcome, i). He indicated he wanted to use the New Zealand experience (DA, vi) in his job in the future and

that he feels that his character had changed to being more positive (Outcome, i). However, when questioned more about his friendship circle, Steven answered that most of his new friends "were classmates" who were "very helpful" when he needed information about New Zealand (Outcome, vi). Concerning New Zealanders, Steven indicated that he had one New Zealand friend (Extract 7h), he tended to spend most of his time with his friend Bill, or other Korean peers. Throughout his sojourn, Steven did not show any autonomy in decision-making with regards to his social life. Instead, he chose to follow Bill and do what he did. This meant that any New Zealand friends he did make were through interactions generated by Bill.

Steven displayed an open attitude to his trip to New Zealand engaging with his classmates and other New Zealanders. That said, there is no data that supports Steven being autonomous but rather being reliant on Bill for social exchange, especially when dealing with New Zealanders and other international class mates. It is for this reason that Steven can be considered to be a passive engager who is partially blocked from intercultural awareness. Steven showed signs of being able to progress from Developing Awareness to Greater Awareness but for this to come true, he would have had to have been more autonomous in his dealings with his host culture. If he had, he would have been able to fully grasp the experience of intercultural awareness and progress to the next level.

4.5.2 Blocked engagers

Blocked engagers are engagers who act and behave like active engagers but have one difference. They are prevented or "blocked" from engaging with the host community due to physical, cultural, personal or linguistic means, and thus, are restricted in the extent that they develop intercultural awareness and competency.

4.5.2.1 Janet

Janet, in her focus group interview, reported that she liked her host family, she wanted to go scuba diving and she "wanted to shear a sheep" (A, ii). In addition, it showed that being in New Zealand gave her the opportunity to use and improve her English.

In Janet's first interview, she reported this trip to New Zealand "as her first trip abroad" (A, i) and being in New Zealand, provided the "opportunity to use and improve her English" (A, i). She asserted that she would then be a part of the community "who use English" to communicate (Outcome, iv).

When asked in her first interview what the most difficult thing was for her in New Zealand, Janet said it was the Maori culture she encountered. The *pōwhiri* was new as well as the *hongi* which she exclaimed was scary and where she thought she would be eaten (IA, iii).

As her first interview continued, Janet reported that she found her visit to the local high school to be interesting (A, i). She commented that "students are silly" when she saw them smoking and wearing tattoos on their arms (IA, iii). While at the school, she learnt about Maori culture and made *poi*, which she gave to her host mother (Outcome, vii).

In discussing Janet's homestay during her second interview, she indicated her host family had taught her about New Zealand culture and helped her understand New Zealand English when watching TV. They also explained the New Zealand welfare system (Outcome, vi & vii).

When reflecting on her experience in her second interview, Janet remarked on how New Zealand had helped her "get rid of her scary feelings she had for foreign countries" (Outcome, i) and that she still has a fear of strangers thus making it difficult for her to make friends in a foreign place (Outcomes, iv*)*. Janet did indicate she socialised with her classmates but only on one occasion in the local pub (Outcome, vii). Janet was also asked what advice she would give to new Korean students coming to New Zealand, and in her second interview she reported that she had come to terms with some of her fears. She advised those students coming to New Zealand "to relax" and "not be scared of foreigners." She said they would have "a good time and not to worry" (Outcome, i).

Janet can be seen to be a blocked engager as her anxiety prevented her from engaging with her classmates and other New Zealanders who were not her host family. As a result, she restricted herself to her host family and Korean friends for support. This prevented any further intercultural development and learning opportunities that could have arisen had she engaged further with others.

4.5.2.2 Jane

Jane's first interview established that she was "scared of making mistakes" and she considered herself to "not have the study skills to be successful" in New Zealand (A, i). Nonetheless, she showed potential in developing her intercultural awareness.

Her first interview showed some of this intercultural awareness development when she took part in the high school visit, she made Maori arts and crafts, learning how the Maori cooked their food, how to make and use *poi* and sing some songs (Outcome, ii). This she said she "enjoyed" and "accepted" as part of her learning in New Zealand even though they were different to what she was used to (IA, iii).

Jane's first interview also revealed her reaction to seeing babies at the high school (A, i) (Transcript 3a). She expressed astonishment at seeing "babies at school with their mothers" (IA, iii). This she exclaimed would "not happen in Korea" as it would cause "embarrassment, gossip and loss of face" for the girl's family (DA, vi). She also commented on how Bill and Steven were treated by high school students who verbally abused them for not giving money they could use for purchasing cigarettes (IA, iii). This angered her as she did not understand why they would behave this way (Transcript 4c; RJ, 13/6/2014). Another aspect of her visit she discussed was the noisy behaviour of students in the classroom. She was surprised at this, and wondered "how the teachers controlled the class" as she saw students being treated as "near equals" (DA, iv). She also noted how relaxed students were with their teacher and how they seemed to be enjoying the class (DA, iv). Jane indicated she liked the "relaxed atmosphere" in the New Zealand classroom as in Korea, "teachers are strict and students had to listen and obey" (Outcome, iv).

In her second interview, Jane was asked to reflect on her overall experience. She recognised that New Zealand had changed her. Prior to coming to New Zealand, she said she was "scared of non-Koreans" but now she "has no problems" with them and enjoys "chatting with them" (IA, iii; Outcome i). She reported that even though she had been verbally abused on the streets because she was Asian (IA, iii), she had many good experiences which she attributed to her host mother and the wonderful food she was served (IA, iii).

Another point she raised in the second interview was how she felt she had "not been challenged" (A, ii) as much as she thought New Zealand would. She did confess

that "her confidence was not high" and that speaking English "was a challenge", one she was not confident in completing. She further indicated that New Zealand "provided opportunities to speak English" but due to her confidence, she did not engage even though she wanted to make friends with New Zealanders (A, ii).

Jane also discussed her homestay in the second interview. She reported that her homestay was located quite far from campus and that she had to arrange transportation if she wanted to socialise with anyone. This meant she was restricted to meeting those Korean friends who lived close to her, and if she wanted to go into town, had to catch the bus or organize a ride with her host family. This she avoided as she was not confident in doing so and did not "want to cause any problems" for her host family. All this meant that it was difficult for her to meet New Zealanders if and when she wanted to.

The second interview also provided an opportunity for Jane to reflect on her New Zealand experience. When asked what advice she would give to other visiting Korean students, she said she would tell them "not to be scared," "to not worry" and "to have a good time" (Outcome, i). She also pointed out that the homestay was important. Jane continued to highlight the benefits by explaining how her homestay helped her "to learn about New Zealand culture" and English, especially when watching TV. In addition, they helped to explain the New Zealand welfare system when Jane asked about it (Outcome, vi & vii).

Jane came to New Zealand expecting to use English and to make friends. She did make friends in her class but failed to do so with New Zealanders her own age. As a consequence, and due to her confidence issues and fear of non-Koreans, she bonded with her fellow Koreans and host family. This also meant her social circle was greatly reduced and so was her intercultural awareness. As such, Jane blocked herself from progressing further with her intercultural awareness which may have progressed further if her circumstances were different.

4.5.2.3 Monica

In her first interview, Monica stated that "it was hard to understand her host mother" and that her host mother did not always understand her due to "her poor pronunciation" (A, i) which caused some communication problems. This she

indicated did not allow her to establish the rapport that she wanted and had to rely on gestures a lot.

Monica reported in her second interview several changes and encounters that interested her. First, she mentioned her visit to a local high school where she saw new and different cultural things which she enjoyed (IA, iii). Second, she reported on the international friends she made (A, i), highlighting this with a party she attended. She spoke about "meeting new people" and "having to use English" as none of her new friends spoke Korean (Outcome, vii). Third, she pointed out how her relationship with her host family had improved. She would go to the pub with her host family (IA, iii) as well as go out to different restaurants where she had the chance to introduce Korean food to them (IA, iii). Fourth, she made new friends through her host family and realised she liked and enjoyed New Zealand because of them (Outcome, vii). Finally, this bonding experience did allow her to realise that her host family did care about her, especially when helping her with her English and understanding of New Zealand culture (Outcome, ii).

When further exploring her homestay relationship and her language issues, Monica acknowledged these issues were unresolved, though things were improving and she got along better than before (Outcome, vi).

Monica reported having language problems which caused communication issues with her host family. She did not give up on communicating or trying to improve her relationship with her host family. However, to do this, she limited herself to her Korean friends at school and to her host family after school. Her language progress was slow and it was this that restricted her ability to engage with New Zealanders and international peers. The result was she was linguistically blocked from extending her intercultural awareness development.

4.5.2.4 Zetta

Zetta was surprised by the number of Chinese students in her class. In her first interview she indicated how "confused" she was and wondering "if she was in New Zealand or China" (IA, iii). Her confusion continued when she went to the local high school and she saw babies at the school with their teenage mothers (IA, iii). Her first interview also identified what activities she did at the school that helped contribute to her intercultural awareness development. Zetta mentioned making

Maori bags and "Maori things" which she enjoyed doing and which she thought were "beautiful" (IA, iii). This interview also revealed her anger and shock at how Steven and Bill were treated by high school students when refusing to give them money for cigarettes (IA, iii). This confrontation was not expected and Zetta indicated how "confused and shocked" she was over the incident (RJ, 13/6/2014).

When asked about her best experiences in New Zealand in her second interview, she identified that they were her homestay family. When she first arrived, she indicated she did not want to make any mistakes or be embarrassed (IA, iv). She indicated she was surprised by how well they treated her. She reported being spoilt (Outcome, ii) and treated like a daughter (IA, iv; Outcome, vii). She said they were "kind", "friendly" and would "engage her in conversation" as much as possible (A, iii). These conversations, she said, helped her to understand New Zealand culture and helped her feel a part of the family. Furthermore, Zetta said she came to understand that "the dinner table was important for her host family" as it was where she gathered with them on a daily basis and chatted (DA, vi).

When further questioned about her host family, she said "her host family were like her real parents" and she felt like their daughter (Outcome, ii, vi & vii). She further reiterated that her host parents "challenged and pushed me" to learn more about "my boundaries" while helping me with her English (DA, iv).

In reflecting on her overall experience in her second interview, Zetta said that she thought the experience to be "awesome" and would recommend it to her friends (IA, iii). She said she wanted to make friends with New Zealanders but did not "as she had no opportunity to do so (IA, iii). She did say she had many international friends (IA iv) in class and was "more accepting of international people" (IA iii) and had learnt many things about the Maori as well (Outcome, ii & vi).

Zetta demonstrated in her first interview that her intercultural awareness was developing with her focusing on friendships with class mates and her host family. Although she stated she wanted to make friends with New Zealanders, she restricted her exposure to her host family and peers. As such, Zetta's intercultural awareness is blocked, being restricted to her host family. Zetta seemed to have the potential to progress to greater awareness but for her to do so, she would need additional

encounters beyond the host family which would push her boundaries and allow further development to occur.

4.5.2.5 Betty

Betty came to New Zealand with the view of improving her chances of employment and to fulfil terms for her University's globalisation plan. Her oral diary recorded that she thought her first class to be interesting and that she felt good due to the "new friends from another country" that she had made (OA, i). She also indicated "not being scared" of New Zealand and said "I am not stranger here" (Outcome, i).

Betty's open attitude was further displayed in her first interview when she discussed many new things emerging from her interactions with her class mates and her "wondering what other things I can do" while in New Zealand (AO ii). She further reiterated that her dream to use English and to speak with someone from another country (AO ii) was coming true by being in New Zealand. Betty displayed more of her intercultural awareness when she stated "she wanted more freedom" so "she could experience different places (IA iii) in New Zealand by car.

Getting lost provided Betty an opportunity to learn more about her host community. It started when she got off her bus at the wrong stop and decided to find her own way home. She said she was "sacred" but "wanted to find my way home by myself" (IA,iii). While checking where she was, Betty was approached "by a stranger" who asked "if she was lonely". She moved away from him and sought refuge with "other people waiting for the next bus" when a car pulled up next to her and asked if she wanted a ride which she refused. (IA, iii). She rang her host mother who picked her up. Another topic explored in her first interview was homesickness. This Betty confirmed had been dealt with it by "talking to her host mother" who Betty said "was a good listener and supporter" (Outcome vi).

Other Korean students had commented about their visit to the local high school but when Betty was asked in her first interview, she said the visit "was not special". Instead, she indicated "she was a little disappointed" as she could not interact with the students due to being "separated from them" and not being provided any opportunities to make friends with them (GA vii).

Betty's second interview showed that she had progressed with her intercultural awareness and competency. She described being scared when she first arrived in

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New Zealand but now was not (Outcome i). In the same interview, she pointed out that her best experience was being able to connect with foreigners and communicate with them (DA vi). These foreigners were her classmates and she said this was important because if she "did not come to New Zealand, she would not have meet them" nor would "she have been able to interact" with them and improve her English. Betty now "wants more experiences overseas (DA vi). Another theme that arose from the second interview was friendships. Betty indicated she did not "have many international friends" though she wanted them (IA iii). She also indicated that it was difficult to meet new people and for new friendships to form. Her way of dealing with this was to limit her friendship circle to her close Korean friends. Betty acknowledged that this caused her disappointment because she knew it would reduce her chances of developing the international relationships she had been seeking.

Betty's homestay was also discussed in her second interview. Here, she confirmed her homestay "was very good" and she described them as "very friendly" and "welcomed her into their home" (Outcome, vii). Due to this, Betty reported "being relaxed" and enjoyed the experience of being in a New Zealand homestay. She described her host father "as a softy" who was "nice" and "gentle" with her while her host mother was "always pushing her father around" while being "serious and critical" of him. These host parents reminded her of her own parents in Korea and helped Betty to settle in New Zealand (GA, vii). Betty also pointed out that her homestay "helped me with New Zealand culture", they explained the New Zealand marriage system emphasising "how some ex-partners maintained contact with one another" which was "different to Korea" (DA, vi).

During her sojourn, Betty showed ability to develop intercultural awareness. This started with her wanting to go overseas to explore other countries and to improve her English. She furthered her awareness by seeking ways to explore her environment and by interacting with her host family on a personal level. This, she agreed, helped her improve her English and her understanding of New Zealand culture. However, due to her deliberate choice of not making new friends even though she wanted them, she prevented herself from progressing to the next level of intercultural awareness and competency.

4.6.2.3 Dianne

Dianne chose her university in Korea as it specialised in the tourism industry, an area that she wanted to be employed in. Furthermore, it required learning English as a requirement which meant coming to New Zealand. She also came to New Zealand for personal reasons as she wanted to lift her English "skills up" and use it in her future job as a flight attendant.

Initially, Dianne signalled that she liked New Zealand saying "Very kind, New Zealand" and that she liked her host family who were "very nice." When she went to the local high school, she already knew about the babies because her host mother worked at the school. This meant she was not as shocked as her peers were when the babies were seen at the school (IA, iii).

However, Dianne's anticipated bonding with her host mother did not eventuate. She initially showed signs of being depressed, withdrawn and angry in the interview she had with me (Transcript 3d), when she described feeling abandoned and rejected as noted in my field notes (FN, 27/6/2013). Dianne did not know why they left her, with her becoming angry and reacting in the way she felt her host family had treated her: she rejected her host family as they rejected her (FN, 27/6/2013). For the rest of her stay in New Zealand, she interacted little with New Zealanders or her international friends, and only sought the company of her Korean colleagues. She summarised her experiences in her second interview stating "I used to like New Zealand until one month ago. Now, I cannot wait to leave" (Dianne, 2PI, 26/4/2013). It is most unfortunate that Dianne had this negative reaction to her host family.

In doing so, she prevented herself from accessing more opportunities to learn about New Zealand and herself. By doing so, Dianne blocked herself from expanding her intercultural awareness development and restricted herself to Open Awareness and Initial Awareness.

When Dianne first came to New Zealand, she was interculturally aware, seeking to learn more about New Zealand, and herself indicating a move towards competency. However, her negative host family experience resulted in her rejecting New Zealand, her host family and all other New Zealanders. This extreme reaction

caused her to block herself from learning anything more, resulting in a stunted intercultural awareness growth (see Figure 4.1).

4.5.3 Active engagers

Active engagers are individuals who actively seek to engage with their host culture and other individuals in their immediate surroundings. They do this so they can further their understanding of other people from different cultures and to learn another language.

4.5.3.1 John

John reported in his second interview that New Zealand was "surprising" and that he very much wanted to visit again in the future. He explained that his purpose for coming to New Zealand was to improve his English and to learn more about non-Korean culture (See Table 4.3). Table 4.5 shows the two categories of open awareness OA (i) and OA(ii). He fits these categories, indicating that John's attitude was accepting and open to new things; being ready to suspend belief about his own culture and the new ones he encounters. Another example of his openness is shown in Extract 5a. Here, John discusses abortion in Korea in relation to seeing babies at school. In Korea, he would have trouble discussing this but is happy to do so in New Zealand.

As he progressed in his sojourn, additional opportunities presented themselves which allowed John to further advance his intercultural awareness and competence. The local high school he went to is an example of this. At the school, he reported seeing babies with their teenage mothers. When he discussed this with his friends and family back in Korea via Skype, they also expressed shock and surprise. This incident reflects his initial awareness of cultural differences (IA, iii & iv). John also noted the activities at the school like learning Maori arts and crafts, trying Maori food, were enjoyable and interesting. He also noted he liked the Maori myths he was taught, describing them "as interesting and fun" (IA, iii).

John also discussed New Zealand students, comparing them to Korean ones, thus indicating his growing awareness of how some social groups interact in New Zealand differently from similar groups in Korea (corresponding to IA, iv & vi). He commented that teachers and students behaved differently towards one another, with teachers treating students more as equals (RJ/14/2014). In Korea, teachers

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demand and are shown respect, which was different in New Zealand. He also queried how the teachers control noisy students without having the respect or order seen in Korean classrooms.

John's awareness further expanded to a higher level when he discussed his appreciation of New Zealand and what it has given him. He mentioned that learning to understand that eye gaze between men does not always mean aggression. John mentioned that this "would be the case" in Korea. Instead, he has learnt to appreciate that it can also mean simple body language prior to someone saying "hello" to someone they met in the street (DA, iv). This is also an example of Outcomes (ii) and (iii). In being flexible to change, and by adapting to his environment and new social norms, John is able to expand his understanding of his new culture and what eye contact means in the new environment.

When asked to reflect on his New Zealand experience and what he has learnt from it, John continued to demonstrate his greater awareness of being in another culture. He attributed the New Zealand experience to the way he has changed his attitudes towards the elderly. He saw many examples of kindness and respect, something he indicated was not always shown in Korea (GA, vii). Another example of his greater awareness was his appreciation for how open-minded New Zealanders were towards sex, fashion and culture, something he felt was lacking in Korea. He reported wanting to take this positive attitude to Korea when he returns (Outcomes, i & v).

In terms of his intercultural competency, John showed evidence of this development. He demonstrated flexibility (Outcome, iii) in helping with his host family at home. Originally, he came to New Zealand "to learn English and about New Zealand culture" not "to do housework" when asked, "to put out the garbage" by his host mother. He overcame this resistance when he realised that by accepting to do these chores, he was "a part of the family" and was being treated as such. His informed frame of reference shift (Outcome, i) became clear when discussing his listening skills and his behaviour: my research journal noted that "John spoke well, with enthusiasm and he frequently asked me questions. I remembered that compared to the first interview, there was a big change in his manner and communication skills" (RJ, 11/6/2013). He cited the example of his host family and

the first time he met them. At that time, he "had a lot of trouble understanding what was said" whereas now, "he has no trouble and enjoys the interaction" (Outcome, i).

John also demonstrated his flexibility (Outcome, iii) when describing having a shower. He noted that shower time in New Zealand is shorter than in Korea and accepted this change. John also demonstrated gains in his competency by showing examples of Outcome (vi) and (vii) when asked to comment on the overall New Zealand experience and offering advice for other Koreans coming to New Zealand. He advised fellow Koreans "not to be shy but to engage with their hosts and do their best." Failure to do so can "result in Koreans being judged by New Zealanders" and this can "lead to false impressions." Another piece of advice he gave was in dealing with homestays. In his second interview, John said "it was important to be engaged here" and "to be as friendly as you can be." He continued, "If you don't then the experience can be gloomy and not nice. To help with this, practice your English as much as possible before coming." When questioned further about this, he explained that doing as he said "will help you develop and build close relationships with their hosts." This is important as those who come to New Zealand will need people from the host community to help them as they sojourn in New Zealand.

John's attitude from the beginning of his sojourn was positive and it remained so throughout. He was very much aware of who he was and what he wanted to do in New Zealand, and when offered, took all opportunities to engage and interact with his host family, environment and social circle. As such, he was always busy doing things. It is for these reasons that John can be called an active engager.

4.5.3.2 Maggie

Maggie stated she enjoyed New Zealand a lot. She was always willing to speak and easily made new friends irrespective of their origins. This attitude displayed by Maggie in her focus group interview shows her curiosity is aroused and that she is open to different things and experiences (OA, i & ii).

In her first interview, Maggie demonstrated that she had initiated her intercultural awareness when she started to acquire new cultural knowledge and practices (IA, iii) and knowledge of social groups (IA, iv). Examples of this include her being shocked at seeing babies at high school (Transcript 3a). For her, it was not acceptable as it would not be seen in Korea as the teenage mother would lose face and be the subject of gossip. In addition, the high school provided Maggie opportunities learn how "to make and use *poi*" and "how to make bags" by weaving flax (IA, iii). Likewise, she sampled Maori food which she said "was smoky and tasted differently" (IA, iii). Also, she acknowledged New Zealand had changed her. She stated she had slowed down and learnt to appreciate things more (IA, iii).

Maggie's busy lifestyle provided her with many opportunities to develop her intercultural awareness further. In her second interview, she reported that her Maori friend helped her with her English, met her regularly each week: she reported that she considered this one of the main reasons for her language progression in addition to an increase awareness of indigenous cultures (DA, iii). When not with her Maori friend, she would meet with her classmates in the pub or restaurant. In doing so, she was introduced to more friends from different countries, increasing her awareness of other people and places (DA, iii, iv & vi). When reflecting on her stay in New Zealand, Maggie displayed a greater critical awareness (GA, vii) of her intercultural stay. When discussing New Zealand culture, she commented on how New Zealand had "saved" its culture while in Korea, it had been "stored." Her ability to critique and differentiate between New Zealand and Korea displays that she has expanded her understanding of a new culture when compared to her own (GA, vii).

At first, Maggie described herself as being shy when dealing with foreigners but by the end of her sojourn she said "she was now very confident." This was shown when she mentioned that she thought coming to New Zealand would "just be for English language learning and better cultural understanding." But now she has

many friends and has experienced more than she imagined (Outcome, i). She also demonstrated adapting to her new host family (Outcome, ii) and showed appropriate communication in intercultural competent situations such as chatting to her host family and international friends (Outcome, vi).

Her intercultural awareness started with her attitude adjusting to New Zealand. Her examples included making new and many international friends (IA, i), spending time in restaurants and pubs with these friends as well as chatting with her host family (DA, iii). This is also an example of Maggie's competence development (Outcomes, ii & vi).

4.7. Summary

To sum up, this section has presented the findings of the present study. It started by discussing the first week of the participants' sojourn, their *pōwhiri* and ended with a discussion on the collection of background data that was obtained from focus groups and interviews. Following that, three contexts rich in data were presented: the visit to a New Zealand high school, homestays, and socialising that highlighted the various experiences that the participants encountered as their sojourn continued in New Zealand. The final parts of the findings showed individuals'' intercultural awareness and competency as derived by grounded analysis of the data. This also led to the creation of a new intercultural table derived from Byram's (1997) Intercultural Competence model and Deardroff's (2004) Process Model of Intercultural Competence. This helped to highlight the intercultural awareness trajectories that the participants underwent while in New Zealand. The next section will discuss the findings presented in this section by drawing upon the literature reviewed in Chapter 2.

5.0 Discussion

5.1 Summary of the study

The present study sought to determine what impact experiential learning has on the intercultural development of international students, as they sojourned in New Zealand. It drew from the data collected over a 12-week period (April, 2013-June, 2013) from South Korean undergraduate students, sent to New Zealand as part of their University's goal of developing intercultural citizens.

The data were collected using paired-interviews, focus groups, oral diaries, informal observations and field notes, as well as the researcher's reflective journal. These were summarized, and subjected to grounded analysis. Once themes were identified, a more detailed analysis was conducted as described in Chapter 3.

5.1.2 Outline of the chapter

This chapter discusses the themes which emerged from the findings presented in Chapter 4. The participants' language levels are first deliberated in Section 5.1. Section 5.2 discusses the nature of the study abroad programme highlighting that it was a hybrid unstructured programme. Section 5.3, discusses the informal heuristic platform that was improvised and its role in the study. Homestays are discussed in Section 5.4 with the quality of the homestay experiences the point of discussion, and its impact on intercultural awareness and competence. Section 5.5 and Section 5.6 highlight the unplanned experiences the participants had at a local high school and in social activities. This is followed by the development of intercultural awareness in Section 5.7, highlighting the new model (Table 4.2) of intercultural awareness which I developed by combining Byram's (1997) Theory of Intercultural Competence with Deardorff's (2004) Process Model of Intercultural Competence. Furthermore, the individual trajectories of a participant's intercultural awareness pathway is discussed in relation to the new model created. Section 5.8 focuses on experiential learning, framed by Kolb's (1984; 2015) model, and linking its impact to the degree of intercultural awareness development that the participants underwent. Facilitation, and my role as a facilitator is discussed in Section 5.9.

5.1 Language

The present study found that the participants were "happy" and "satisfied" with their overall language improvements. As no formal assessment was conducted on

language gains, no definitive answer can be given on whether the students truly improved their English language skills. Improving their spoken English language skills was important as during the initial focus group meetings in the present study, participants signalled that improving their English language communicative skills was one of the main reasons they came to New Zealand. As the dispatching institution did not conduct pre- and post-sojourn language tests, this study relied heavily on the participants' reporting. However, when checking informally, results suggested they had made an average gain of 0.5 on the IELTS band score over the 12-week period that they were in New Zealand. Even though this result is an informal one, this finding is consistent with Elder and O'Loughlin (2003), who found students with lower level proficiency tend to make a 0.5 gain of an IELTS band with students who score a 6.0.

There are two insights that can be gained from this. First, it is more advantageous to be overseas in a longer sojourn and second, that students need to be more proficient in English than were the present group if language gains are a major development. Students with a lower aptitude tend to struggle as they become overwhelmed by the foreign language. This finding supports Jackson (2017) and Deardorff's (2006) claims that relying on the context to provide benefits is not enough as students sent overseas require more than just a language programme to succeed in their language development. If dispatching institutions are serious about wanting to develop their students' oral language skills, then careful planning around language learning is required to maximise all options and opportunities.

5.2 Study abroad programme

The present study found the study abroad programme used at this New Zealand institution to be a semi-structured hybrid, with the dispatching institute using the immersion approach (Jackson, 2017) to achieve internationalization for its students. It is semi-structured because there was no pre-departure orientation, with only language classes provided by the host institution to cater to the language needs of the participants. Upon returning to South Korea, no debriefing was given. Unstructured programmes do not always provide expected benefits as they are not focused on specific outcomes. For the present study, the participants only had to meet the terms of their host's language programme, and were not required to complete any other form of study that could have aided them.

Another finding was that greater care and planning is required if students want to make significant achievements in language and intercultural understanding. The dispatching institute sent the participants to New Zealand to develop their cultural understanding of another country. Yet, the dispatching institute gave no guidelines on what the participants should be doing in New Zealand, especially on the sort of activities deemed beneficial in helping them develop and enrich their cultural understanding of New Zealand, nor did they provide any strategies that the participants could employ when encountering the strange and the unfamiliar (Paige et al., 2004) . This meant that the host institute was forced to make decisions that anticipated the needs of the participants in New Zealand without knowing what these were. As a result, cultural activities were left to the Korean agent contracted in New Zealand who also supplied pastoral support and any translating if required. Due to limited advanced warning of the participants' arrival, no needs analysis was conducted, no pre-departure orientation was held that focused on New Zealand lifestyle, culture or expectations, and no discussions of extracurricular activities other than trips to tourist sites were given. The participants were not well prepared for New Zealand culture and the expectations that came with it, were forced to rely on their own previous experiences.

In terms of positive and negative experiences derived from the programme, the present study found that the participants' experiences were mainly positive, with four participants reporting negative experiences. The positive experiences were described as "amazing" and "worth it". John said he "did not want to go home" and that he would recommend study abroad to his friends. Steven, Kelly and Janet described their experience as "fun" while only Dianne indicated she "wanted to go home." These comments align with the findings of Jackson (2017) about experiences of study abroad. What students and many programme coordinators may fail to recognize is that negative experiences are just as much a part of the sojourn experience as the positive ones. For example, the negative experiences reported by Kate and Dianne related to their homestays, and Bill and Steven mentioned being accosted for money at the school they visited. These experiences are similar to what Tanaka (2007) reported when voicing concerns about how his informants were left out of conversations in the homestay environment, or were not engaged in as much English conversation as they were expecting. In another study,

Kobayasahi and Viswat (2015) reported that students in their study complained about the food they were served, about communicating with their hosts, and the lack of opportunity for students to socialize with one another after class. Not all experiences in study abroad are positive, yet all experiences contribute to the overall experience of the sojourn which is, ultimately, what a person remembers and what influences them.

Another finding in this study was the importance of having a facilitator whose role was to support students through their experiences. Due to the regular support group meetings and interviews, I found myself in a facilitator role. My role helped to provide opportunities for students to articulate their concerns. As no official facilitator from the host institute or dispatching institute was made available to meet the students fortnightly or interview them, they did not have an opportunity to speak about issues and receive advice from a trusted source. Participants engaged with me freely and without reservation which led to a positive relationship formed between them and myself. For example, I had no influence over their future careers, nor did I assess or award any grades. This was important as the participants could freely explore their feelings and experiences through their interactions with me, and make more sense of what they saw, heard, felt and reflected on. This was especially so for the negative experiences that occurred. None of the literature reviewed reported the establishment of a heuristic platform to aid sojourners when they encountered unplanned experiences. This study suggests that providing a venue where sojourners could voice their concerns, or discuss their experiences in study abroad programmes would enhance the experience. Simultaneously, it would give the sojourner the freedom to explore while being supported and listened to when required.

5.3 Heuristic platform
The heuristic platform was used extensively by participants in this study. The three richest contexts were the homestays, the local high school visit, and various unstructured social activities. This section discusses the heuristic platform I created and its role in the present study.

5.3.1 Establishing the platform

In the regular fortnightly meetings, I established an informal platform that allowed me to meet students to discuss issues on an ad hoc basis. This platform, in the form of support groups, provided me access to recording the participants' learning and experiences as well as affording them the opportunity to discuss and explore their experiences in New Zealand. Part of the success behind this platform was the way sojourners perceived me in a neutral way – as a member neither of the host institution nor the dispatching institution, and thus without the power this entails and therefore a non-threatening presence. This position enabled me to be a peripheral member of their group while at the same time representing the host community as friendly and neutral so that the sojourners could approach me if required. It was on this platform that I also heard about the quality of the participants' experiences. Heinzmann et al. (2015) reported no venue for their participants to discuss issues, and nor was any mentioned by Silvio et al. (2014). Studies like Brandauer and Hovmand (2013) had mentors students could confide in, while A. D. Cohen (2009) and Harvey (2013) had deliberately structured interventions designed to aid foreign language and intercultural development. None of the literature reviewed discussed a heuristic platform and what its contribution could be.

5.4 Homestays

Central to most study abroad programmes are homestays, where students are provided an opportunity to be immersed in another culture while learning the local language. Homestays are crucial as they provide one-to-one contact with the host culture on a daily basis (Duke, Reinmund, & Bouyer, 2014). The homestay family also has a personal investment as they allow a stranger to enter their home where they help them to become a family friend through assisting them with developing their language and cultural skills (Shiri, 2015a).

This study found the sojourners who showed the most progress in their intercultural awareness were those who had a stable, positive and supportive homestay. This can be seen with Catherine who often stated that she really liked her homestay and credited them with helping her develop a better understanding of New Zealand, and of herself. Several students reported how they enjoyed interacting with their host families especially at dinner time when they could sit and engage with them. This

findings concurs with Duke et al. (2014), who encourage sojourners to sit and share a meal with their host families, stating, mealtime was "a time to interact with the hosts and learn from them and to explore the differences in the ways sojourners act and experience the world around them" (p. 7).

This study found that although homestays are crucial to the success of a study abroad programme, if careful selection of the homestay families is not conducted, then homestays can undo some of the positive outcomes of a student's stay. The negative homestay experiences reported by Dianne and Kate are similar to what Tanaka (2007) found, when investigating English language use outside of the classroom for Japanese students on study abroad. He found that most students had no, or very limited, contact with their host families beyond basic conversations. Negative experiences like those found in the study, and as reported by Tanaka, strongly suggest that sojourners need a means to resolve these dilemmas that is mutually beneficial. Duke et al. provided positive advice while Cohen et al. (2009) and Desrosiers and Thomson (2014) encouraged sojourners to be equipped with strategies that can help deal with negative experiences prior to arriving at their host country. For example, Desrosiers and Thomson's strategy rubric can be used by students who can apply it to experiences they deem risky or unsettling. The rubric suggests ways to resolve issues that help make sense of the experience while nurturing any new knowledge gained as a result of the experience. The participants in the present study were not equipped with any specific strategies like this. Instead, they had to draw upon their previous experiences, such as those they had gained from the Philippines or from discussions with one another.

5.5 Benefits of unplanned experiences: The high school visit

The study found that the experience that produced the greatest reaction was entering the unit that provides education programmes for teenage mothers at the local high school. Brian and other participants witnessed a locally accepted practice which, for the Korean participants, was morally confronting, and seemed ethically questionable. This was a shock because in Korea, teenage pregnancy is frowned upon (Noh, Yang, & Han, 2015) with an unwed mother ostracized (Beals, 2002). These values stress women should be virgins before marriage and children be born into a legally sanctioned family, becoming a core part of it (Beals, 2002). When these cultural norms are not met, like a teenager getting pregnant outside of

marriage, Korean society reacts by shaming, stigmatizing and shunning the single mother and child (Noh et al., 2015). The participants in the present study were challenged and shocked at seeing New Zealand's way of dealing with teenage pregnancy with the babies at high school versus the Korean approach, getting an abortion and never discussing it, or face being stigmatized (Beals, 2002).

John, Janet and Zetta were very vocal in expressing their surprise and amazement when discussing the babies at high school. This experience presented a dilemma for the participants. They were placed in a situation and made moral judgements according to their Korean values; they became frightened, surprised or shocked as a result. John did report this to his family and friends who agreed with him that what he saw was shocking and surprising. What is not known and properly understood is the impact this encounter had on the participants, especially after returning to Korea. This encounter shows that unplanned encounters which create conflicting perceptions may trouble students, but also provide valuable learning experiences especially if they are not available in the sojourner's home country. However, there is a dearth of research into sojourners' experiences of morally challenging experiences. Research can help guide policy makers and programme developers in planning for troubling activities with strategies to aid sojourners in dealing with them.

Another unplanned encounter in the study that also caused a reaction at the high school was when Bill and Steven were accosted for money. They were not expecting to be intimidated and verbally abused when they refused a request for money by local high school students. They both chose to walk away, thereby avoiding an outcome that could have had very negative consequences.

Unexpected encounters or risky activities are always a concern with study abroad programmes. The challenge that face most programmers and study abroad directors is to balance the activities that enhance experiences for the sojourners and not detract from it (Cohen, 2009). Ben-Tsur (2009) agrees and further contends that in countries of high risk, good planning and preparation are crucial, especially if the students concerned are mobile, and if a high risk of violence is present, as is the case with international students in Israel. Desrosiers and Thomson (2014) also considered risk with their students in Rwanda, and mitigated the risks by ensuring

they had pre-departure orientations that provided strategies that the students could use if required. In addition, they provided debriefings for all students upon their return in order to help the students fully understand what they saw and experienced overseas. New Zealand does not have a high level of risk, but careful planning, organising and preparing can still be applied to the New Zealand context in an effort to minimize any serious risk. Bathurst and Brack (2012) agree with Ben-Tsur (2009) in that good planning is essential and argue that time is needed to make sure that students are effectively prepared for unexpected encounters. Also, time must be allowed to persons in authority to address issues in a timely manner when they occur. They further contend that all those involved need to be cross-culturally aware and trained so that they are sensitive to the needs of the sojourners and can respond adequately.

In the present study, satisfactory planning for the school visit did not occur due to the lack of advance time that would have ensured adequate preparation being made. The suddenness of the planning meant that when Bill and Steven approached their agent about the demand for money, they did not get a supportive response. Instead, they were told to "forget it" and "not worry about it." This lack of expected action by Steven and Bill in addressing the issue frustrated the two participants. This finding shows that good, careful planning that incorporates and addresses the needs of the participants is important, and that as much as possible, all contingencies need to be considered. This also includes involving third parties, like the agent, and ensuring that they understand what course of action to take when unexpected encounters occur. Failure to do so can only result in more frustration and anger as expressed by Bill and Steven.

5.6 Experiences from social activities

The experiences discussed in this section demonstrate how practices derived from social knowledge can contribute to the overall development of a sojourner and what role socialising has in the process. This is different from experiential learning where a learner gains new knowledge from an experience, and not from the experience itself.

The present study found that social activities were very popular amongst the sojourners with several participants reporting spending time with international

friends, with New Zealanders, or with other Korean peers Involving students in extracurricular activities is an important part of the study abroad experience, which Andrade (2006) states is important if universities want to attract and retain more international students.

When discussing these activities with me, none of the sojourners reported any negative reactions. Instead, the reported that the people they met were curious to know more about who they were, where they came from, and what life was like in Korea. The male sojourners found themselves constantly asked about Korean military service and what it was like. As the sojourners did not feel any pressure and knew I was genuinely interested in what was happening, they made use of the opportunity that the platform provided to talk to me. Having an avenue through which the participants can discuss their experiences is important, and study abroad programmes that aim to produce communicative participants should include one.

Shiri (2015b) found that by including social activities that involved native Arabic speakers, her American students could improve their Arabic and could also extend their social network by going on cultural excursions. This resulted in the American international students being able to observe Arabic traditions and acquire first-hand political and historical knowledge of the local area. This interaction further assisted the American students in developing a greater appreciation for their host's culture and language. International students in Goldoni's (2013) study were able to establish friendship networks with activities involving discussion and language practice with local Spanish-speaking students. Students met at a local café or bar located close to the residential hall the international students were staying at which made socialising easy for all involved. International students in Toyokawa and Toyokawa's (2002) study reported that their extracurricular activities correlated positively with life satisfaction, doing well in academia and participating in academic life. Some of the extracurricular activities included going to restaurants with friends, attending parties, and having dinner with friends.

This finding of Toyokawa and Toyokawa (2002) is similar to what the present study found after the first social activity of holding a support group meeting in a pub. By doing so, I could introduce the New Zealand pub culture to the participants, asking the pub staff to discuss rules and etiquette with them. This made the experience

more authentic and enabled the participants to practice their English in a true social setting. As a result, the participants learnt about what language to use, how to approach the staff and other patrons in a way that was culturally acceptable to all involved. Extending from this were the parties and restaurants the participants went to afterwards. When planning activities for study abroad programmes, planners need to take into account the needs of the programme, the participants involved and what activities will be used. Balancing this will be challenging but the outcomes to the programme and the participants will outweigh challenges (Cohen et al., 2005)

5.7 The development of intercultural awareness

One important finding from the present study is the need to be able to identify the extent to which international students develop their intercultural awareness and ultimately competency, as they sojourn in a host country. This is important because if a study abroad programme can determine to what extent an international student is interculturally aware or competent, then students can become better equipped to address gaps in their intercultural knowledge. This is why, as a result of the grounded analysis of my findings, I developed a model which merges Deardorff's (2006) Process Model with Byram's (1997) Model of Intercultural Competence as seen in Table 5.1.

Figure 5.1: Degrees of Intercultural Awareness

Open Attitude (OA)	Initial Awareness (IA)	Developing Awareness(DA)	Greater Awareness (GA)	Outcomes (Competence)
(i) Curious and Open (SE) (ii) Readiness to suspend disbelief about other cultures and beliefs about one's own (S.E.)	(i) Curious and open (S.E.) (ii) Readiness to suspend disbelief about other cultures and beliefs about one's own (S.E.) (iii) Able to acquire new knowledge of culture and cultural practices (S.A.) (iv) Knowledge of social groups (Sav)	(i) Curious and open (S.E.) (ii) Readiness to suspend disbelief about other cultures and beliefs about one's own (S.E.) (iii) Able to acquire new knowledge of culture and cultural practices (S.A.) (iv) Knowledge of social groups (Sav) (v) How social groups and identities function and what is involved in ICC interaction (Sav) (vi) Ability to interpret an event from another culture and explain it and relate it to events in one's own culture (S.C)	(i) Curious and open (S.E.) (ii)Readiness to suspend disbelief about other cultures and beliefs about one's own (S.E.) (iii) Able to acquire new knowledge of culture and cultural practices (S.A.) (iv) Knowledge of social groups (Sav) (v) How social groups and identities function and what is involved in ICC interaction (Sav) (vi) Ability to interpret an event from another culture and explain it and relate it to events in one's own culture (S.C) (vii) Ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other culture and countries	**Internal** (i) Informed frame of reference shift (ii) Adaptability (iii) Flexibility (iv) empathy (v) ethnorelative view **External** (vi) Effective and appropriate communication in an ICC situation (vii) Effective and appropriate behaviour in an ICC situation

Note: Adapted from *Teaching and assessing intercultural communicative competence* (p.8.) by M. Byram, 1997, Bristol, England. Multilingual Matters. Copyright M. Byram and Identification and assessment of intercultural competence as a student outcome of internationalization (p. 256) by D. Deardroff (2004), *Journal of Studies in International Education*, *10*(3), pp. 241-266. Reprinted with permission.

The changes made in this new model reflect the intercultural awareness development of participants as they sojourn, derived from the grounded analysis of the data. Moving from left to the right, applicable stages of intercultural awareness are shown with two additions from Deardorff's (2004) process model. The additions are internal and external outcomes, which can occur at any time during the intercultural process.

The contribution that this table makes is twofold: it indicates the trajectory that individuals undergo as they are being interculturally transformed. Whether this transformation occurs alternately or simultaneously, is unresolved. What is certain is that a transformation takes place before an individual can claim to be competent, and this transformation can be seen in the trajectory that the model illustrates. This trajectory shows the variability among individuals as they journey towards being interculturally competent and the development that enables them to be a part of the intercultural process. Further investigation is needed to better understand this process and illuminate what is actually occurring.

This combined model suggests a viewpoint that neither the Byram nor Deardorff models illustrate. Byram's (1997) Model of Intercultural Competence, as discussed in Chapter 2.8.2, was originally designed for the foreign language classroom being conceived as a tool that a teacher could use to assist in helping their foreign language students develop intercultural competence while they were learning a foreign language. The new perspective presented by Figure 5.1 shows Byram's (1997) framework of savoirs can be applied to *actual* experiences of students studying abroad, not what can merely be taught in the foreign language classroom. What is missing are the learners developing the various degrees of intercultural awareness prior to becoming interculturally competent. When Byram's model does mention awareness, he states it as *culturally critical awareness*, focusing on promoting "an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries" (Byram et al., 2003, p. 9). The model presents the trajectory that a learner follows as they develop their intercultural awareness on their way to developing intercultural competence.

Table 5.1. shows that as a sojourner experiences their host contexts, they develop awareness in degrees. The greater the quality of their experiences, including their depth and breadth, the stronger their degree of awareness becomes until eventually they become interculturally competent.

Baker (2011) argues for levels of awareness when he discusses intercultural awareness. He postulates that there are three main levels of awareness that sojourners encounter in a cross-cultural sojourn, and it is these levels that illustrate what an individual has achieved. Spooner-Lane et al. (2013) do not consider levels or degrees, but elements of intercultural competence. These elements they claim, led the participants in their study to a deeper understanding and appreciation of communicating in an intercultural context. The elements did not, however, show the degree of awareness, or level of intercultural awareness, that would signal the development that would indicate a trajectory towards intercultural competency. This is needed, particularly if intercultural awareness development is to be portrayed.

To illustrate the intercultural trajectory an international student can embark on, examples from the data will be discussed. This trajectory occurred over the duration of the sojourn and this has to be remembered when considering the pathway that Table 5.1 displays. These examples have been termed blocked engagers, passive engagers and active engagers and will be illustrated by examples drawn from Chapter 4 and Table 5.1. The term *engager* has been coined for the present study to reflect the degree to which the individual sojourner has been able to interact in a meaningful way with the host community, and reflects their intercultural journey. These terms are not included in the table as they are stand-alone terminologies giving a general description of the sojourner's intercultural path, and help explain why one international student has a longer trajectory than someone else.

The way sojourners interact and react to their experiences will determine the extent to which they will develop. To illustrate, negative experiences can detract and cause sojourners to withdraw, as was the case with Kelly. To cope with her negative homestay experience, she blocked herself from any further contact with her local community and relied on her peer group for support. Later in her sojourn, she changed homestays and some evidence exists that suggests she was starting to

engage more with her local community. This meant she was not engaging with any intercultural development, but rather was protecting herself from further negative experiences. In contrast, John can be called an active engager, as he was constantly seeking ways in which he could interact with his host community. John made full use of his experiences to help himself learn more about where he was, and the people in New Zealand. As a consequence, he developed an extensive network of New Zealand and international friends which in turn resulted in more intercultural experiences and development. This is why his intercultural trajectory is longer than Kelly's or Steven's in Figure 4.1.

Steven's intercultural journey is different to Kelly's or John's, because he did not actively seek to engage with his host community, nor did he block himself from it. He was passive in his attitude and tended to follow Bill, doing what he did. Steven did not make any independent decisions but rather went with the flow. His experiences were neutral, in that he made friends although he did have negative encounters, namely the high school incident. However, neither of these seemed to have had a dominant impact, and the development he made was not solely determined by the encounters he had by himself in New Zealand, but more by those he had with Bill. Therefore, he is considered a passive engager.

This analysis demonstrates that intercultural awareness can be mapped. This implies that it may be helpful for people on their intercultural journey to know where they are before they start. In knowing this, an accurate assessment of the individual's intercultural trajectory can be determined and future development planned. This would be particularly useful for tertiary institutions, government agencies, and international companies that need to be able to show the degree to which their personnel has developed intercultural abilities.

Another implication from the model above is the role that the quality of experience has in intercultural awareness development: it is suggested here that a negative experience is possibly as likely to promote intercultural awareness development as a positive experience. This is because sojourners are required to question their values more in comparison to those in the host country. Knowing this means that when study abroad programmes are being planned with a goal of developing its participants interculturally, then ensuring that quality experiences are implanted

will greatly assist in intercultural development as endorsed by Passarelli and Kolb (2012). In the next section, the role that experiential learning played in aiding intercultural awareness development will be discussed by drawing upon selected experiences previously highlighted.

5.8 Experiential learning

This study has demonstrated that study abroad offers a number of benefits to sojourners such as improving language skills and cultural understanding. Helping to develop these capacities is the quality of the homestays and activities that sojourners are exposed to. These were highlighted in the current study by the negative and positive homestay experiences, as well as the visit to the local high school.

In this section, experiential learning will be discussed focusing on Kolb's (1984) model and how it helps explain the knowledge generated as a result of the intercultural journey the participants underwent.
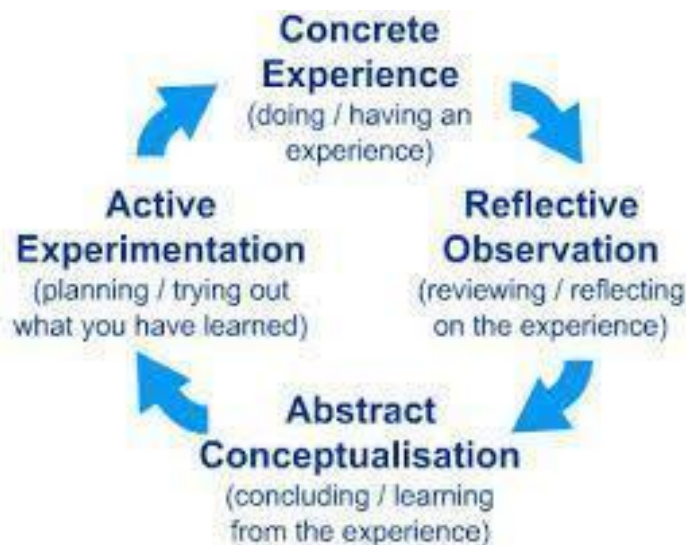

Figure 5.2: Kolb's (1984) Experiential Learning Cycle

Source: McLeod, S. A. (2017). Permission granted to reproduce.

The model shows the learning cycle, involving: the concrete experiences (CE), the reflective observations (RO), the abstract conceptualisation (AC) and the active experimentation (AE). In the following subsection, I show how the experiences of selected participants would indicate the degree to which their intercultural development progressed.

5.8.1 Concrete Experience (CE)

Experiences that are real, rich and challenging can lead to the most profound learning that a person can undergo (Colvin, 2014) with successful programmes ensuring that such experiences are a major part of study abroad (Ekirr et al., 2013; Long, Akande, Purdy, & Nakano, 2010). In the present study, the homestays and the high school outing were found to be rich and challenging for the participants. These experiences are also vital and necessary part of the experiential learning cycle (Kolb, 1984).

As mentioned previously in Section 5.4, the study found that the homestay experience had a profound influence on the participants, and helped them to learn more about themselves and their expectations. When expectations between a host family and homestay student clash, negative experiences can occur that have long term implications (Diao, Freed, & Smith, 2010). This possibility occurred for two of the participants in the present study who felt the powerful impact that the negative experience had on them. Dianne rejected New Zealand society, minimising her contact with her host culture as much as possible, and Kate feared her host mother, which impacted her overall feelings towards New Zealanders. This feeling remained until she moved to a new homestay where, as a result, her feelings began to reverse. Both participants were starting to learn that not all host families are equal, and that these negative experiences do make them question themselves and their decisions to study abroad. Such concrete experiences also challenged the participants and presented them with an opportunity to explore their cultural boundaries and to grow as a result.

Positive experiences were also found that contributed to the education of the participants. Positive experiences were reported by John, Bill, Catherine, who all indicated they felt they were part of their New Zealand family, sitting around the dinner table and talking, as well as having support from their host parents. Examples of this were discussing weekend tours, helping with homework, and planning what to have for dinner the next night. Having host families that invest time in international students not only contributes to the development of these students, but also to the host parents' understanding of what it means to be a parent to an international visitor. Engaging with host families is recommended by Schmidt-

Rinehart and Knight (2004) as it can lead to enhancement of linguistic skills, a better understanding of the host culture, and provide support while abroad.

The final context to be discussed is the other activities that the participants engaged in as part of their study abroad programme. Ideally, such activities should be planned with the goal of assisting the international student with their linguistic development and cultural understanding of the country they are in. These activities can take many forms, such as interviewing the local population (Archangeli, 1999), or contributing to the host country children's understanding of English as a second language, similar to that Marciano (2016) reported in her study. In the present study, I set up a regular fortnightly group meeting which had its first meeting in a New Zealand pub. Here, for most of the participants was the first opportunity to go to a drinking establishment and learn the rules and protocols expected (see Section 3.0).

The three contexts were not only rich examples of experience but also demonstrated that not all experiences are static, and that some, like the homestay or socialising with friends, are on-going processes that impact the overall experience. It is by engaging in such settings that the participants can begin their intercultural journey away from the classroom.

The first stages of this intercultural journey are shown in Table 5.1 with participants displaying various Open Attitudes to their hosts and environment. Being at the high school, in a homestay and socialising illustrate the first stages of developing intercultural awareness by showing an Open Attitude, being curious and ready to suspend belief about their own and another culture. As these experiences occur more frequently and the participants gain more confidence in engaging with them, Initial Awareness can be generated, as seen in the participants being able to "acquire new knowledge of culture and cultural practices." When the sojourner develops more awareness, they begin to think about what has happened to them and react accordingly. The following section discusses the next stage of Kolb's model, reflective experiences, focusing on those of the participants, and how their thoughts continued to contribute to their intercultural awareness and competence development.

5.8.2 Reflective Experience (RE)

The study found that even though participants did not engage in regular, structured reflective exercises, they did voice their reflections in the paired interviews, support group meetings and informal conversations they had with me. Some of the issues that were reflected on concerned homestays, the high school visit, and social activities. When confronted by the students for money, Bill and Steven did not strongly voice their actions, but indicated that they relied on their previous military training in order to not do anything. However, it was not until I interviewed Victoria, that the full extent of the frustration and anger felt by Bill and Steven was exposed. The vicarious experience she reported revealed that Bill and Steven were angry both at what had happened to them and at the lack of response when they reported the incident to their pastoral care advisor. Bill and Steven realised they had learnt that they had to rely on themselves for this incident. Furthermore, they understood that while in New Zealand, the support system in place would not always respond positively to them when issues arose.

The reaction to viewing the babies at the high school revealed significant internal conflict as the participants came to terms with what they had seen. Teenage pregnancy and single parent-hood were taboo subjects in Korea so seeing babies being accepted at high school with the teenage mothers was confronting. John, Catherine, Kate and Zetta all expressed shock and wonderment at this phenomenon and questioned why it was so acceptable in New Zealand. They later informed me that seeing the babies made them reflect on their futures and what parents they would be.

Reflective Experience occurs where the participant starts to think about what has happened to them, to internalize it, and to develop strategies to cope with it. They do this by accepting or rejecting what has happened. Where the experience resulted in a negative reflection, the participants can start to reject their hosts, their community, and their reasons for going abroad as seen with Diane and Kate. Dianne's experience was negative, and instead of letting herself acquire new knowledge from those around her, she rejected them. In doing so, she denied herself the opportunity to proceed beyond Initial Awareness (iv) and suspended her intercultural growth. For Kate, a similar result could have eventuated except she moved to a new homestay which she enjoyed. This enabled her to move on to

Developing Awareness but this was cut short due to the sojourn ending. What is not known is whether or not Kate would have developed further if she stayed longer in the new homestay.

Having reflected on an experience, a person moves to the next stage of the experiential learning cycle related to planning. Here, at the Abstract Conceptualisation (AC) stage, Kolb (1984) argues that the person decides or acts on ways in which to implement the new knowledge they have gained.

5.8.3 Abstract Conceptualisation (AC)

According to Kolb (1984, 2015), AC usually occurs after an individual has been reflecting on their experience. Mollaei and Rahnama (2012) describe AC as being personally significant, in that "what is being learnt and how it is being learned have a special importance for the person" (p. 270). In Chavan's (2011) study with international business students, she found that her informants applied their reflections to create a number of games that simulated business in the global setting. This, in turn, allowed the student to demonstrate to their teacher what they had learnt and the logic behind their game design.

To illustrate AC in the present study, Bill will be used. Being in a homestay reveals that Bill has Open Attitude (i) and (ii). It also shows his Initial Awareness (iii) and Developing Awareness (vi). When he first was asked to take the rubbish out, he was not expecting it. He was in New Zealand to "study English" and did not anticipate doing household chores, as these were not part of his role in Korea. When he initially rejects the idea of putting out the garbage, he is rejecting Developing Awareness (vi). After reflecting on this, he realised that it was important, and would help the family while improving relationships with his hosts, so he did it (Developing Awareness (vi)). For Bill, dealing with the garbage may not have appeared to be a significant event, but if he had not complied with the host mother's request, the consequences could have been. For Dianne, it was different as she chose not to extend her intercultural journey because of the negative reactions and feelings she had towards her hosts. For example, she had thought about that experience and voiced her feelings, her rejecting the interview and withdrawing into herself, revealing that this was her strategy in coping with the negative homestay experiences she had encountered.

In the present study, the number of reported examples of AC were limited. However, being limited in number does not mean that more did not actually happen, but simply, that they were not reported or observed as the study progressed.

5.8.4 Active Experimentation (AE)

The final point to be discussed is Active Experimentation. Here, the participant applies any theories or plans they have created based on past reflections (Kolb, 1984). Archangeli (1999) saw this when his participants realised that the interviews, they had conducted helped develop their confidence to pursue German more than expected. They could independently engage with German speaking natives without any assistance and attributed this to the study abroad experience. The same is true for the present study as two examples illustrate.

When Bill dried the dishes and saw the positive reactions of his host family to him, he realised that his decision to do this was the correct one. It was one example of him extending his previous thoughts to include more actions than anticipated.

As previously indicated in Section 5.6, Bill and Steven went to a pub meeting with me as part of their regular fortnightly meeting. During this meeting, they learnt the protocols of being in a pub. At a later time, they went back on their own and applied what they had learnt. The result of this active experimentation was a new friend and an invitation to a twenty-first birthday party which they attended.

Active experimentation is a manifestation, not only of intercultural awareness, but also of performative competence. Most of the participants in the present study did not reach this stage for the reasons outlined above. However, it is possible that those who were 'blocked' might have developed more fully had their sojourn been extended.

5.9 My role as a facilitator

My role in all this was as a facilitator. Originally, I wanted to use the support groups to help facilitate the development of the sojourners by providing a base framed within a community of practice to help explain any learning the sojourners may have conducted as a result of the group experiences. As the community of practice did not fully eventuate (See Chapter 3, Section 3.5.6), I could not pursue that.

Instead, I allowed a heuristic platform to evolve in which I assisted with informal learning experiences.

Two unexpected findings regarding my role as a facilitator in the study emerged. The first was the evolution of facilitation over the sojourn and how it scaffolded the participants, and the second was that I was able to extend the participants' learning behaviours beyond their normal cultural boundaries. The first finding was not planned and occurred as a natural progression of the heuristic platform and my role as the participants met and discussed problems with me. None of the literature reviewed discussed any studies that inadvertently found a scaffolded structure that aided the participants as they sojourned. Instead, studies discussed the benefits of structured programmes (Paige, Cohen, Kappler, Chi, & Lassegard, 2002), what semi-structured programmes could offer (Donald, 2004), and ways in which unstructured interventions assisted sojourners with their language learning (Heinzmann et al., 2015).

The second finding is important as it was not planned or anticipated, but rather grew out of addressing the need to help the participants deal with the problems they brought to the platform for discussion. According to Bennett (2012), facilitators are in an ideal position to expand a sojourner's learning, especially beyond the normal cultural boundaries the sojourners are used to. Once undertaken, the facilitator's actions aid the sojourner in developing them as an intercultural person (Bennett, 2012, p. 14).

To illustrate how scaffolding was implemented, van Lier's (2004) construct of scaffolding was applied to the data and is discussed below.

Van Lier (2004) described six conditions to his scaffolding model: contextual support, continuity, intersubjectivity, contingency, handover, and flow. In van Lier's work, these were applied to the language classroom, but they also have the flexibility to be applied to other contexts, such as study abroad. The present study found that even though these six conditions applied to the platform, they occurred simultaneously, or in a different order to that which van Lier (2004) recorded.

The location we used was a neutral place what van Lier (2004) described as being necessary for *contextual support*, a supportive environment that is safe, and which provides "access to means and goals" (Van Lier, 2004, p. 151) using a variety of

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approaches. Due to the regularity of the meetings around a central topic of discussion, *continuity* was established. This was especially seen when the group members took turns to complete tasks that contributed to the discussions, and/or helped to resolve the issues that were raised. Examples of the issues presented were homestay expectation clashes, loneliness, pronunciation, New Zealand humour, socialising in New Zealand, asking for and receiving permission, and grammar.

To illustrate, the issue of loneliness was raised by Dianne who reported that she was often alone at home after school, especially in the initial stages of her sojourn. Group members questioned her about why she was always going home early, telling her she could be doing other activities instead. The group then decided that in the first couple of weeks after the first group meeting, group members would check on Dianne and make sure she was fine.

By becoming a member of the group and through regular attendance of group meetings, the platform was able to provide *contextual support* and *continuity* as the group members showed sympathy for Dianne. When discussing loneliness, other group members, including myself, discussed the issue in an impartial friendly way which encouraged Dianne to speak more openly about what she was experiencing. In doing so, *intersubjectivity* was encouraged amongst the group members, which, according to van Lier (2004), is conducive to helping those involved to resolve issues and move on to new problems.

These discussions also provided *contingency*, which occurred as the study abroad programme proceeded. van Lier (2004) describes *contingency* as involving task procedures that rely on the "actions of the learners" to provide contributions that all participants can engage in and solve (p. 151). This was seen in the group's membership coming together to help Dianne resolve her loneliness. It was also seen when Bill and Zetta discussed having a party, and other members spontaneously volunteered to contact people, to buy supplies and arrange a venue. This reflected a growing confidence in the participants when approaching and resolving issues.

Van Lier (2004) indicated that flow occurs when skills and challenges are in balance; participants are focused on the task and are in tune with each other (p. 195). As the participants learnt more about one another, and compared and contrasted their different experiences, they were more easily able to discuss them

freely and naturally in, and beyond, the support groups I had established. Towards the end of the sojourn period, handover occurred and my role in the group became less prominent, especially as the participants took more control of their learning, became more aware of their limits, and grew in confidence in interacting in English with native speakers and other international students. It is unclear to what degree the developing confidence and readiness of the participants can be credited to the heuristic platform. What can be stated is that at the beginning of the sojourn, the platform provided useful support, especially when the participants lacked confidence and were unsure of what they could, or could not, do.

My role as a facilitator was unexpected as was the development of the heuristic platform as a form of intervention. It arose in response to a need to help the participants resolve issues they encountered in the New Zealand sojourn, and as a consequence of not having a structured intervention to assist with the participants' learning in New Zealand. The study showed that an untrained person placed in the role of facilitator could scaffold the participants, and that van Lier's (2004) scaffolding theory can be applied to study abroad contexts.

My role as a facilitator also matched Kolb, Kolb, Passarelli, and Sharma's (2014) facilitator role. They describe a facilitator as "a person who adopts a warm affirming style to draw out learners' interests, intrinsic motivation, and self-knowledge" (p. 221). I was committed to the sojourners and illustrated this when I took the time to help when asked to do so. In the group, I was active in creating personal relationships that encouraged positive dialogues, elements that Kolb et al. (2014, p.340) state contribute to a person being a facilitator. I acted on two other elements that contributed to my facilitation role: I helped "learners get in touch with their personal experience, and reflect on it." Even though I was not aware that I was acting as a facilitator, this study demonstrates that untrained but interested people can be involved in study abroad, and make positive contributions to the participants and the programme.

As in any investigation where the researcher is an active participant, caution is needed to ensure that the data that are collected are not contaminated by the biases of the researcher. This threat may be overcome by the systematic analysis and triangulation of data as discussed in Section 3.7. Facilitating the participants in the

present study, I was able to help them better understand their experiences in New Zealand, while simultaneously allowing them to explore and learn what it means to be a global citizen. If I had not been present during their sojourn, the participants would have still encountered things I reported, but their outcomes and ways in which they dealt with them, would have been different. What is not known is the degree to which they would have developed their intercultural awareness, and whether they would have reacted in the same way without me. More research is needed in intercultural awareness and the role that trained and untrained facilitators can play in intercultural awareness development and foreign language study as highlighted in Chapter 6.

5.9.1 Summary

This chapter discussed the findings of the present study in relation to previously published studies. The first finding supported Jackson (2017) and Deardorff's (2004) claim that simply sending students overseas is not enough, especially if language and intercultural development are programme outcomes. The participants' study abroad programme was found to be a semi-structured hybrid programme which could have contributed to the informal language outcomes.

The next finding was that greater care and planning were required if the dispatching institution wanted their students to make significant gains in language and intercultural understanding. The heuristic platform that arose from the fortnightly meetings and interviews was found to have aided the participants in their intercultural development, and when dealing with experiences in New Zealand. Its success was in response to the relationships formed between the author and the participants, and proved to be a supportive venue for the participants to express their thoughts and experiences.

The study found that three contexts in particular were important factors in the students' intercultural development: homestays, a high school visit, and unstructured social activities. The quality of the homestay experience was found to be important as it promoted intercultural awareness, particularly if the homestay experience was positive and stable. The study found that if careful selection of the homestay families was not observed, then homestays could undo some of the positive outcomes of a student's stay.

The high school visit produced the greatest reaction from the participants. This was in reaction to an unplanned encounter with unwed teenage mothers that proved to be culturally shocking. Even though this activity was morally challenging for the participants, it demonstrated that experiences like this make contributions to the sojourners' development by exposing them to experiences their home country would not have done.

Unstructured social activities were also found to have contributed to this study. Depending on the quality of the experience, it was found to either enhance or detract from quality of intercultural development.

One important finding from the present study was the need to be able to assess the extent to which international students develop their intercultural awareness, and ultimately competency. This led to a new model being developed that showed the trajectory that a sojourner makes as they sojourn overseas. This study also found a link between experiential learning and intercultural awareness development. Specifically, the quality of the experience can either promote or suppress intercultural development.

The next chapter will conclude this study by discussing its limitations, and discuss its implications regarding intercultural awareness development in study abroad programmes.

6.0 Conclusion

6.1 Introduction

This chapter concludes the present study. To being biased by initially summarising the key findings of this study before proceeding to discuss the contribution the present study makes to current research and its limitations. Following this, the implications of the study's findings will be discussed and suggestions for future research presented.

6.2 Key findings

There were five key findings in the present study. These were the participants' language development, the participants learning from experiences and the refining the distinction between ICA and ICC. The next finding was the development of individual ICA trajectories with the final finding being the need for facilitation in study abroad.

6.2.1 Language development

Although the finding was the result of an informal and partial evaluation, the language development of the participants was relatively modest but within the parameters of Elder and O'Loughlin (2003) findings. Appendix H showed that John had made the highest linguistic gains compared to Catherine who made none at all. If more time was made available, it is possible that those who made modest, or no gains, could increase these. Further research investigating this is needed.

6.2.2 Learning from experiences

Learning from educational and social activities experiences proved to be an important factor influencing how the participants viewed their New Zealand sojourn. Social activities included the quality of the homestay, and the influence it had especially if the homestay was negative. As such, this study concurred with previous studies that homestays are crucial to the success of a study abroad programme (Schmidt-Rinehart & Knight, 2004; Shiri, 2015a). In addition, the impact that activities had in providing rich experiences for the participants were also noted. These activities were either planned or unplanned. The planned activities included a visit to a local secondary school where the international

students saw babies at school, learnt Māori arts and crafts as well as baking New Zealand recipes.

The unplanned activities tended to be extensions of the planned activities, and as a consequence, no attempt was made to mitigate any risks that may have been detrimental to the international students. Retaining a certain level of risk is needed as this helps to make the experience for the international students authentic, creating tension which in turn generates deeper learning. This kind of learning Kolb (2015) attributes to being more meaningful and powerful for those involved.

6.2.3 Refining the distinction between ICA and ICC

Putting together Byram's (1997) ideas and Deardorff's (2004) I have been able to refine the distinction between ICA and ICC. The present study found that Byram's original model was of awareness and not intercultural competence. Furthermore, Byram had envisioned his model being applied in the foreign language classroom, and not in real contexts, such as study abroad where the current study was located. In doing all this, Byram's model has been refined and updated.

6.2.4 Individual trajectories

The present study found that differential levels of intercultural awareness were attained by individual sojourners. This occurred even though the participants were in New Zealand for a 12-week sojourn, and that intercultural competence was not achievable. This was observed in all participants who developed various ICA trajectories as they engaged with their host community. What delayed or prevented the participants from achieving greater gains, were that some participants were linguistically, logistically or, physically blocked from doing so. Future programme developers will need to consider what things can impair or prevent intercultural awareness development especially if ICA development is the main reason for a programme.

6.2.5 The need for learning in study abroad to be facilitated

The last finding was that the learning experiences from study abroad programmes need to be facilitated. This was achieved by applying Kolb's (1984,2015) model of experiential learning to both positive and negative incidences of experiential learning post hoc, and to the development of ICA and developing competence.

That said, it needs to be highlighted that experiential learning should be scaffolded in study abroad, so that the positive experiences can be extended, and the negative experiences reflected upon. In doing so, the participants can start to incorporate these experiences into their new knowledge repertoire and extend their learning accordingly.

6.3 Limitations

The present study encountered some limitations that do need to be addressed when considering the outcomes obtained. These were the present study being a case study, the unexpected turn of events that led to the use of the intended preliminary data being the main data set used, and the unavoidable interruptions that occurred extending the length of time for completion of the study.

6.3.1 Case study

One of the main limitations of the present study was that it was a case study. As such, it is bound to the time, place and personnel, and therefore the findings cannot be generalized. To ensure that the data collected was robust, the data were triangulated and reported as honestly as possible. This meant an extensive use of the researcher's journal, followed by discussions with supervisors and other academics, with the intention of mitigating any bias as the study progressed.

6.3.2 Unexpected turn of events

When the present study was originally conceived, it was envisioned that two cycles of data would be collected from which the proposed research questions could be explored and answered in depth. In doing this, rich data could be obtained, with results being more easily verified over time from a greater range of people. Furthermore, the validity and reliability of the data would be greatly strengthened. However, as indicated in Chapter 3, only one cycle of data were collected as the anticipated second group of participants did not eventuate. This unexpected turn of events led to the data being intensely and constantly re-interrogated during the process of grounded analysis.

6.3.3 The length of time processing data

The time taken from collecting the data to submitting the thesis was considerable. This was due to unavoidable interruptions on several occasions resulting in a lack

of continuity in data analysis. To help manage and counter any possible errors that may have occurred as a result, I maintained my researcher's diary recording what I was doing, what my next plan of action would be and any issues encountered at the time. This helped me to maintain my thoughts and helped me track the study during the interruptions.

However, despite these limitations I feel that the study has made valuable contributions in the following areas: (1) the in-depth interaction with sojourners from an impartial perspective, (2) the rapport the participants established with me, the participants felt they could share their experiences with me and one another, and (3) the tracking of individual intercultural awareness and intercultural competence and (4) the contribution to refinement of experiential learning theory to specific non-pedagogic contexts.

6.4 Implications

The findings present a number of implications which this section will discuss. These implications concern institutional policy makers, the implementation of information by receiving institutions, homestay selection, education vs. social activities and methodology. Additional implications are the need for study abroad programmes to use a facilitator to enhance experiential learning, and implications for the theoretical construct of intercultural awareness and competence.

6.4.1 Institutional policy makers

Policy makers involved in establishing and maintaining study abroad programmes need to be robust in their approach to ensuring a programme's success. This requires more planning around what the programme goals are, how success will be determined and ensuring that these goals are achievable. They also need to be aware of the limited language learning and cultural development that will occur and plan to accommodate this. This is especially true when taking into account the limited time spent overseas and the resources that are available to the participants as they study abroad. In addition, being aware of what participants will do, in order to obtain any necessary outcomes needs to be investigated. In doing so, this will ensure that the activities involved provide maximin opportunities for development with limited risk. To be able to achieve this, a needs analysis needs to be conducted, and the results applied to the programme, the participants, and all other parties involved.

This would assist policy makers in ensuring that any known detrimental experiences are avoided, and would assist in creating an overseas programme that has positive contributions for all those involved.

6.4.2 *Implications for implementation by receiving institutions.*

In order to achieve what has been mentioned previously, dispatching institutes need to ensure that sufficient time is given for orientations, and programme outcomes determined. Briefing international students before they are dispatched on study abroad is something Goldoni (2013) and Jackson (2017) recommend and this study agrees with them. An orientation programme can include an introduction to basic social rules of the host country as well as a fundamental understanding of what is acceptable behaviour and what is not. It should also involve discussing money, providing advice for the sojourner on what to do if they feel threatened, and the names of trusted people while abroad (Donald, 2004). At the end of the orientation, a briefing should be given to departing students outlining the goals and expectations of the programme including the activities that the students will be embarking on. If such a briefing were held, this can forewarn the students as to what they need to prepare and what they will be doing while abroad. For the dispatching institution, the addition of an e-learning platform can be introduced where students can record their experiences and "tick off" any predetermined goals as they are encountered and experienced. This will help keep the experience positive, meaningful and fulfilling as well as aid in monitoring the programme particularly when unanticipated experiences are encountered. The receiving institution can build on this by providing adequate staff, classrooms, and resources as well as holding a welcome event. In the welcome event, gaps in the dispatching institute's orientation programme can be filled in and additional information given if needed.

If, however, the receiving institution, does not fully receive the above information, they are obliged to make ad hoc decisions. This is the situation that the receiving institution in the present study found themselves in. Their answer was to make use of all the resources they had available resulting in the hybrid programme identified in the present study. An orientation programme was provided to the participants in their first week yet, gaps in the knowledge transmitted were revealed. Information as such could have been provided in an orientation handbook that would have been

made available to all involved as well as providing pertinent information at one or more meetings.

6.4.3 Homestay selection

Homestays can provide a supportive and safe environment in which the sojourner can expect to rest, reflect and interact with locals who have invested their time and energy in the sojourner. This means that the host institution needs to ensure the quality of homestays is maintained and that chosen families share characteristics that make them ideal as hosts. The current study found that due to the limited time that the host institution had in recruiting host families, not all host families shared ideal characteristics or expectations, and that these did cause problems for some international students.

The use of criterion to select homestays is one solution that dispatching and receiving institutions can negotiate between them to solve the issue of homestays. As reported earlier, Schmidt-Rinehart and Knight (2004) used a criterion to determine host families which was adjusted to meet the needs of the students in their study. Creating such criteria will require cooperation between host families, international students and institutions involved with the need for a balanced criterion focusing on the immediate needs and concerns of the international students and host families. In doing so, any major issues can be mitigated and the homestay experienced augmented to enrich what both host family and homestay student experience. This will aid in countering any negative reports received by the dispatching institution from dispatched students while both institutions can claim that they have implemented processes to reduce negative experiences as much as possible, and reduce any consequences that may arise. This will require time and organisation but the benefits to the international students concerned outweigh the time spent planning and creating the homestay experience

6.4.4 Education versus social activities

Activities employed in study abroad programmes need to be utilised in such a way that they add to the study abroad experience, and do not detract from it. This study concurs with TenHakken (2014), in that study abroad students should be able to demonstrate their global understanding by discussing the impact that their study abroad experience has had on them. Activities can be conducted that can assist this,

however, such activities need to be experientially infused so that the activities can add a reciprocal experiential exchange for both host and guest. In doing so, the experiences generated from the activity avoid becoming labelled as part of "a glorified vacation" (Passarelli & Kolb, 2012), and are beneficial, meaningful and assist the sojourner in developing deeper learning that enhances their global perspectives . However, the unexpected activities, can generate experiences that just as deep and meaningful as planned ones. This is important for organisers as they should also account for the unexpected activities in some way and the experiences they provide just as much as the planned activities do.

6.4.5 Methodological implications

This study applied a multimethod approach utilizing ethnographic principles, that provided the tools to capture the complexities of ICA/ICC and experiential learning. For example, narrative frames written in English or the participants' first language can be provided, or written diaries, or web-based sites providing a venue for all participants to access. If the internet is applied to such a programme, then making provisions for additional technology, such as cell phones, could be added. This would further strengthen access for the students especially as they tend to use cell phones as their main communication device. In this way, a platform is provided that allows interaction between sojourners and the facilitator who in turn can ensure that good and effective platform interventions are introduced when and where needed.

Even though studies have reported that short-term programmes do provide language and cultural development, the current study revealed the need for further research incorporating longitudinal studies, in order for participants to develop their linguistic and cultural skills. Although sixteen weeks is a relatively short period of time, it was sufficient for the participants to develop varying degrees of intercultural awareness. However, it should be noted that the development is also conditional on the individual's experiences and interactions with the host community.

6.5.6 The need for facilitation

It is common to have escorting teachers on study abroad programmes who are familiar with the host's language and culture. However, they may not be the best suited to fulfilling the role of a facilitator. This is because a facilitator should be impartial and not have established power over students, or possibly bring

prejudicial views that can impact the programme. The same can be said for the hosting institution if they appoint a staff member in a facilitator's role. Ideally, a facilitator should be a neutral person from the host culture who has no power relationship over the international students. This individual will be invested in ensuring that the international students have a successful study abroad experience by providing cultural and personal support as well as assisting them with discussions around their understanding of the new experiences and issues they encounter. Furthermore, they are able to supply unbiased reports on students when needed and can help track the ICA development of the students as they sojourn.

6.5.7 Experiential learning

Learning from experience is a key factor in developing ICA and, possibly ICC. In this study, this was aided by refining experiential learning to be similar to Kolb's (2015) including social learning. In particular, I have highlighted his later thinking of facilitation and its role in assisting experiential learning as new knowledge is generated. However, one noted difference is that I added a non-educator, a person who acted in the role of a non-pedagogical expert, and demonstrated the impact that such an individual can have when applied in this role.

6.5.8 Implications for the theoretical construct of intercultural awareness and competence

There are two implications regarding the degree of intercultural awareness development. First, there are stages in intercultural awareness development, and sojourners progressing towards competence, need to complete these intercultural awareness stages before becoming competent. This challenges the original model that Byram (1997) proposed; and argued that Byram's model really shows ICA and not ICC. This new interpretation was generated by grounded analysis of the data and presents a strong case for refining Byram's framework. Further research however, is needed to explore this.

The second implication lies in the application of the intercultural awareness trajectory as an assessment tool for intercultural development. Understanding that intercultural awareness has a path, suggests it can be used as a means to evaluating intercultural competence. To help measure this, the new intercultural awareness construct developed from this study can be applied. For example, as a guide in an

orientation programme, or applied to students individually, as a measure of their interculturality indicating the degree to which they have become global citizens. In this way, institutions that use it can not only claim to what degree study abroad students have become intercultural but also, demonstrate it by showing the pathway of their development.

6.6 Implications for further research

The following section will discuss the implications for further research.

6.6.1 Multi-method approach

Ethnographic studies tend to reveal rich data and thick descriptions from which strong implications can be highlighted making them suitable for study abroad research. The present study was not ethnographic per se but did make use of an ethnographic approach to obtain data similar to that employed by Jackson (2017). This approach allows a lot of data to be collected over a short period of time providing more detail and emic perspectives pertinent to intercultural research

6.6.2 Duration of the study

The longer-term benefits associated with longitudinal ethnographic studies were realised in this study and more research is needed investigating this. This study was 12-weeks in duration and illustrated that study abroad studies of extended duration do reveal insight into what happens when international students go overseas. Extending the number of in-depth longitudinal ethnographic case studies to build a picture of the situation in which students find themselves, is needed especially if policy makers, teachers, parents and the sojourners themselves, seek to better understand what is involved when on study abroad.

6.7 Summary

In summary, this multi-method case study has presented a refined interpretation of Byram's model of intercultural competence as the degree of intercultural awareness development. This was the direct result of the grounded analysis of the data and the modification of two well-known models of intercultural competence to help interpret what the grounded analysis revealed. The main finding was the degree of intercultural awareness developed by participants as they sojourned, and that, this development was personal and dynamic, and not a static process.

As such, this study argues that Bryam's (1997) model does not actually show intercultural competence; instead it shows the development of intercultural awareness leading to competence. This finding is important as it contributes to further understanding of intercultural awareness, as a precursor of competence. Further research is needed to investigate this and how it can be further applied to ICA and ICC evaluation.

Another important area of influence on the study abroad experience as determined by this study, was the key role played by the homestay. In particular, negative experiences had a dramatic impact on the overall study abroad experience which also affected the international students' development of intercultural awareness and competence. This suggests that selecting and matching homestays to international students is a vital step to ensuring that a study abroad programme is successful and one that both dispatching and hosting institutions need to carefully consider when dispatching and receiving international students.

This study has also shown what impact the activities participants underwent as a part of their experiences had and how these affected them. It argues that even though planned activities have a role to play in helping develop intercultural awareness and competency, the unexpected or unplanned activities also have a role, and these should not be excluded when considering what happens in study abroad. Rather, these activities should be embraced and facilitated to help sojourners understand and resolve any issues that concerned them. In addition, these activities can be further facilitated to help embrace the intercultural development they bring to the sojourner even if the experience is negative.

Facilitation contributed to the present study as well. This came about as the result of planned and informal meetings the researcher had with the participants while sojourning in New Zealand. As a result of these meetings, a heuristic platform was developed in which the participants were able to voice any issues they had, provided positive support when needed and advice on issues the participants felt they could not approach the host institution about.

To help illustrate how the activities, homestays and facilitation contributed to the intercultural awareness development, Kolb's experiential learning model was used. It revealed that the experiences the participants had led them to thinking about the

choices they made in New Zealand, and to what extent, the participants engaged with the host community or not. In doing this, a link was able to be established that showed the influence that experiential learning has with study abroad.

6.7.1 Final reflection

In conducting this research, new insights into intercultural awareness and competency, study abroad, facilitation and experiential learning have been obtained. This has contributed to my own understanding of what these are and how it all has come together to create the study presented. This has involved a long journey for me starting when I was a language teacher in Japan conducting tours back to New Zealand, in 2000. This meant I had a lot of first-hand exposure to the experiences of the students who went on study abroad. I could observe these international students in study abroad contexts, ultimately asking myself questions about what I was observing which led me to the present study.

In reflecting on this journey, I realise that I have also learnt a lot about myself as a novice researcher, teacher and as a person. As a novice researcher, the understanding of what is involved in research and the complexity in applying myself to research has been challenging. I do confess at times, I wondered why I was doing this and was it really for me. Now, as I am concluding the study and can see the results, I realize that this investigative journey has helped me to understand more about research, and the responsibility I have as a researcher. In particular, to ensure that what I have learnt is applied to future projects in the same rigorous manner as the present study.

 As a teacher involved in second language education, I am constantly exposed to international students seeking answers to how they can maximise their time in study abroad. I have noticed that most students who ask these questions do so because they have not been adequately prepared for study abroad, and anticipate that the answers they seek, will magically appear while abroad. My research has enabled me to listen more to these students, and where applicable, advise them about what they can do especially concerning their exposure to the host community and language. If I had not conducted the current project, I would not be able to inform these students accordingly, and help facilitate them into finding the answers themselves to the questions they ask while sojourning.

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Finally, as a person, I have learnt more about my boundaries and the extent that my family and friends have gone to, to support me. This I found to be more than I could have imagined, or hoped for. I have also learnt that I can be a patient and determined person who does not easily give up on something once I start it. How well this will help in new projects yet to be conducted; only the future knows.

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Appendices

Appendix A: Letter of Explanation and Consent to Korean Participants

University of Waikato Letterhead?

220A Peach Grove Rd
Hamilton 3214

Date

Dear _____,
My name is Steven Donald and I am a PhD student at the University of Waikato. I am interested in researching how acculturation, identity and communities of practice impact the experiences of sojourners to New Zealand. This research will help inform institutions and associated staff on what role experience plays on international education and what more needs to be done to improve the quality of that experience so that institutions, associated staff and international sojourners positively benefit. At the time of writing this letter, not much is known in New Zealand about this especially with regards to experiences in New Zealand schools with visiting Korean sojourners.

As part of my study, I am interviewing Korean sojourners who will be visiting New Zealand primary schools with the view of expanding their bi-cultural experience (English / Korean) and understanding of international education and institutional practices. I am planning to gather information about what experiences sojourners have before their travels to New Zealand, during their stay in New Zealand and at the end of their visit. I am also interested in what group reactions sojourners have as well. To do this, I will conduct two types of interviews – a one-to-one interview with you and a group interview with all Korean participants who have come to New Zealand for the international educational experience. I would also like to observe you at the school where you will be based while in New Zealand

I am inviting you to participate in this study. If you agree to participate, I ask you to do the following:
- (a) Participate in three 1-to-1 interviews with me. These will be held at the beginning of your stay, at a mid-point of your stay and at the conclusion of your visit. These interviews can be done by either SKYPE or meeting in a neutral place convenient to us both. These interviews will be for a duration of no more than 90 minutes.
- (b) Participate in three group interviews. The group interviews will be held at a neutral venue convenient to all participants. These interviews will be 30 to 45 minutes in duration and will be held at the beginning of your stay, at the mid-point of your stay and at the conclusion of your visit.
- (c) Allow me to observe you in the school where you will be based. Observations will be done while you are in the classroom and when in the staff room of your assigned school. I want to observe you _____ times while

you are in New Zealand. I will arrange times and dates with you and your school concerning this.

I will be asking questions about your reactions, thoughts, and experiences before coming to New Zealand, while you are in New Zealand and at the end of your stay looking at you and the school you were based in and interactions associated with it. I am also interested in how all Korean sojourners cope as a group in New Zealand, and how you all got along in your schools.

In keeping with good research practices, I would like to inform you of your rights as a participant. You have the right to withdraw at any time _____ but any information I have collected before hand ……. You do not have to give me an explanation as to why you withdraw without any fear of any recrimination. All data I collect will be confidential, protected and stored in a safe secured location. I will only use your name to help me in identifying your data and for maintaining my files and, at all times, your privacy will be protected. The data I collect is to be used for my PhD and will not be passed onto any other person. In the event that I need to discuss the data I collect from you with my supervisors or use it for publications, a pseudonym will be used.

Upon request, you may access your data and discuss it with me. If you have any questions or concerns, please do not hesitate to contact me. My contact information is: kiwidid22@hotmail.com or by telephone (07) 853 7167. If you feel that you cannot discuss any issues with me, please contact my Chief Supervisor, Prof. Ted Glynn. His details are _____.

_____
Steven Donald

Please keep the above letter for your personal records and after cutting it off, please give me the signed consent form below. Thank you again for your cooperation.

Is it a good idea to give the pseudonyms to participants now… when collecting their consent. Ask them to remember this and to use it for any official contacting information etc re the study? If not pseudonym, then coded number?????????

==

Appendix B: Consent To Participate

Date: ___/___/___   Pseudonym:

_____

I have had Steven's study discussed with me and I have been provided with a written explanation. I fully understand what the study is about and have been provided the opportunity to ask questions and to receive answers. I agree to participate in the study and allow my data to be used for the study. I am aware that I can withdraw from this study without any fear of recrimination or discrimination.

Name: _____

Signature: _____

Appendix C: Ethics Committee Approval Letter

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

MEMORANDUM

To:	**Steven Donald**
cc:	Emeritus Professor Ted Glynn Professor Brian Findsen
From:	**Associate Professor Linda Mitchell** Chairperson, Research Ethics Committee
Date;	10 August 2012
Subject:	Supervised Postgraduate Research – Application for Ethical Approval (EDU072/12)

Thank you for submitting the amendments to your application for ethical approval for the research project:

> **Saudi Arabian students sojourning in New Zealand: What Community of Practice theory can inform us of their learning experience?**

I am pleased to advise that your application has received ethical approval.

Please note that researchers are asked to consult with the Faculty's Research Ethics Committee in the first instance if any changes to the approved research design are proposed.

The Committee wishes you all the best with your research.

Linda mitchell

Associate Professor Linda Mitchell
Chairperson
Faculty of Education Research Ethics Committee

Appendix D : Paired Interview Questions

(a) Greet participants – Good morning/afternoon/evening
(b) Thank participant for allowing me to interview them. Remind them that this meeting will take approximately 45 minutes. No longer than this.
(c) Remind participants that I want to record the interview for my records. Ensure privacy, confidentiality and their right to withdraw
(d) I am collecting information on learning experiences of international students while studying in New Zealand. In addition, I want to explore the relationships and networks that international students engage in while learning at a tertiary institute in New Zealand. The data will be used for my PhD (publication?).
(e) I am particularly interested in your thoughts, feelings and reactions to the learning you are doing in New Zealand and this is why I am using a qualitative approach to collect my data.
(f) Have you all signed the consent forms? Given permission orally?
(g) Do you have any questions?

Background Information

Age

How old are you?

Course of Study

How were you selected to come to New Zealand?

Previous Educational experience

Before you came to NZ, what was your highest education qualification?

How long studied English for?

Test Scores?

What exams have you sat?

Have you studied English in any other country?

Where?

How long for?

When did you arrive in New Zealand?

Impressions of New Zealand

Tell me what was your first impressions of New Zealand

Impressions about WINTEC

Tell of your impressions of WINTEC

Tell me about your first day at WINTEC

What course are you enrolled in now?

Are you enjoying the course?

Have you had any problems with your study?

If you could, what would you change?

Friends in New Zealand

Are all of your friends on WINTEC campus from South Korea?

If no, then where from?

How did you meet your international friends?

What activities do you do with them?

Do you have any New Zealand host friends?

If no, would you like to have some New Zealand friends?

Appendix E: Focus Group Questions

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> *(a) Greet participants – Good morning/afternoon/evening*
> *(b) Thank participants for coming and remind them that this meeting will take approximately 90 minutes. No longer than this.*
> *(c) Remind participants that I want to tape the focus group meeting for my records. Ensure privacy, confidentiality and their right to withdraw*
> *(d) I am collecting information on learning experiences of international students while studying in New Zealand. In addition, I want to explore the relationships and networks that international students engage in while learning at a tertiary institute in New Zealand. The data will be used for my PhD (publication?).*
> *(e) I am particularly interested in your thoughts, feelings and reactions to the learning you are doing in New Zealand and this is why I am using a qualitative approach to collect my data.*
> *(f) Have you all signed the consent forms? Given permission orally?*
> *(g) Do you have any questions?*

Before coming to New Zealand

1/. How were you informed that New Zealand would be the place you were going to?

2/. How did you feel about that?

The first month in New Zealand

1/. How was it during your first month in New Zealand?

2/. How did you all first met?

3/. Host families – how are they?

How are things now?

1/. How have you found WINTEC? (classes? Support? Education? Teachers?)

2/. How often do you all see each other? (after class?)

3/. Do you all do anything special together for any reason? Tell me more about it

4/. Have you done much with your host families?

5/. How has your overall learning experience been since your came to NZ?

Appendix F: Participants' Background Information

Focus Group 1

Participant	Description
John	24 years old majoring in Hotel Management. Leader and centre of the group, always smiling and easy to approach. Keen to use his English whenever opportunity presented itself. Tends to be alone with no identifiable friend who he associates with. Studied English for ten years and has been to Japan and China. First visit to New Zealand. Wants to learn about foreign countries and cultures. Ex-soldier who trained as a sniper.
Catherine	20 years old studying Hotel Tourism. Very quiet, shy and softly spoken lady who was always listening. Slow to give her opinion or ask a question. Always hanging back out of the limelight. Usually sits next to Mary. Has studied English for eight years and has been to the Philippines. This is her visit to New Zealand
Janet	22 years old majoring in Tourism Management. A very friendly and socially active lady within her group of friends. Keen to speak, and support John when needed or asked to do so. Studied English for nine years and has been to Japan and Philippines. First time in New Zealand.
Elizabeth	20 years old majoring in Tourism Management. A nervous lady who constantly repeats herself in English unnecessarily. Very friendly, funny and enthusiastic about doing things. Always supporting John and with Betty. She has studied English for eleven years and has been to the Philippines. First visit to New Zealand.
Dianne	20 years old and is majoring in Tourism Management. When first encountered, she was quick to use her limited English and to speak. Had bad homestay experience resulting in her wanting to go home. Studied English for 12 years and has been to the Philippines. First visit to New Zealand.

Focus Group 2 Participants' Background Information

Participant	Description
Zetta	21 years old, Tourism Management major. A quick witted lady who was happy to let others decided things for her. When asked for her opinion or thoughts, would answer in simple but clear English. Has studied English for nine years. She has also been to Philippines, Japan, Hong Kong and Macao.
Jane	20 years old studying Tourism Management. Was considered to be the group clown as she was always making people laugh and cracking jokes. She was also clumsy and forgetful. She cared about others and had confidence issues with her speaking and her own ability. Has studied English for eleven years and has visited Philippines, Canada and Japan.
Bill	23 years old majoring in Tourism Management. Leader and well respected by all. A friendly, good communicator and listener who easily took on the role of mediator when required. Confident with his English who spoke clearly and slowly. Consulted all before making a decision. Studied English for four years and has visited Japan, Philippines and China. Ex-military who trained as a soldier.
Mary	21 years old majoring in Tourism Management. Slowly spoken lady who tries to use her heavily Korean accented English. Keen to meet new people and to do things. Studied English for nine years and has been to Japan and the Philippines.
Kate	20 years old majoring in Tourism Management. A quiet plodder. When she speaks, she does with a quiet but clear voice that is easy to understand. Can sometimes stutter. A constant listener who is looking to engage and to be involved. She has studied English 10 years and has been to the Philippines.

Focus Group 3: Participants' Background Information

Participant	Description
Monica	22 years old, studying Tourism Management. A quietly spoken person with a clear calm voice. Liked to laugh a lot but was always serious when dealing with issues. Has studied English for nine years and has been to the Philippines and Japan
Steven	23 years old majoring in Tourism Management. A very quiet and passive person. Never attempted to engage in a conversation and would reluctantly speak when pushed to do so. Followed Bill and supported him in all activities and planning. He was well liked and respected by his peers. Studied English for eight years and has been to the Philippines. Ex-military who trained as a truck driver.
Belinda	21 years old and is studying Tourism Management. A serious person who was looking for ways to improve and to engage with her environment. Studied English for 19 years and has been to the Philippines.
Maggie	20 years old and is majoring in Tourism Management. A very lively and witty lady who was always keen to speak and use her English skills. Made new friends easily. Has many friends from Asia and New Zealand. Quick to laugh and usually the first to start a conversation. She has been China, Hong Kong, Canada and the Philippines.
Betty	21 years old and majoring in Tourism Management. She was always laughing and chattering. A pleasant lady, who is fun to talk to, is always looking for an excuse to laugh and make friends. She was very popular with male international students. At times a reluctant speaker who seems shy of her voice. Always with Elizabeth and supporting John in activities. Has studied English for nine years and has been to the Philippines.

Appendix G: Participants' IELTS scores

Table 3.1: Participants' IELTS scores

	John		Bill		Steven		Monica		Kate		Paula		Catherine		Rachel		Anne	
	PI 1	PI 2	PI 1	PI 2	PI 1	PI2	PI 1	PI 2	PI 1	PI 2	PI 1	PI2	PI 1	PI 2	PI 1	PI 2	PI 1	PI 2
Teacher 1	DNS	5	4	5	3	4.5	3	4	4	4.5	4	3.5	5	DNS	5	DNS	4	4
Teacher 2	5	6	4.5	5	4.5	5	4.5	4.5	5	5	4.5	4.5	5	5	5	5	5	4.5
Teacher 3	4	4.5	5	5.5	4.5	5	5	5.5	4.5	5	5	5	4.5	5	4.5	5	4.5	5

	Debbie		Janet		Elizabeth		Mary		Zetta		Maggie		Dianne					
	PI 1	PI 2	PI 1	PI 2	PI 1	PI2	PI 1	PI 2	PI 1	PI 2	PI 1	PI2	PI 1	PI 2				
Teacher 1	4	5	3	4	4.5	4	4		4		4	5	3	4				
Teacher 2	5	5	4	4.5	4	4.5	4.5	5	4.5	5	4.5	5	4.5	5				
Teacher 3	DNS	DNS	5	5	4.5	5	5	5	5	5	4.5	5	4.5	5				

DNS= Did not score due to noisy background or forgot to do so

Scores are overall speaking band scores as rated by experienced IELTS teachers.

IELTS Descriptor bands: from https://www/ielts.org/pdf/speakingBanddescriptors.pdf (public version)