Stimulating intercultural intellectual capabilities in intercultural communication: testing an innovative course design

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CHAPTER 4

COURSE DESIGN
AND COURSE SPECIFICATIONS

Design must seduce, shape, and perhaps more importantly,
evoke an emotional response.
-- April Greiman – contemporary designer

Abstract

Many courses based on different theoretical models have been created, with different practical approaches that are targeted at the development of IIC (Campbell, 2002; Smart, 2010; Kalkoven, 2010). In this chapter we present and test the course based on course design parameters (CDP) and course design specifications (CDS) that follow from the theoretical model in chapter 2. The theoretical model guides us to focus on a course that needs to include activities to enhance critical cultural awareness among students, stimulate their tolerance to cultural stress and encourage them to be open and willing to experiment with their cultural selves. The course also needs to stimulate development of interpersonal experiences through dialogue with others. CDP are the guidelines along which the course on IC needs to be developed. The CDS then further detail these CDP into the specific course design of the course. These specifications allow materials, course objectives, and teaching methodologies to be segmented and grouped in an organised manner. We designed the course in IC based on the CDP and CDS that are content-related, pedagogical and comprise various teaching formats. We have used different approaches to the process of learning and different types of activities reflected in the trial units and full course that are explained in this chapter.

   31 students from Tomsk State University, Russia (age varying from 19 to 23 years old), participated to trial a prototype of the newly designed course in IC in detail. We test whether the CDP and CDS have been applied correctly and are in line with the theoretical model and whether they have been understood correctly by the participating students. The group of students followed an introductory class, followed by two modules of three hours each. One module is on 'Attitude to time' and the other one on 'Relationships and love'. We conclude that overall the CDP and CDS are applied correctly. We also find that the CDP and CDS interact with each other in a synergistic manner, and contribute significantly to the goal of the course: to stimulate IIC. The levels of intrinsic motivation – as measured by IMI (Ryan and Deci,

1992) – increase significantly over the course of the trial, suggesting the students are enthusiastic about the course. Some aspects, like moderation of discussions, the number of simulation games, how to deal with knowledge and course materials, are flagged in the trial course as areas for improvement. So we have shifted the focus more to intra-IIC related activities to further optimise their use in line with the theoretical model and course aims; i.e. we have developed more activities like simulation games to stimulate critical thinking, self-reflection and create disequilibria inside the students to strengthen the intrapersonal learning process. All modifications that are suggested, have been implemented in the full course.

In the full course, 98 students from Tomsk State University participated (age varying from 17 to 25 years old). The full course consists of an introductory class, followed by eight modules of two (academic) hours each. The topics covered relate to: 'context and uncertainty', 'language in IC', 'non-verbal communication', 'intercultural relationships and love', 'intercultural conflicts', 'intercultural competence', 'adjustment and sensitivity', 'intercultural comparisons and working together', and 'building a bridge'. A course reader and course workbook have been created to support students with background knowledge and a set of exercises to facilitate the intra- and interpersonal growth processes. Again the CDP and CDS are tested, this time via evaluations with students, learner reports, time-on-task measurements and measurement of intrinsic motivation of the students. The evaluations of the students indicate a close match of the intended and perceived CDP and CDS – with two modules performing slightly below expectations and three modules above that. The learner reports suggest significant focus on critical cultural awareness, cultural stress tolerance and experimentation with the cultural form of the self and a positive attitude of students to the interactive lecture parts of the course. The latter is further corroborated by the levels of intrinsic motivation that had increased significantly and considerably during the full course. These measurements together constitute strong evidence that the course matches the intended course design.

Key words: intercultural intellectual capabilities, course on intercultural communication, experiential learning, course design parameters, course design specifications

1. INTRODUCTION

As indicated in chapter 2, Fink (1999) presented five design criteria (DC) for a 'good course'. A good course (1) challenges learners to higher levels of learning, (2) uses active forms of learning, (3) uses a structured sequence of different learning activities, (4) gives frequent and immediate feedback to learners on the quality of their learning, and (5) has a fair and transparent system for assessing and grading learners. We added four design criteria we believed also matter for a 'good course'. A good course also (6) is clear upfront about the attainment targets that have to be achieved and has analysed the sub-attainment targets, (7) departs from the learner's current levels of development, (8) motivates and interests learners for the topic and each other's points of view, and (9) emphasises time-on-task. With higher levels of learning, Fink means that a good course goes beyond comprehending and remembering basic information, but rather focuses on higher levels of learning like problem solving, decision making, critical thinking and creative thinking. Active forms of learning are activities like group work and simulations that focus on thinking critically and solving problems (i.e. higher levels of learning), not sticking only to aspects like reading and listening (i.e. passive forms of learning). A structured sequence of different learning activities uses a pre-planned variety of forms of learning to support the aims of the course, while at the same time, ensuring that there is a gradual build-up of learning, with earlier classes laying the foundation for complex and higher level learning tasks later on in the course.

From the theoretical model on growth of IIC, we distilled four course design parameters (CDP) as described in chapter 2:
- CDP 1: Create situations that stimulate critical cultural awareness;
- CDP 2: Create situations that stimulate cultural stress tolerance;
- CDP 3: Create situations that encourage willingness to experiment with the cultural self;
- CDP 4: Create situations that focus on learning in a dialogue with others.

These four CDP provide the starting point for covering these course design criteria for a good course. However, it is not sufficient to develop a model and abstract CDP alone. In this chapter we will present course design specifications that must guide the course design on a more practical level. These course design specifications relate to three clusters of course design specifications:
- Pedagogical course design specifications;
- Content course design specifications, and
- Teaching format course design specifications

In this chapter we also present the initial and revised course modules in detail to show the way the CDP are outlined in the course, and that the designed course on IC is in line with the CDP. We also show how the trialing, testing and adapting of the implementation of the course took place.

1.1 Course design parameters (CDP)

Following from and linked to the theoretical model, four CDP were derived. The function of these CDP is to help 'translate' the theoretical model on growth of IIC into a practical course on IC.

CDP 1: Create situations that stimulate critical cultural awareness
A course needs to include activities to enhance critical cultural awareness among students. This CDP follows from developing critical perspectives upon new intercultural knowledge of other cultures (meta-cognitive dimension), developing new views and preferences and a new intercultural frame of mind (intentional dimension), and convergent capabilities, especially processual properties of the intellect (intellectual capabilities dimension). This means that the course design needs to allow intercultural learners to engage in activities asking them to be open to acquire new semantic structures and create new meanings. The course must create disequilibria in their minds by confronting them with new and culturally deviating information. Activities must stimulate and test the learner's degree of openness to otherness and willingness to dialogue and to reconsider acquired understandings in an intercultural context. Through specific exercises, both between learners and individually, they must learn to motivate themselves to control and verify all intercultural information they come across against an intercultural filter to pierce through the surface and explore its real meaning and significance. Awareness of interculture also implies that through various activities, IC participants are encouraged to acquire the skill to be continuously critical of one's own thinking, adapt and review thoughts, beliefs and values when engaging in new intercultural experiences. Discussions with others about various intercultural topics facilitate critical cultural awareness and promote the exchange of views, beliefs and insights between learners.

CDP 2: Create situations that stimulate cultural stress tolerance
The second CDP aims at stimulating students' tolerance to cultural stress. This CDP follows from the meta-cognitive dimension, especially the (voluntary) choice to control cultural stress and develop cultural stress tolerance and tolerance of uncertainty, and from the dimension of intellectual capabilities, more specifically divergent capabilities that allow a student to accept it is not possible to understand everything, and that differences have to be tolerated. In the course, exercises and activities that put learners in uncomfortable and confrontational situations need to be present; activities that make them realise that differences exist, that it is not possible to understand them all, and that they are likely to remain. This may lead to learners starting to accept those differences. Tolerating cultural stress also implies IC participants will be critical of and open-minded towards their own thinking. Exercises that encourage critical thinking and force learners to observe through the eyes of other cultures should be part of the course. Personal values and beliefs should be challenged through activities on a repeated basis.

CDP 3: Create situations that encourage willingness to experiment with the cultural self

The third CDP is that the course should encourage students to be open and willing to experiment with their cultural selves. This is a process of self-reflection that follows from being open to otherness and from a willingness to dialogue and reconsider acquired schemata. It also follows from divergent capabilities – allowing the students to process interculture in new ways to reach new and original explanations and conclusions. This involves organising activities that encourage learners to be open to otherness and willingness to dialogue and reconsider their own acquired schemata. Activities to make learners view matters through different cultural lenses or exercises and discussions to make them think whether or not they want to adapt or reconsider information and behaviour hitherto not questioned. Activities can promote dialogue with the self (intrapersonal) or with others (interpersonal). The degree to which new information is analysed through an intercultural filter is also a detailed learning aim, that needs to be incorporated in the course, because it may induce the IC participant to see information in a different light, prompting a hitherto not given response, changing the old boundaries of the cultural self. The same effect is expected if – through interactive and simulating activities – IC participants aim to analyse intercultural experiences in divergent ways, allowing them to potentially process interculture in new and unpredictable ways to come to new and original explanations and conclusions. Discussions during the course also make them aware of their own thinking vis-à-vis other intercultural communicators, allowing for a process of self-reflection.

CDP 4: Create situations that focus on learning in a dialogue with others

The fourth CDP is that the course has to stimulate development of interpersonal experiences through dialogue with others. This design parameter stems from the fact that disequilibria in students that set the learning process going are not only intrapersonal in nature but also follow from interpersonal experiences; i.e. interpersonal experiences are intercultural cognitive experiences (dimension 1 of our model on IIC). The course must create experiences and have elements that include learning in a dialogue. Learning in a dialogue is important because the interpersonal insights and exchanges of information contribute to creating intrapersonal disequilibria which set the 4-dimensional intra-personal development process going, maturing a learner interculturally. A more mature intercultural learner, in turn, will use a more elaborate language, be more empathic, and is more aware interculturally, which is manifested in interpersonal engagements.

1.2 Detailed course design specifications

To achieve a significant development in both dimensions of IIC, given that a university course has to be delivered over a limited period of time, the main principles on which the course is built need to be very clear. The main principles need to link natural personal growth through cognitive, meta-cognitive, intentional and intellectual development to the attainment of experimentation with the cultural self, cultural

stress tolerance, and critical cultural awareness in order to stimulate IIC. We focus on "how to teach", "what to teach", and are given "who to teach", linked to our theoretical framework.

Specific course design requires that the CDP be transformed into practical exercises and activities that need to be carried out. To structure the practical activities in our course on IC, we employ three clusters of course design specifications (CDS). These clusters relate to: pedagogical CDS, methodological CDS and content CDS. The pedagogical CDS focus on stimulating higher levels of learning, like situation-oriented learning, problem-based learning, and autonomous learning, through appropriate exercises and activities. The methodological CDS cover various teaching formats that support the aim of the course in IC. Finally, the content CDS focus on the types of culture-general information the students can use in support of the other CDS as well as CDP. All three CDS clusters are relevant to create an experimental course in IC that stimulates intra-IIC and inter-IIC, being designed from the perspective of the learner, to stimulate the development of IIC via the three course aims: experimentation with the cultural self, critical cultural awareness, and cultural stress tolerance (see chapter 2 for a full account of this model). Multiple practical classroom activities can constitute each of the CDS clusters, while the number and depth of the activities define the relative importance given to each dimension.

Pedagogical course design specifications
Course planners could consider three types of higher level cultural learning activities (i.e. complex cognitive mental processes) in order to provide the setting for stimulating the development of intra-IIC and inter-IIC.

Problem-based learning. Students must be productive, not reproductive in learning. Intrapersonal growth through a mental process of development, requires students to make decisions from within. Interpersonal problem-based activities contribute by putting a student in the middle of various and different intercultural situations. Problem-based learning creates challenges to a mind hitherto in equilibrium, creating uncomfortable disequilibria that require mental solutions to overcome gaps between cultural settings, experiences, values and beliefs. Students have to make decisions in various intercultural situations, to create solutions to overcome gaps between cultural settings, to predict and foresee consequences of these decisions and to look for solutions. Problem-based learning makes previously unknown experiences more explicit and confronts the students with them directly, forcing them to contemplate and increase their levels of cultural stress tolerance (Palomba, 2006) as well as critical cultural awareness (Byram, 1997). Problem-solving activities also support them to become more open and flexible as well as creative in light of challenges that have to be addressed.

Situation-oriented learning. In IC learning, situations can be treated like micro intercultural encounters with others (i.e. dialogue with others) that create disequilibria inside the students' minds, stimulating the process of intrapersonal growth. Situa-

tion-oriented learning – at a meaningful level (Ausubel et al., 1978) – in a dialogic environment helps to create close to real-life experiences that can assist students in setting the intrapersonal development process going. Students – by acquiring new information – come to terms with uncomfortable experiences that – over time and via a process of critical thinking – lead to stimulation of the cognitive dimension of our model of IIC. This leads to intrapersonal adaptation, driven by the desire to create equilibria in student's minds. It also leads, however, to the recognition that not all disequilibria can be equilibrated which in turn facilitates the growth of cultural stress tolerance (dimension 2 of our model on IIC). Situation-oriented learning, also feeds back to the formation of shared meanings in a dialogue (Lustig and Koester, 1998) and encourages students to become more flexible, open and empathic to different views of the world of other students. Situation-oriented learning also stimulates the process of critical cultural awareness (Byram, 1997), which in turn leads to adapted behaviours that match an increased level of IIC. The stimulation of IIC will become even stronger if the activities are also encouraging growth in critical thinking and self-reflection, which affects students' identities.

Autonomous learning via critical thinking and self-reflection. While processing and contemplating newly acquired intercultural knowledge and experiences through activities that encourage critical thinking, students develop an open position to new knowledge (dimension 2 of our model of IIC) and become critical in its interpretation and analysis. At the same time, they also engage in cerebral activity to process and interpret this knowledge and experience (dimension 1 of our model of IIC). Moreover, this knowledge may diverge from personal beliefs. In other words, there is a difference between the insights gained and the personal values and beliefs of the students, forcing them to contemplate these divergences (i.e. disequilibria). These disequilibria could be the start of self-reflection – i.e. control information against an intercultural filter (dimension 2), develop new intercultural frames of mind (dimension 3), and make progress in divergent intercultural capabilities (dimension 4 of our model of IIC). This is reflected in higher levels of tolerance for ambiguity and more emotional resilience.

Self-reflection ensures continuous reconstruction of experiences, analytical introspection and the recurring transformation of semantic structures, information coding ways, and cognitive schemes. It puts the learning and developing intercultural knowledge, skills and beliefs on a deeper, more profound level and if carried out consistently ensures higher levels of competency whereby the self is linked to otherness stimulating IIC. The process of self-reflection also aids strengthening emotional resilience, it fosters creativity in looking for mental equilibria, and is expected to make a student more flexible behaviourally.

Content course design specifications
Culture is already a 'peculiar property' (Sapir, 1924: 401), but the existence of more than one culture makes it even more difficult to define since different representatives of different cultures problematise different peculiarities and characteristic features (Skopinskaja, 2003). In essence, culture is not fixed, but rather it is manifold, diffi-

cult to explain and always changing. That is why it is important to look at cultures from different points of view, to teach students to think broadly about culture and cultural behaviour, and to develop a flexible attitude to intercultural differences and tolerance to these differences. Even though knowledge is important because it is a vehicle via which our course aims are achieved and IIC grown, acquiring detailed intercultural knowledge is not the goal of this course. Increased levels of knowledge of cultures (in general) rather feed into the cognitive dimension of our model of IIC increasing critical cultural awareness, making students more aware, open and flexible about differences between cultures. Content is therefore chosen to set a learning process going: the student lives a new cognitive experience through being presented with novel information on a culture e.g., and not necessarily with different views of one culture, and from there starts realising that the hitherto assumed correct and stable world view may not be correct anymore and that further action needs to be taken (voluntary control) to acquire additional information. This leads potentially to increases in cultural stress tolerance (tolerance for ambiguity), critical cultural awareness and more willingness to experiment with the cultural self. We suggest contemplation on the following content-related CDS.

Extending knowledge about the native culture. With respect to the content for a course on IC, the native culture of the students is important, because it is the intrapersonal frame of reference that is the baseline starting point for IIC growth. Disequilibrating activities will only be able to start a process of IIC growth if there is no immediate adaptation of the student to this new information or experience; i.e. increasing cultural awareness develops through a reflection of new experiences and information against the existing frames of mind, cognitive schemes and information coding ways that stem from the native culture (dimension 1 of our IIC model). Knowledge about the native culture is important for a student – when confronted with discomforting intercultural information and differences – to stay emotionally resilient.

Extending culture-general and culture-specific knowledge. A course on IC is a special form of a cultural study. The discussion on culture-general (Gudykunst, Ting-Toomey and Wiseman, 1991; Kelley and Meyers, 1995) and culture-specific (Broome, 1986, Schmidt, 2004) approaches to knowledge is important in this respect. Because our model of IIC focuses on intrapersonal growth of IIC, supported by interpersonal experiences, our focus regarding cultural knowledge is culture-general in nature. It is not the intercultural knowledge itself that matters, but the cognitive processes this new intercultural knowledge and experiences set in motion. It does not mean we do not present culture-specific examples and information, but the culture-specific knowledge only has an illustrative purpose and the examples can be picked from any culture. In other words: culture-specific information is used as a means to generate culture-general insights that in turn create new frames of reference, cognitive schemes, information coding ways, conceptual psychic structures or archetypical structures, that may cause the start of IIC growth, both intra- and interpersonally. At the same time, cultural information provides the illustrations for stu-

dents to become more critically aware of differences between cultures, enhancing their levels of openness and flexibility.

Viewing cultures from different points of view. Some consider culture as a part of society (societal approach to culture – Varner and Beamer, 1995; Calloway-Thomas, Cooper and Blake, 1999; Hoebel and Frost, 1976), while others consider it as a part of an individual (cognitive approach to culture – Foley, 1997; Goodenough, 1957; Romney and Moore, 1998, etc.) or the result of a dialogue (Vygotsky, 1978; Wierzbicka, 2006). Culture is in any case not static, stable or fixed (Rodriguez, 2002). That's why it is important to look at cultures from different points of view, including the point of view of the native culture (see above). This helps students to look critically across cultures at differences and similarities, reflect upon these differences and – in the process – become more open and flexible and more tolerant to ambiguous cultural situations.

Teaching format course design specifications
To increase IIC (both the intrapersonal and the interpersonal dimensions) through increasing critical awareness, cultural stress tolerance and experimentation with the cultural self, various teaching formats – with differing effects – are available to planners to be used for IC course design to allow students to engage in higher levels of learning and get in touch with culture-general content.
Project (group) work. Various authors have suggested project work as a recommendable tool to stimulate intercultural communicative competence and intellectual capabilities (for example through problem-based activities, carrying out simple intercultural tasks (Revenko, 2006)). Because project work provides for a lot of space in working with authentic materials and strongly encourages students to engage with each other, it is a format that potentially can create significant levels of disequilibria inside students' minds. Group discussions not only lead to an exchange of information but also to confrontations between students. Critical cultural awareness can be stimulated as part of project assignments and intra-group interactions can enhance cultural stress tolerance and encourage students to experience with the unusual form of the self.[23]

Simulation games. Simulations and games have proved to be effective in practicing the target language in comfortable learning environments as well as in raising motivation and interest of the students to the learning process (Walker and Jeurissen, 2003; Hofstede and Pedersen, 1999; Owens Sift and Denton, 2003). Cultural stress is hard to handle in real life situations, but can be accepted more positively and learnt better if looked at from a pre-set perspective or in mitigated simulated form – seeing different cultures not as alien and destructive but just as different and enrich-

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[23] *For example, first discussions occur in small groups of 2-3 students whereby the goal is to reach a consensus on a case that is culturally and morally complex. Then the groups meet to discuss and try to reach consensus at a higher level, after which the case is discussed in the whole group.*

ing. Simulations put learners in situations where they are challenged to reconsider experiences undergoing attitudinal cognitive change (dimension 1 of our model of IIC), leading to a change in how intercultural encounters are perceived. Simulation games – though based on interaction – lead to strong intrapersonal learning and higher levels of cultural awareness and stress tolerance. First of all, because they stimulate students to control all information against an intercultural filter (dimension 2 of our model of IIC), but also because introspection (self-reflection) can lead to more understanding of the cultural self through divergent and convergent capabilities in the mind (dimension 4 of our model of IIC). Simulation games, in essence, comprise all four levels of development as described in Kholodnaya (2002) as well as the learning tasks and are a key design parameter to achieve higher levels of IIC.

Video courses and fragments. Films and specially designed videos have long served as a basis to stimulate listening skills of students or to extend their vocabularies. In Russian teaching experience, a video course developed by Pavlovskaya (2005) called 'England and the English' is often used. It is devoted to traditions, customs, manners of the English, but also shows how the English view the Russians. Video courses have to be specifically designed, making use of appropriate fragments, to generate discomfort among students watching the fragments (dimension 1 of our model of IIC). From this discomfort, cultural adaptation and tolerance of discomfort can develop. Moreover, illustrative video fragments, combined with subsequent problem-based learning and discussions can lead to increased critical cultural awareness (dimension 2 of our model of IIC).

Videoconferencing or Tele-collaboration. This form of learning is studied and practiced by O'Dowd and Ritter (2006), O'Dowd (2000), Furstenberg, Levet, English, and Maillet (2001), and Hung (2006) and refers to the 'use of online communication tools to bring together language learners in different countries for the development of collaborative project work and intercultural exchange' (O'Dowd and Ritter, 2006: 1). This format of teaching has the advantage that it provides real life experiences to the students.

Email. Email (O'Dowd 2006) is very popular in language studies as it is a quite cheap, fast and easy way to exchange opinions, and find out new facts and information from the students from all over the world (Levy, 2007). Email is however, like videoconferencing, a long-distance tool and does not allow for explanations alongside the interpersonal communication. It provides only limited space for exploring the cultural self and tolerance of cultural stress as at a distance these processes are often very different from face-to-face communication and interaction. Enhancing critical cultural awareness is possible depending on follow-up activities organised during the course.

(Interactive) lecturing. Lecturing is the format of teaching that is most traditional and is still widely used in Russia. Through interactive lecturing, some culture-

general (Fowler and Mumford, 1995; Storti; 1999; Ter-Minasova, 2000, etc.) information can be provided to the students that affect their frames of reference (dimension 1 of our model of IIC). This format is mostly informative in nature (i.e. a lower level of learning according to Fink (1999)) and does not involve student experiences that could lead to interpersonal disequilibria. The element of 'interactivity' adds discussions and links the theory to the practice of IC (if done properly by the lecturer), asking for immediate responses from the students on both how they understand theory and how they see it implemented in practice. The latter could – to a limited extent – set an intrapersonal growth in IIC going.

1.3 Linking the course design specifications to the course design parameters

Table 4.1 summarises the considerations for each CDS linked to each of the four CDP. Since our goal is to design a course on IC that stimulates Intercultural Intellectual Capabilities (IIC) through a process of intrapersonal growth, supported by interpersonal learning, it is imperative that the course is designed correctly; i.e. that the course design specifications match the course design parameters and thus the theoretical model on stimulating IIC growth.

To subject students to cultural stress tolerance (one of the CDP), the experimental course on IC must include activities that encourage intrapersonal learning, especially the skills to consciously control cultural stress, and to think in divergent ways. This intrapersonal learning process takes place via critical thinking and self-reflection, which motivates students to keep an open mind while still thinking divergently. This is possible through simulation games and project group work that are problem-based and stimulate intrapersonal autonomous learning. These activities are imperative for encouraging students to experiment with the cultural self. Problem-based activities – to some extent – also encourage students to look inside themselves and experience cultural stress tolerance.

To develop critical cultural awareness among students, course planners may consider inserting situation-oriented and problem-based activities as well as covering some culture-specific information as part of the content-wise CDS. Project (group) work and video fragments can be good teaching formats combined with the pedagogical approach and organisation of activities that generate interpersonal experiences.

Bringing learners to a point where they can reflect on their cultural selfs requires engaging in inter- and intra-personal experiences to open up their frames of mind and becoming more culturally aware. There is a native cultural knowledge component involved to determine a learner's 'baseline' knowledge position. From cognitive disequilibria, openness to otherness and openness to intercultural information can stimulate experimentation of the cultural self. On the fourth dimension of the model on IIC growth, divergent capabilities are also encouraging this type of cultural self-exploration. Activities need to focus the students on engaging with new information, allowing themselves to be confronted with new and unfamiliar views, knowledge and references compared to their native culture, which causes a meta-

cognitive development process to experiment with the cultural self, which leads to growth of IIC.

Table 4.1. Relating the design parameters to the learning aims

Design parameters	*Cultural stress tolerance*	*Experimentation with the cultural self*	*Critical cultural awareness*	*Stimulate interpersonal experiences*
Pedagogical course design specifications				
Situation-oriented learning	0	-	+	+
Problem-based learning	0	0	+	0
Autonomous learning (critical thinking, self-reflection)	+	+	0	0
Content course design specifications				
Knowledge of native culture	-	0	0	0
Culture-general (and culture-specific) knowledge	-	-	0	0
Knowledge of different views on culture	0	-	+	0
Teaching format course design specifications				
Project (group) work	+	0	+	+
Simulation games	+	+	0	+
Video courses	-	-	+	-
Video-conferencing & tele-collaboration	-	-	0	0
Email	-	-	0	0
(Interactive) lecturing	-	-	0	0

A "+" signifies a strong positive effect of course design parameters on learning aims, a "0" signifies a small positive effect, and a "–" signifies no effect at all.

Activities that encourage interpersonal exchange of experiences and information need to be included in the course according to the last CDP. This is because those experiences also create disequilibria in a student's mind, setting the learning process going. Activities that are interpersonal in nature are group project work and snowball discussions (see later in this chapter) as they challenge students to discuss and

interact with each other, especially when related to situations students may find themselves in (i.e. situation-oriented learning).

We think that flexible use of different CDS can be efficient in achieving learning aims and develop student levels of IIC. Clearly, the practical activities like group work or interactive lectures for example, will encourage the exchange of experiences and information among students. This is mainly an interpersonal learning process, but it feeds into the intrapersonal growth of a person through disequilibrating cognitive experiences. It is, however, imperative that the interpersonal learning experiences are complemented and reinforced by intrapersonal learning that is stimulated by other activities (like simulations). Also, from Table 4.1 it becomes clear that through proper use of course design specifications, all CDP and learning aims of the course in IC can be addressed in order to develop students' dimensions of intrapersonal and interpersonal IIC.

The cumulative effect of all these activities, combined in a logical order throughout classes, stimulates the learning process that leads to the creation of higher levels of Intercultural Intellectual Capabilities (dimension 4 in our model on IIC) and thereby completes the learning at the highest level of intellectual development. Convergent capabilities are aimed at operationalising the interculture, developing a critical approach to different cultures and their analysis, while divergent capabilities allow for processing interculture as new, original experiences, contributing to the mechanism of developing skills necessary in dealing with interculture. Knowledge perception styles complement the convergent and divergent capabilities and cover the ways in which learners acquire, process and reflect on new experiences and knowledge, both within and outside the context in which they learn. This also includes developing tolerance of unrealistic experiences, i.e. experimentation with the cultural self, allowing the learner to see and respect other cultures more clearly, broadening their views.

1.4 Aims of the chapter

In this chapter, we aim to present the essence of how the experimental course on IC has been designed and to show that this design matches the Course Design Parameters (chapter 2) and Course Design Specifications (this chapter above). Course objectives and materials are more transparent and clear when materials are segmented and grouped together in an organised manner, when segments are organised thematically or topically into units or modules, and when the organisation scheme clarifies the progression of concepts and cognitive skills to be learned during the course. An orderly sequencing of materials also helps students understand how course activities contribute to fulfilling specific learning aims: developing critical cultural awareness, cultural stress tolerance and experimentation with the cultural self.

1.5 Structure of the chapter

In section 4.2, we present the trial course: what the trial course (September 2008) looked like (2 modules), the methodological set-up and test results for checking

whether the trial course fitted the CDP and CDS, and an overview of modifications made. In section 4.3, we present what the full course (March 2009) looked like, as well as the methodological set-up and results for checking whether the full course fitted the CDP and CDS coming from our theoretical framework.

2.   TRIAL COURSE

2.1 Trial course – the design process

"The process of formulating a hypothetical learning trajectory that provides an initial orientation for a design experiment involves specifying (a) the significant ideas that constitute the potential developmental endpoints, (b) the anticipated starting points, and (c) the envisioned learning route and means of support" (Cobb, McClain and Gravemeijer, 2003: 9-10).

The course design started with the development of the theoretical model. The implications of the theoretical model were discussed in three 2-hour sessions among researchers; experts at the Graduate School of Teaching and Learning (GSTL) at the University of Amsterdam. Whereas the theoretical model and derived four CDP are the starting points, the intended endpoint is an interactive course curriculum that will significantly develop student levels of IIC through a process of intrapersonal growth and interpersonal learning. To that end various learning materials, including introductory Power Point slides, exercises, and simulation descriptions have been designed. This also involved extensive email correspondence among experts in Amsterdam and Tomsk, and three design meetings with researchers and experts at TSU. Following the trial course run, there was email correspondence with experts at the GSTL and two follow-up and evaluatory sessions with colleagues at TSU to discuss the results – also within the Russian context.

2.2 Trial course – the curriculum

The trial course was presented in the form of two modules devoted to two subjects: (1) attitude to time in different cultures – polychronic and monochronic cultures; and (2) relationships in different cultures that include relations at work, in society and in romance.

In general, some theoretical material at the outset was presented in the form of interactive lectures (main points of theory shown in a short PowerPoint presentation accompanied by short explanations of the teacher) with parallel discussions on the topics from theory, providing examples, and engaging in different kinds of activities to illustrate and support theoretical material. Discussions were held both in the whole class and in small groups of 2-3 students. Also videos, short simulations and project-based activities were used. Most of the activities were done by the students themselves, in small or bigger groups, or individually, while the teacher guided and moderated the course and time management of the class and evaluations and discussions. The class schedule is presented in Table 4.2 below.

Table 4.2 Trial course class schedule (1 hour intro + 2 modules x 3 hours each)

Introduction to the trial course (45 minutes)

1.   Short introduction to the trial course, course aims and approach (5')
2.   Discussion on what is culture, how the concept can be viewed, its most important characteristics (10')
3.   Simulation game Scissors (illustrate miscommunication/highlight differences in communication) (30')

Module 1: Attitude to time	*Module 2: Relationships in different cultures*
Class 1 (45 minutes)	*Class 1 (45 minutes)*
1. Short intro to the class (5')	1. Video: Greek wedding movie fragment (3')
2. Watch culture shock video (2')	2. Sharing impressions and comparing with Russian and foreign experiences (10')
3. Short introduction to ' Attitude to time' (5')	3. Culture shock – What is it? How do you understand it? Did you experience it before? (5')
4. Watch the video: Belgian/Japanese in the office on time and efficiency (2')	4. Simulated situations – and immediate reactions from students (in groups) to the situations (5')
5. Discussion of ' Attitude to time' video (7')	5. Discuss and compare with Russia and other cultures (10')
6. How are common theories holding up in reality? (4')	6. Citations on relationship and love – (in 7-8 student groups) compare citations with Russian culture, date the citation (10')
7. Discussion on theory – practice (7')	
8. Work on a quiz (5')	
9. Analysis of quiz in groups in class (8')	
Class 2 (45 minutes)	*Class 2 (45 minutes)*
10. Group work on the quiz about time (10')	7. Discussion within and between groups (2-3 students) on Abigail story (15')
11. Discussion of quiz results inside groups and then in the class (12')	8. Relationships and personal space – for Russian and other cultures – group work (15')
12. Attitude to time in Russia – reflect own culture – discussion and examples (10')	9. Let the class draw conclusions on differences in approach to relationships and what they imply (10')
13. What other cultures think about attitude to time in Russia (13') – true/false statements and discussion	
14. Homework for next class: study what's done, do the quiz, link this to personal experiences on attitude to time (1')	
Class 3 (45 minutes)	*Class 3 (45 minutes)*
1. Home quiz – discussions and solutions (5')	1. Presenting situations in class / groups – discuss (10')
2. Attitude to time in Russia: brainstorming ques-	2. Stories on relationships – judge people from the

Table 4.2 Trial course class schedule (1 hour intro + 2 modules x 3 hours each)

tions (10')	stories (10')
3. Discovering time in other cultures (10')	3. Role-play on German, Russian and Asian views on relationships + discussion (25')
4. Personal contributions to time experiences in other cultures, discussions in groups (20')	

Introduction class to the trial course (45 minutes)

A discussion on the concept of culture was carried out to exchange ideas on what is culture according to the group and what were considered the most important aspects of culture. An introductory exercise centering around an iceberg as a metaphor for culture was done by the students.[24] They shared their personal opinions and argued over what is and what is not culture. They were shy at first but became more active as discussion was stimulated. They put values on the 'iceberg' as a metaphor for culture. The students did a simulation game called 'Scissors'. A student had to hold a scissors which could be open or closed. At the same time, however, the position of the student's legs would be what really determined whether – in the game – one would have to say 'open' or 'closed'. Thus with open legs and an open scissors, the teacher would say 'open' and students would think they understood. However, when the next student would hold the scissors open also, but with the legs closed, the teacher would say 'closed'. This created confusion as the students would observe the scissors being open but they realised they missed something; i.e. they were looking at the wrong object (the scissors) for answers. Some of them would discover the code after a while, others not. Students had to write down and reflect upon whether they had an urge to discover the code, how they felt when not being able to break the code, whether they had had such feelings before, and how they then reacted.[25] This simulation game was followed by a discussion on what the lessons learnt from it could be for interculture, on whether it reflected upon cultural differences in general and whether the students had already experienced similar situations in their own personal lives.

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[24] *The iceberg is a metaphor for culture, because most of the aspects of culture are under water and we see only the top, which implies if the sea current pushes the iceberg left, even though the observable winds try to push the iceberg right, the iceberg will go left.*

[25] *This simulation demonstrated in practice different communication codes that participants of the communicative act were consciously and unconsciously exchanging in an intercultural world, which could create discomfort and unease at first but then could lead to new awareness and new revelations hitherto not noticed by the students.*

Module 1: Attitude to time (3 classes of 45 minutes each)
The students started off the module on 'attitude to time' with a culture shock video that showed the experiences of students in different countries with respect to time. For example, an Italian student would be late for each and every class by 10 minutes in Britain. The students then received the tasks to discuss whether they thought: (1) She had a responsibility to be punctual; (2) Lecturers should delay the start of their classes; (3) What to say to the Italian student about this; (4) It would be fair to assume that Italians are late in general; (5) Good or bad about the Italian student's lack of punctuality. They also discussed the very American concept of 'time is money' and what this would imply for foreigners in the US and US citizens elsewhere. Students were asked to analyse for themselves both scenarios and the effects. These scenarios were then discussed, first in small groups of 2-3 students, then plenarily.

Examples of a monochronic or polychronic approach to time were given by the teacher, followed by a video on differences in the approach to time between Belgium and Japan. Students were asked to note down and discuss the monochronic and polychronic aspects witnessed on the video fragments. Furthermore, different concepts of time were briefly presented in an interactive way by the lecturer, followed by the invitation to the students to identify both the most and least appealing concepts of a range of 10. Students then had to argue why they had chosen these two concepts of time.

They also did a quiz with videos, showing behaviour of people from different cultures regarding time. The students had to guess the nationality belonging to the main actor in each video. A set of true-false statements was given as well as a set of problems that could occur during IC and how each individual student would solve these problems. The students were then asked to discuss the solutions they had found themselves with others in small groups of 2-3 students, trying to reach consensus. Then in the plenary group, again, groups presented their ideas and the whole class would have to reach consensus regarding these solutions.

Finally, students had to discuss with each other about the attitude to time in Russia (reflecting their own native culture) and what other cultures would think about the Russian concept of time. In the final class, the focus was on creating small case-studies on, for example, the US, Western Europe and Greece, that would allow students to get to know different views on the concept of time. The module ended with students providing their personal contributions to experiences with time divergences in other cultures.

Module 2: Relationships in different cultures (3 classes of 45 minutes each)
The students watched some fragments from the movie 'My big fat Greek wedding' highlighting differences in the approach to relationships.[26] They were given the task to describe in detail how they felt when watching the various moments where US and Greek cultures clashed. They then had to share their experiences, listen to others and compare their experiences to Russian and other foreign cultural values.

The concept of 'friendship' in different cultures was discussed and the students did an 'Accident exercise' (a friend causes an accident and kills a person – would

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[26] *My big fat Greek wedding', by Joel Zwick (2002).*

you testify against him/her or let him/her get away with it?[27]) in the form of a snow-ball exercise letting personal beliefs come out first in small groups, then in bigger groups and finally in the whole class. This demonstrated how friendships were valued differently and considered differently across cultures.

In the second class the students were presented with the Abigail story (see Appendix D-3). The students were asked to read the Abigail story and then write down immediately their first reactions. They were asked to think about the role of Abigail, the mother, Sinbad, Tom and Bob and write down what they thought of each respective role. They then were asked to 'snowball' by first discussing their views and beliefs in small 2-3 student-large groups, with the goal of reaching a full group consensus on who was to blame. This consensus was then tested at a higher level in two groups of 7-8 students each, also asking the students to reach a consensus. Finally, in a plenary discussion, the students had to discuss and build consensus altogether. Students were put on edge by having to think whether or not they would give up their personal moral beliefs for the sake of creating consensus – which was the goal to be attained.

The students also had to read through various citations on relationships and love (in groups of 7-8 students) and compare these citations to Russian culture as well as date the citation. They were then asked to split into three groups. One group had to study and prepare as Asians, Asian views on relationships and love, while the second group had to 'remain' Russian in their behaviour in relationships and love, while a third group had to act as Germans in their approach to relationships and love. During a role-play, different simulations were played by small groups while others observed (e.g. approaches to colleagues at work for social activities, male-female relationships at work and in social life, hierarchy at work, expressions and behaviours while in love).

2.3 Trial course – Method

Trial course – Participants
A total of 31 Russian university students (97 % female) of different ages (from 19 up to 23 years old) in their fifth year of study (based on five-year-long Master programme in Linguistics and Intercultural Communication) participated in the trial of the course. The students were following their studies at the English Language Department of the Faculty of Foreign Languages and major in two or more foreign languages and Intercultural Communication. The level of English proficiency varied between intermediate and pre-advanced. Related to the Common European Framework of Reference for Languages (2004), it varied between B1 and C1. All participants had followed the introductory course on IC in their second year and had not yet started the fifth year course on IC. The essential differences between these two courses and the experimental course are threefold. The regular TSU courses focus mainly on familiarising students with (1) theories concerning IC, are taught (2) one-directionally, with low levels of interaction and no group-work, and do not focus on

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[27] *The Accident exercise, as well as the Abigail story, are adapted from 'Mirrors and Windows' by Huber-Kriegler et al., 2003.*

(3) practical use and applicability. The two experimental units are directed towards stimulating IIC and are taught in a student-centered bi-directional way. They focus on creating disequilibria in students minds (cognitive dimension) to get the intrapersonal learning process going. Theories and intercultural knowledge are not relevant as such, but rather are the cognitive processes this new intercultural knowledge and experiences set in motion. The trial course is taught as an additional course to the existing curriculum for the students; i.e. on top of the regular classes.

Students were recruited on a voluntary basis. The main selection principle to include students in the study was sufficient knowledge of English that enabled them to understand the materials dealt with and participate in discussions concerning these materials in the classroom. This way they could participate and benefit from the numerous (group and plenary) discussions envisaged, express their thoughts and understand others.[28] This resulted in the selection of 31 students out of the 38 that applied.

Trial course – Data collection methodology
The teacher together with the students wanted to test the design of the course, and the CDP and CDS used.

Table 4.3 Data sources used for trial course testing and evaluation

Intended course	*Implemented course*	*Perceived course*
Notes on three 2-hour design meetings	Student notes and written work	Transcript evaluation results from participants
Three design meetings with colleagues at TSU and internationally	Lecture notes on student individual and group work	Results of tests on intrinsic motivation (IMI)
Designed learning materials	Researcher observations and notes during the class	Results of a final tips and tops session
Email correspondence with IC experts in Russia and Netherlands		
2 sessions with colleagues at TSU on the Russian context		

Following Yin (1984), we collected data from different sources to cross-validate our findings. In Table 4.3, we show the different data sources used for the three different course representations: the course design (intended course), the implemented course and the perceived course. The trial course was evaluated at the end:
- by tests on intrinsic motivation (IMI instrument);

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[28] *The course was taught in English and not in Russian because the students are specialising in English as part of their Foreign Language programme they are following at TSU.*

- by a 'tips and tops' session that included short evaluation questions prepared by the teacher.

Instrument on intrinsic motivation (IMI)

For intrinsic motivation, we adapted the Intrinsic Motivation Inventory Questionnaire (IMI) of Ryan and Deci (1992) on intrinsic motivation as described in chapter 3. This measure is indirectly part of any of the two dimensions of IIC because it measures the willingness of students to engage in intercultural experiences, both intra- and interpersonal. This instrument is used here, because it shows us the effect of the course on motivation, giving an indication of the quality of the course as perceived by students, to see if the course was successful in this respect. This matters, because motivation is an important variable to measure the willingness of students to engage in intercultural experiences; i.e. their openness to IIC processes and growth. "It is a truism that learning has to be done by the learner. This means that teaching cannot cause or force learning; at best it can encourage and guide learning. The impetus for learning must come from the learner, who must want to learn, either because of a natural human propensity to do so, because of an interest in the material" (Van Lier, 1996: 12). Deci and Ryan (2000: 231) define intrinsic motivation as "a deeply structured effectance-focused motivation – a propensity to have an effect on the environment as well as to attain valued outcomes within it". The adapted IMI questionnaire was used to evaluate the attitudes of students to the activities connected with learning about IC. For the detailed validity and reliability results, we refer to Appendix C. 31 students took the IMI questionnaire twice (before and after the course) during the trial course.

Tips and tops session

The 'tips and tops' session was organised in the form of an open discussion, and allowed students to express their further opinions on the trial course and make suggestions for improvements of the course. Additionally three teachers commented on the course in the same questionnaires as offered to the students.

Following the tips and tops session, a short evaluation questionnaire was handed out (see Appendix D-1) to the students. The questionnaire contained 8 open and 13 scaled questions in total on evaluation of the trial course regarding:

- The degree to which the CDP were covered by the designed activities;
- The nature of student – student and teacher – student interactions;
- The way the teaching format CDS worked or did not work;
- What was useful knowledge CDS for the purpose of stimulating intrapersonal learning and information that could be omitted;
- The way the pedagogical CDS affected the way the students had to think, contemplate, discuss, learn;
- How much of the trial course – and what parts exactly – were likely to be remembered by the students a year later.

2.4 Trial course – Results

Evaluation of course design in terms of CDP and CDS
Regarding the use of CDP and CDS that were applied in this course, the question is whether the course was designed in line with these specifications. When we compared the designed curriculum to the implemented and perceived curriculum, we found out which CDP and CDS were covered adequately and which ones not (yet). We looked at the 'gap' between intended/implemented activities (based on the CDP and CDS) versus perceived activities. Differences would lead to new theoretical insights and provide us with important information on how the course could be designed differently. This is what we called a 'gap analysis', illustrated in Table 4.4.

In this section, in addition to the overall course description outlined above, we present the way the CDP and CDS were perceived in each class. The overall aim of the trial course was to validate the course design by linking it effectively to CDP and CDS.

The participants were divided into two groups of 15 and 16 students each. Each group had a series of three classes (lessons) in total (6 academic hours) preceded by one introductory hour, with time in class being devoted also to filling out the testing questionnaires. After the course and tips and tops session, the students were given a short questionnaire to fill in at home and give back.

Table 4.4. 'Gap' analysis regarding course design parameters

		Intended effects of CDP / CDS	
		Yes	*No*
Implemented/perceived effects of course design parameters	Yes	Validation of CDP / CDS	Additional theoretical insights
	No	Search for explanation: change in theory or practical implementation	

Source: Toorenaar and Rijlaarsdam (forthcoming, 2010).

Introduction to Intercultural Communication
The students enjoyed the class overall and felt they had learnt already valuable insights into a start of IC. They found the scissors game the most insightful and – at first – also very uncomfortable as long as the code was not broken. It made them realise that good intentions alone are not enough and made them wonder about where else this type of communication could go wrong. They also liked the video – in part because it was seen as relaxing and fun – and subsequent discussions.

The start of the class, with a discussion on what is culture, was felt as not deep enough. They mentioned that the course 'should have included' more information about other cultures, they found that knowledge about different traditions and customs as well as stories with predicaments were very interesting and motivating.

They thought sometimes there was not enough knowledge to make conclusions in the discussions, they felt they were lacking specific knowledge and had to make decisions based on the general knowledge about these cultures and general attitudes of being open, flexible and not judgmental about differences between cultures. It worked out in the course but they said it would be more interesting and effective to include more specific examples. The fact they could bring in personal experiences and their own ideas to the class was appreciated, and so was the level of interaction with the teacher and among themselves.

Finally, the students indicated that the email exchange of information, which should have happened before the trial course for preparation, did not take place at all. Internet was not always working and facilities at TSU did not support this kind of preparation.

Module 1: Attitude to time in different cultures
The theory of monochronic and polychronic cultures and the way this would affect perceptions of time, was appreciated – also in response to the perceived lack of information on cultures in the introduction part of the trial course. The students enjoyed the video which explicitly illustrated the differences between Belgium and Japan, followed by the discussion, even though the discussion did not go on for very long because they still had to get used to the very different way of conducting the course compared to regular courses at TSU, nor did students feel all aspects had been touched upon.

Many students found the quiz confrontational in the sense that they were not expecting certain cultures (they thought they knew) to behave in certain ways. Moreover, two students indicated they found it confrontational to hear how other students thought and felt about Russia and its concept and definition of time (e.g. that Russians had bad time management skills and wanted to talk themselves out of being late all the time). This was an eye-opener for many in the class. The main comment for improvement on module 1 was the lack of variety in tools to make the classes more diverse. More methodological variety would have been appreciated, in particular inclusion of simulation games, for example.

Module 2: Relationships in different cultures: at work and in society
As asked by the tasks given to the course participants, the students had to and did exchange their opinions and personal views on relationships with each other, relating them also to relationships in different cultures. One observation was, however, that they were too considerate and polite to each other during the discussion, resulting in everyone trying to agree with each other or simply not expressing their views. This is why in second instance, the teacher asked all students to write down on yellow post-its three of their main views on relationships and then try to convince the others of the importance of these views. That worked better.

Theoretical material was presented on relationships in different cultures, followed by a discussion on benefits and challenges of intercultural relationships, where the students – getting used to the interactive nature of the course – engaged with much enthusiasm in the required discussions. As intended (see class schedule

in Table 4.2), most of the time was spent on the Abigail story and the Accident exercise. The students indicated they found them shocking, and many students felt uncomfortable and uneasy discussing and having to compromise on such fundamental ethical issues. One student remarked: 'This exercise I will remember for the rest of my life whenever I think of intercultural communication'. Indeed 11 students indicated that the Abigail story and the subsequent snowball discussions made them think most and some even went on to discuss this case outside class among themselves and with their families at home.

Compared to these intense experiences, the other parts were perceived positively but less so, especially the more general views of relationships they discussed at the start of the lesson. In general, this module was perceived as the stronger one of the two, though some students noted that this was also because it took them time to get used to the very different – student-centred – way of teaching the class – much more engaging and motivating than most other classes.

The short evaluation form, handed out during the 'tips and tops' session, yielded the results as presented in Table 4.5 below. This Table further corroborates the detailed module findings above, even though only 15 out of 31 questionnaires were received back.

Table 4.5 Evaluation results trial course (on a 1 – 7 Likert scale)

Nr.	Question	Mean	Standard deviation	Number of responses
1	This trial course has made me more aware of other cultures (critical cultural awareness)	5.6	.44	N = 15
2	This trial course has made me more comfortable with differences between cultures (cultural stress tolerance)	5.0	.98	N = 15
3	This trial course got me thinking about my own beliefs and ways of viewing the world (experimentation with the cultural self)	4.8	.91	N = 14
4	This trial course has made me gain important knowledge about my own culture (interpersonal dialogue)	4.5	.55	N = 15
5	This trial course has made me a more critical person culturally (critical cultural awareness)	5.3	.60	N = 15
6	This trial course has helped me to stress out less in difficult intercultural situations (cultural stress tolerance)	4.5	1.12	N = 15
7	This trial course has made me change my personal views on other cultures (experimentation with the cultural self)	5.5	.56	N = 14
8	This trial course has provided me with different views on cultures (interpersonal dialogue)	5.3	.61	N = 14
9	The level of interaction in this trial course between students and teacher was very low (1) –	6.6	.33	N = 15

Table 4.5 Evaluation results trial course (on a 1 – 7 Likert scale)

Nr.	Question	Mean	Standard deviation	Number of responses
	very high (7)			
10	The level of interaction in this trial course between students among themselves was very low (1) – very high (7)	5.9	.65	N = 15
11	Compared to the regular IC course at TSU, the level of interaction between students and teacher in this trial course was very low (1) – very high (7)	6.8	.22	N = 13
12	Compared to the regular IC course at TSU, the level of interaction between students among themselves in this trial course was very low (1) – very high (7)	6.9	.38	N = 12
15	How effective were the following teaching formats, that were used during the trial course:		1.45	N = 15
	- Interactive lectures	5.5	.44	N = 15
	- Simulations	6.4	.65	N = 15
	- Group discussions	5.7	1.10	N = 14
	- Group work	5.0	.77	N = 15
	- Video fragments and discussion	6.1		

From Table 4.5 it becomes clear that students in general felt that the course had addressed the four CDP (values far above the median of four for the questions one to twelve) with a relative stronger impact on critical cultural awareness (questions one and five) and dialogic learning (questions nine to twelve) than on cultural stress tolerance (questions two and six) and experimentation with the cultural self (questions three and seven).

From the student answers to question 15, it becomes clear that they found the simulations and video fragments and discussion most effective as well as the group discussions, followed by group work and interactive lectures. Figure 4.1 adds to this finding by showing that indeed, the most useful teaching formats were the simulations, followed by group discussions. Least useful was the group work.

Allowing students to openly say which parts of the trial course got them thinking and wondering, made them feel most uncomfortable, were the strongest eye-openers, made them think deepest, and would be remembered best in one year from now, they came up with various (open-ended) answers. For each category, the students could fill in a maximum of three answers. That resulted in the following responses (in alphabetical order): the Abigail story, the Accident exercise, Case studies on time, Feeling bad, Feeling shocked, Group discussions, Group work, Iceberg exercise, Interactive lecturing, Italian student exercise, My big fat Greek wedding

video, role-plays on relationships and love, the Scissors exercise, Simulations, Thinking, Video fragments and discussions, Video quiz on time, and Views on time.
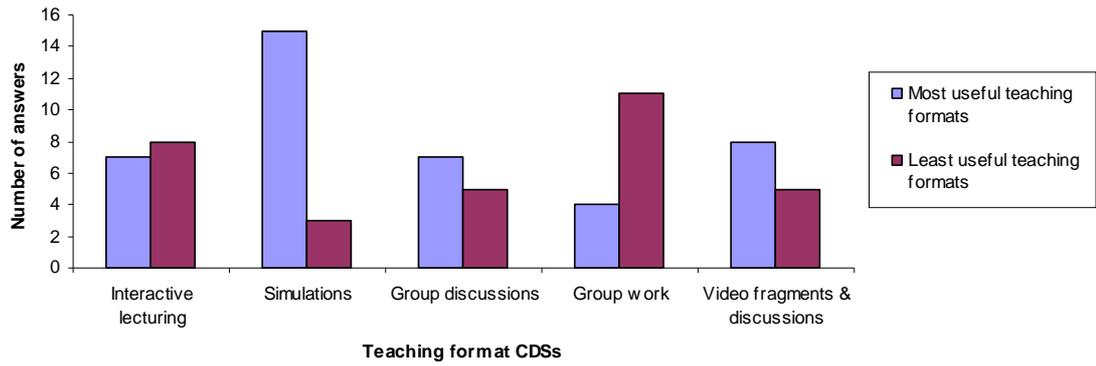

Figure 4.1 Most and least suitable teaching formats for a course in IC.
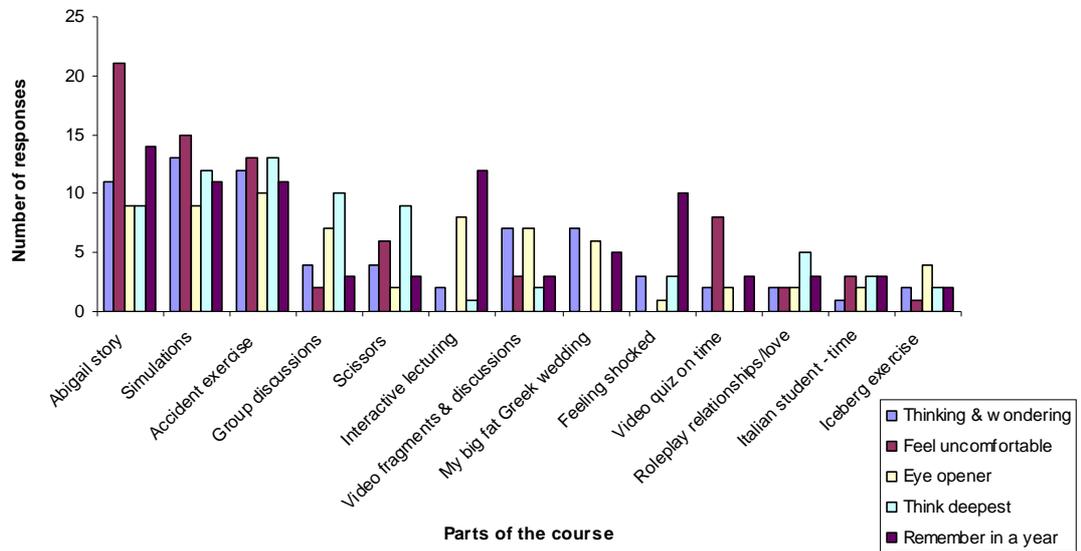

Figure 4.2 Student responses on parts of the course that stood out most per category.

Figure 4.2 summarises the student responses for those parts that got mentioned at least ten times by the students. The top-5 of most frequently mentioned parts (total scores) are the Abigail story, Simulations in general, the Accident exercise, Group discussions and the Scissors exercise. Those parts that made students think and wonder (i.e. think critically and self-reflect) most were the activities related to the Abigail story, the Accident exercise (both simulations) and My big fat Greek wedding (video fragment).

Clearly the Abigail story, Accident exercise and video quiz on time made the students feel most uncomfortable, testing their cultural stress tolerance (and tolerance for ambiguity). The biggest eye openers were again the simulations, but also the snowball discussions (following the Abigail story), the way the interactive lecturing was shaped by the teacher and the use of video fragments (e.g. My big fat Greek wedding) were seen as remarkable.

The Accident exercise, group discussions and Scissors game made most students think deeply about what was confronting them. While also the role-play on relations and love mattered in this respect. The latter could imply that students had to think carefully to put themselves in the shoes of other persons from different cultures (i.e. empathy), but these parts of the course also stimulated critical thinking and awareness of differences in interculture. Finally, which parts of the course made the biggest impression and would be remembered in a year: the Abigail story, the Accident exercise, the interactive way of lecturing, and the inner feeling of being shocked.

Gap analysis: intended versus perceived CDP
Looking at the intended use of CDP and CDS versus their perceived use, we find two important differences. First, the intention was to use pedagogical activities, but the students indicated they did not perceive they had had a lot of situation-oriented or problem-solving activities in the trial course, though critical thinking exercises were clearly present. Second, they felt the focus was more strongly directed towards content than intended (though not during the introduction class). In module two, the aim was to focus on pedagogical and teaching format CDS, which was indeed how the students perceived the class. They, however, felt uncomfortable not having sufficient information and knowledge for discussions at some points.

Table 4.6 shows in a summarised form the comparison between intended and perceived course design. A cross ('x') indicates what was the intended CDP to be covered in the modules, while on the right a cross indicates how it was perceived by the students.

If a cross is on both intended and perceived course, the CDP was intentionally covered in a module and this was also perceived this way by the students. If a cross is only present in the intended course part of the table but not in the perceived course part, it was the intention to cover a CDP, but the students did not think it was. The latter can also happen the other way around (i.e. students perceive a CDP is covered while it was not meant to). The last two examples – as we will see below – prompted adaptations in the course.

When comparing the intended course design with the perceived one by the students and teacher, we found that overall the course had been well designed. In case

the perceived course has exceeded expectations of the course designers (i.e. the number of crosses is higher in the perceived course columns than in the intended ones), we have coloured the cells green. In case of the perceived course did not meet expectations, we coloured the cells orange.

However, there were two aspects that we perceived differently than planned. First of all, the goal of the introduction was to create cultural stress via the 'Scissors' simulation and – through interpersonal dialogue – start the process of critical cultural awareness. The students observed the interpersonal CDP, but did not yet link this to increased levels of critical cultural awareness. The 1-hour introduction may have been too short for that or they may not yet have realised a process of critical thinking and cultural awareness was starting up inside their minds. Second, in Module 1, the goal was to further stimulate critical cultural awareness through a multitude of discussions, but also to further push the students into situations where their cultural stress tolerance would be tested. The first objective was confirmed by the students, the second one was not. The students did not feel their tolerance to stress had been pushed enough; i.e. they did not experience enough or deep enough situations that made them really feel at unease or uncomfortable in the created intercultural settings of the module.

Table 4.6 Summary of intended vs. perceived use of Course Design Parameters*

		Course Design Parameters							
		Intended course				*Perceived course*			
Module	*Description*	*CCA*	*CST*	*ECS*	*IIED*	*CCA*	*CST*	*ECS*	*IIED*
	Introduction to IC	x	x		x		x		x
1	Attitude to time	x	x			x			
2	Relationship differences		x	x	x		x	x	x

* CCA = critical cultural awareness; CST = cultural stress tolerance; ECS = experimentation with the cultural self; IIED = interpersonal intercultural experiences in a dialogue

Module 2 set out to work with students on their levels of cultural stress tolerance, encourage openness to experiment with their cultural selves, and do so via interpersonal exchanges of information and experiences. All CDP intended were also covered according to the students – especially the Abigail story and following snowball discussions were seen as covering these three and as a very powerful tool (as was also indicated in the overall evaluation as presented in Figure 4.1 and Figure 4.2).

Gap analysis: intended versus perceived CDS
In Table 4.7 below, exactly the same is done as above for the CDP, but now instead for the Course Design Specifications (CDS). When attention was paid to pedagogical CDS or content CDS in the module a 'x' was put. For teaching formats, a 'x'

was put when the formats were chosen efficiently to address the CDP that were stimulated in that module.

Pedagogical CDS introduced activities that stimulated autonomous learning (critical thinking) like the Abigail story (Module 2) and the Scissors case (Introduction) which asked also for problem-solving skills, as indicated by the students and noted down by the teacher. The students also indicated, however, that the teaching formats for Module 1, attitude to time, were not diverse enough and should include simulation work in order to have a stronger pedagogical focus to stimulate tolerance to cultural stress and critical cultural awareness. The students pointed out that working in groups on solving problems and engaging in confrontational discussion was hard for them (e.g. as indicated by the students regarding the fact that they felt they were trying to be too nice to each other, which had a negative impact on the depth of the discussion) and not done a lot, but they realised that working in teams and groups in the end made them think about much more details and touch upon much more facets than they would do on their own otherwise. They also mentioned that these interpersonal experiences – through situation-oriented activities – caused them to think further even outside the classroom.

Of the three classes, the students indicated that they felt pedagogical CDS were covered in the Introduction and Module 2, but not so in Module 1. Initially the students after Module 1 gave feedback to insert more information and knowledge, which – when picked up in part by the teacher – led to less focus on the pedagogical side. "I feel happy to see the deep engagement into the topic of the course, the stress it is causing and the determination of the students to try to come to grips with the story" (quote from teacher notes on Module 2 when observing the students during the Abigail story and subsequent snowball discussions). The teacher also noted that in a 7-hour trial course, it was not possible to stimulate openness to explore the cultural self sufficiently, unless more course activities with this purpose would be introduced. The students also felt they did not have enough time to go through activities that would teach them how to adapt their cultural and personal views in different situations.

The content design parameters were used, not for the purpose of generating specific knowledge on cultures for students to learn, but for the purpose of creating cognitive development by allowing new intercultural information to confront existing frames of mind and cognitive schemes inside the students. In the introduction, little knowledge was provided. Rather students had to develop this knowledge by sharing insights and develop their own interpretations – especially on culture-general and culture-specific ideas regarding culture. They found this difficult, mostly because 'we are used to get all the information we need provided to us by the teachers' (student evaluation response). So, even though students felt uncomfortable, this was intentional and therefore would warrant no change in the course, despite student complaints. In Module 1, maybe too much information was provided (e.g. culture-specific information on attitudes to time), which led to less focus on the pedagogical design parameters that were supposed to be covered. There were good discussions based on information of the native culture, that forced the students into comparing this information with approaches to time elsewhere. The content course design specification of 'viewing cultures from different points of view' was very

well covered in Module 1 through at least four of the activities organised. There was some confusion among students as to whether they should use the culture-specific knowledge factually or as an illustration of a more general example. Intentionally, the latter is clearly what the course planners had foreseen. In Module 1, the intention was to work through simulations and discussions with culture-general information as an illustration (e.g. the various citations on relationships). To the surprise of the teacher and evaluators, the students did perceive this module as also adding content knowledge to the course. Upon closer inspection this – the students indicated – followed from a discussion on cultures from different points of view following the Abigail story.

Table 4.7 Summary of intended vs. perceived use of Course Design Specifications

| | | Course design specifications | | | | | |
| | | Intended course | | | Perceived course | | |
Module	Description	Pedagogy	Content	Teaching format	Pedagogy	Content	Teaching format
	Introduction to IC	x		x	x		x
1	Attitude to time	x	x	x		x	
2	Relationship differences	x		x	x	x	x

The students pointed out that they experienced the simulation exercises as the teaching format most contributing to the goals set for the trial course. Some students dubbed them 'unusual experiences'. This is also what the teacher of the trial course had observed, while only a limited number of simulations was included in the trial course design. The interactive lectures were useful and much more interactive than the students were used to, so it was perceived, but would need to be kept to a minimum; enough to provide some basic inputs and set the context. The use of this basic information through discussions (e.g. the snowball method) as a follow up to the simple act of providing the information was seen as most important. Some remarks were made with respect to the technical facilities of the class. It was difficult to play videos because the image would not appear on the big screen in front of the class and it was not handy to use one computer screen to watch the video with such a big group (15 and 16 students in the two groups respectively). They thought that the technical facilities should definitely improve to provide for this course. Twelve students concluded that – overall – the used formats of teaching 'definitely opened a new world of learning about intercultural communication' to them. Also, as said before, an additional challenge for both the trial course and (later) the full course, was that it was an additional course on top of the regular curriculum for the students. Individual writing project and assignments were therefore challenging, since they already had a regular workload based on their regular courses.

Results for Intrinsic Motivation

An important indicator as to whether the course fulfilled its aim of getting students more interested in and aware of issues related to IC is intrinsic motivation. In Table 4.8, mean and standard deviation of IMI questionnaire at the pre- and post-test are reported.

Table 4.8 Mean and standard deviation of IMI instrument (N = 21)

	Min – max values	*Mean*	*Standard deviation*
Pre-test IMI	1 – 7	4.21	.85
Post-test IMI	1 – 7	5.64	.22

Clearly the levels of motivation between pre- and post-test have increased. Indeed, running a repeated measures ANOVA, we found a significant effect of time on the level of student motivation, $F(1,20) = 59.18$, $p = .00$, $\eta^2 = .74$. This implies that intrinsic motivation went up significantly (statistically) during the trial course. Because the instrument is an indication of the quality of the course as perceived by students, the trial course was perceived well from an overall motivational quality perspective.

2.5 Trial course – Modifications in the course design

Looking at the gap analysis based on the intended, implemented and perceived CDP and CDS, we can draw some main lessons for an improved use of CDP and CDS. Overall, we can conclude that the course design has been validated and that – in most cases – the intended use of CDP and CDS were perceived as such by the students (information obtained from the questionnaire and the tips and tops session).

   Some areas where the intended course design was adapted based on the gaps analyses above, are:

- During the introductory class the link to critical cultural awareness following intercultural experiences was strengthened by stronger group facilitation and stimulation of more provocative discussions following the exercises;
- In Module 1 (attitude to time), the teaching formats and pedagogical CDS were focused more on developing tolerance to stress and uncertainty among students than was the case in the trial course, by inserting provocative cultural statements into the case of the Italian student being late, and into how foreign nationals see Russian time-management;
- In Module 1, the teaching formats were made more diversified – e.g. after the redesign, this module included a simulation game – to strengthen the intrapersonal follow up from a lot of interpersonal experiences and information;
- In Module 1, stronger facilitation of the group process and redesigning the tasks were carried through in such a way as to make discussions more confrontational in order to help deepen the experiences of the students during this type of activity, avoiding them being too nice to each other;

- In order to further stimulate willingness among students to experiment with the cultural self, more time would be needed – time that was not available in the trial course, but should be available if properly designed in the full course on IC;
- Prior to the start of the course, students should receive the reader and be asked to work through some of the materials provided. This would mean there would be less focus on providing new intercultural knowledge in the classes (e.g. during Module 1), allowing for more focus on students working with existing knowledge and deepening their experiences within themselves and with each other;
- The use of interactive lectures was perceived useful and refreshing compared to other courses taught at TSU, but should still be kept to a minimum. Again, the creation of a workbook and reader for background information and stimulating cases, group work, simulations and exercises, for the students was suggested for the full experimental course;
- During the introduction to the course, it should be made more clear to the students what is the role of culture-specific information; i.e. that it serves as the purpose of providing illustrations, and is not intended to serve as factual knowledge to be learnt by heart;
- The simulation exercises and follow-up discussions were seen by the large majority of the students as most useful and as having the most profound impact on each individual participant. A larger role for this teaching format should therefore be considered for the full experimental course;
- Technical facilities in class should improve to further facilitate the course (e.g. video facilities, internet availability). Lack of facilities was also the reason why email and videoconferencing – two teaching formats mentioned – were not employed in the trial course.

3.   FULL COURSE

3.1 Full course – the design process

Following the design process for the trial course (see section 4.2.1)[29], we implemented the modifications to the course design that followed from the observations during and feedback from the students after the trial course. The proposed changes were discussed with a group of experts at GSTL in an interactive discussion before implementing them. Most of the proposed amendments to the course design referred directly to the introduction, module 1 and module 2. However, we interpreted some changes also in a broader sense. For example, because the simulation exercises and follow-up discussions were so successful from the perspective of the students and from the perspective of attaining the course goals, we tried not only to add a simulation exercise in module 1, but monitored inclusion also in other (not trial-tested)

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[29] *The trial course design process included three 2-hour sessions among GSTL researchers to discuss CDP and CDS applied to the course, email correspondence, and three design meetings with researchers and experts at TSU.*

parts of the full course. In line with the recommendation from the trial course regarding provision of knowledge, we developed a reader and workbook to support the course. The content page of the reader and some excerpts of the workbook are presented in Appendices D-2 and D-3.

3.2 Full course – the curriculum

The full course, taught in March and April 2009, consisted of an introduction followed by eight modules. The overall course structure looked as follows:

> Introductory course
> Module 1: Context and uncertainty; (new)
> Module 2: Language in intercultural communication; (new)
> Module 3: Non-verbal communication; (in part formerly module 1, in part new)
> Module 4: Intercultural relationships & love; in part formerly module 2, in part new)
> Module 5: Intercultural conflicts; (new)
> Module 6: Intercultural competence, adjustment and sensitivity; (new)
> Module 7: Intercultural comparisons, working together and knowledge test; (new)
> Module 8: Building a bridge. (new)

The amendments coming from the trial course testing were included into parts of the Modules three (time) and four (relationships) in particular, but also – as explained above – to some extent in the other Modules. We used the same CDP and CDS, but changed relative weights among the exercises to better address them (for example, we increased the emphasis on simulations and moderated more strictly the plenary group discussions to force students more strongly out of their 'comfort zones'). Together with TSU staff, technical facilities and needs were better taken care of. The class schedule is presented in a summarised way in Table 4.9 below.

Table 4.9 Full course schedule (1 hour intro + 8 modules x 1,5 hours each)

Pre-course testing (2 x 45 minutes)
- Pre-course tests on intra-IIC, inter-IIC, critical thinking, self-reflection, and intrinsic motivation (full group) three days before start of the course (90')

Introduction to the course (60 minutes)
- Introduction to the course, course aims, approach, what is expected of the students (10')
- Discussion on what is culture, how the concept can be viewed, as an iceberg most important characteristics (15')
- Scissors simulation game - miscommunication and differences in communication) (35')

Module 1: Context and uncertainty (2 x 45 minutes)
- Working on the link between values and behaviour – what is visible and what is not (10')
- Discussions about power distance – individual exercises asking for personal answers and contemplation (10')
- Presentation on Hofstede (1990) Individualist or collectivist cultures (5')
- Exercise about 'concept of the self' – including a group discussion on differences in

Table 4.9 Full course schedule (1 hour intro + 8 modules x 1,5 hours each)

values and ways the selfs are viewed (15')
- Uncertainty – group exercise called Blueland-Yellowland (50')

Module 2: Language in Intercultural Communication (2 x 45 minutes)
- Problems in communication: difference between language and intercultural competence – studying and discussing case examples (10')
- Presentation on language and perception (5')
- Discussion about high and low context societies and where Russia fits in (10')
- Playing 'stickers' simulation game – to emphasise how differences are treated by others – checking for intrapersonal feelings and levels of emotional resilience (25')
- First individual reflective then interpersonal group exercises on conversation and silence: what is OK to ask or discuss in a culture and what not (e.g. religion, age, politics); what is the role of silence in cultures (20')
- Short cases and role-plays on religion, volume of speaking, non-verbal communication, men touching, etc. to emphasise differences and create understanding (20')

Module 3: Non-verbal communication and time management (2 x 45 minutes)
- Read, explore intrapersonally, and then discuss various cultural incidents related to non-verbal communication and time management (10')
- Watch culture shock video (5')
- Short introduction to 'Attitude to time' – monochronic and polychronic cultures(5')
- Discussion of the 'Attitude to time' video (5')
- Simulation 'the Time Race' – to have two groups with one focusing on speed, the other on accuracy (10')
- Discussion about feelings, reactions and evaluation of differences in attitude to time (10')
- Work on a quiz (5')
- Analysis of quizzes in groups in class (5')
- Attitude to time in Russia – reflect own culture – discussion and examples (10')
- What other cultures think about attitude to time in Russia (10') – true/false statements
- Group discussion about the concept of 'cultural space' and differences across cultures (15')

Module 4: Intercultural relationships and love (2 x 45 minutes)
- Video: fragment from My big fat Greek wedding (5')
- Sharing impressions, and comparing video with Russian and foreign experiences (10')
- Culture shock: what is it? How is it understood? Reading and discussion more intercultural incidents (15')
- Simulated situations to intercultural challenges to relations (15')
- The Accident Story – read, interpret personally first, then snowball: from small to plenary group discussions (25')
- Discussion on roles of men and women in an intercultural marriage (5')
- Role plays on German, Russian and Asian views on relationships + discussion (15')

Module 5: Intercultural conflicts (2 x 45 minutes)

Table 4.9 Full course schedule (1 hour intro + 8 modules x 1,5 hours each)

- Presentation on conflicts between and within cultures (10')
- Discussion on what causes interpersonal and intrapersonal conflicts (10')
- Case: Saree of the Gods – analysing each step of the internal conflict (15')
- The Abigail Story – read, interpret personally first, then snowball: from small to plenary group discussions (25')
- Types of conflicts and interpersonal approaches to them (10')
- Discussions of simulated situations on intercultural conflicts (20')

Module 6: Intercultural competence, adjustment and sensitivity (2 x 45 minutes)
- What is intercultural competence and what are its components? (10')
- Intercultural Intellectual development – describe 3 intra- and 3 interpersonal experiences during this course and what have you done with them? Discussion (10')
- Video on culture shock (Temple of Doom and New York) + discussion (10')
- Attitudes to food (10')
- Simulation on cultural clashes and adaptation (45')

Module 7: Intercultural comparisons and working together (2 x 45 minutes)
- Attitudes to age, destiny, human nature, risk, misfortune, change, honesty, self-esteem and equality – discussions, confrontations, and role-plays (15')
- Workbook exercises on attitudes (15')
- Linking behaviour to values (15')
- Knowledge test (45')

Module 8: Simulation synthesis and evaluation (2 x 45 minutes)
- Simulation: Building a bridge 'The Derdians' (90')

Post-course testing (2 x 45 minutes)
- Post-course tests on intra-IIC, inter-IIC, critical thinking, self-reflection, and intrinsic motivation one day after conclusions of the course for both conditions (90')

Introduction class to the full course (60 minutes)
Compared to the trial course, the introductory hour was adapted in a few places. More time was spent on introducing the course, explaining the purpose of it, and explaining in detail what was expected from the students; i.e. expectations were managed and set. Then – like in the trial course - a discussion on the concept of culture was carried out to exchange ideas on what is culture according to the group and what were considered the most important aspects of culture. The iceberg metaphor was used to discuss differences between visible and invisible aspects of cultures; i.e. 90% is 'under' water. Again, the students were shy at first but became more active when the discussion was purposefully stimulated. The students did the simulation game called 'Scissors' (see section 4.2.2 for a description) and faced either their

own feelings of discomfort and stress (for those that did not figure out the clue of the simulation) or frustration (for those that did figure it out but could not get it across to those that did not). The class was concluded by a reflective discussion on how this simulation would translate to interculture and their own personal lives.

Module 1: Context and uncertainty
Students were presented with a list of behaviours that they had to link to underlying values. This exercise emphasised how the visible is usually a manifestation of the invisible that lies underneath. There was a short presentation of the work of Hofstede and Trompenaars – especially on power distance. Through individual exercises, students were asked to go through ideas and statements and think about individualism versus collectivism, and power distance. The 'concept of the self' was explored through statements and a group discussion that brought out different values among the students and different ways the selfs were viewed. Most of the time was spent on a simulation game called Blueland-Yellowland, where clearly two cultures had different rules of engagement and communication. The exercise consisted of placing some people of one culture inside the other to watch and analyse the elements of (mis)communication, feelings of discomfort, uncertainty, and even anger.

Module 2: Language in Intercultural Communication
What are the differences and similarities between intercultural communication and language communication? Language is important, but cultural loadings are also. Students have to study the difference and discuss case examples. There is a short presentation by the teacher on language and perception – differences in language value. For example 'normalno' in Russian and 'normal' in English are the same words, but mean something very different in an intercultural communicative setting. If asked 'how are you' ('kak dela' in Russian) answering 'normalno' is very common in Russia and means sort of 'ok'. However, if one would say 'normal' in English, the counterpart would assume something is wrong, because an answer like 'good' or 'great' would be expected. Linked to this is a discussion of differences between high and low context societies – through role plays, students were encouraged to experiment, place themselves in other shoes, and go through feelings of joy as well as discomfort and stress. The 'stickers on the back' simulation game emphasised how differences were treated by others – analysing different intrapersonal feelings and levels of emotional resilience among students participating. There was a discussion about 'conversation and silence' and the interpersonal communicative aspects of these concepts. What is the role of silence in cultures; what are acceptable topics for discussion with strangers? This exercise focuses on interpersonal engagement. Short cases and role-plays regarding 'volumes of speaking', 'religion', 'men touching' and other cases, allowed students to place themselves as foreigners in other cultures and describe what feelings and mental processes they went through.[30]

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[30] *These exercises were adapted from Huber-Kriegler et al., 2003.*

Module 3: Non-verbal communication and time management
Students were confronted with various 'cultural incidents' related to time management and non-verbal communication (e.g. the case of Michael Jackson touching his nose multiple times when visiting Ivory Coast in 1992) and asked their opinions and likely own responses. They then watched two culture shock videos regarding time. One about Belgian and Japanese attitudes to time, and one about an Italian student being late all the time (see trial course description). The teacher provided a short introduction to 'attitude to time' differences (i.e. monochronic and polychronic cultures). After this, the students discussed the video. A short game was played, called 'the time race', where the group was split into two, one group getting as assignment to get a cup of water to the other side of the room as quickly as possible, while the other group got the instructions to get as much water to the other side of the room as possible. Students took a quiz on time attitudes and subsequently discussed the quiz in class. With the Russian (and few Kazakh) students, the attitude to time in Russia was discussed via specific examples. True-false statements were used to express how other cultures thought about the Russian attitude to time (working with the native culture). These examples and statements were followed by a group discussion where also further provocative statements were presented to the students.

Module 4: Intercultural relationships and love
As described in detail in the trial course, the class started by watching a video fragment of 'My big fat Greek wedding' highlighting differences in the approach to relationships, whereby the students had to watch and take notes of their impressions, analyse moments of discomfort and conflict, comparing the video with personal (intercultural) experiences. There was a discussion about what constituted a culture shock, and how it was understood. More intercultural incidents were presented to and discussed with the students. The 'Accident story' was read (a friend causes an accident and kills a person – would you testify against him/her or let him/her get away with it?), after which students first had to interpret it personally, before discussing it in groups of 2-3 students, before it was discussed in the plenary group. The purpose of the exercise was to exchange views and try to reach consensus at the different personal and group levels. This demonstrated how friendships were valued differently and considered differently across cultures. The students also had to read through various citations on relationships and love (in groups of 7-8 students) and compare these citations to Russian culture as well as date the citation. The roles of relationships between men and women in an intercultural marriage were discussed and role plays on German, Russian and Asian views on relationships were played out and discussed (e.g. approaches to colleagues at work for social activities, male-female relationships at work and in social life, hierarchy at work, expressions and behaviours while in love).

Module 5: Intercultural conflicts
First, there was a presentation on conflicts between and within cultures. Though the focus of the course is on intercultural communication and thus on avoiding or at least better understanding conflicts between cultures (e.g. between Russian and

South-African students), it should be noted that also within cultures, individuals are different with their own values and beliefs (e.g. students from Moscow versus students from Tomsk). There was a discussion on the causes for conflicts, both inter- and intrapersonal. The story 'Saree of the Gods' was analysed and each step of the internal conflict and discomfort of the main character in the story noted down and analysed. Most time was spent on the Abigail story (see section 4.2.2) as a snowball-discussion exercise that students had to first read, then write down they first impressions immediately. They were asked to think about the roles of Abigail, the mother, Sinbad, Tom and Bob, first individually, then in small groups, where the story was discussed and opinions were formed, and then at the plenary level. Different types of conflict were discussed and interpersonal approaches to address or approach them. Finally, the discussions of simulated situations on intercultural conflicts were presented as illustrations of yet other sources of intercultural conflict – also providing insights into the differences and increasing possibilities for a broader responsive repertoire.

Module 6: Intercultural competence, adjustment and flexibility
The class starts with a discussion of 'intercultural competence', 'intellectual development' and components of these concepts. This discussion was theoretical but could be followed easily by the students since they recognised many of the aspects they had been going through in the course so far. Students were then asked to describe three intra- and three interpersonal experiences they had encountered during this course on IC previously and describe what they had done with those experiences (so far). Two video fragments were shown (Indiana Jones, 'Temple of Doom' and New York) to show culture shocks and have the students think about how to solve or address these culture shocks. Several exercises related to the examples of different attitudes to food were made by the students. These exercises focused on becoming aware of how different cultures are with respect to food, and how difficult it may be to adjust; i.e. Would you eat snails in France? Or have dinner at 11pm in Spain? Finally, a significant amount of time was spent on cultural clashes and adaptation – a simulation whereby students were playing various card games with slightly different rules to only find that out as the simulation was unfolding, deep feelings of frustration and stress were felt, and even a major fight erupted between two frustrated students, over what were the correct rules to play the game(s).

Module 7: Intercultural comparisons and working together
In this class, the focus was on creating further overview by looking at attitudes to different aspects and values in life. This was done through exercises, small role plays and acting by the teacher. For example, attitudes to age were shown via two small video fragments (one on an 'old peoples' home' in Europe, one on a family of four generations living together in a small house). Another attitude, the attitude to change, was extensively discussed and self-researched by the students. Groups of 3 students got the homework (one class earlier) to prepare a half-page summary of the main aspects regarding the attitude to change of a country they could choose (but had to be approved by the teacher to avoid overlap and students picking their native

countries). They were then presented with statements regarding change, like 'Frequently changing jobs is good because it keeps one sharp' and 'Growing up and living in one place is better for one's cultural roots'. From the perspective of the country prepared they had to then react and answer these questions in the group. Students would discuss the answers and have to guess what country a group was representing. Also, again, following Module 1, students were presented with lists of behaviours and this time should not link them to pre-given underlying values, but identify the related underlying values themselves. Now the students had to discuss and conclude for themselves how the underlying invisible values could manifest themselves in intercultural interpersonal communication. In the second class, the students had to complete a formal knowledge test (a requirement from TSU to allow the course to be officially counted as part of the curriculum) even though this was not the focus of or a tested part of our experimental design.

Module 8: Simulation synthesis and evaluation
The final module was spent – with the exception of a short 10 minute tips and tops session – on the simulation game called 'The Derdians'. The students were split into two groups, one representing the inhabitants of Derdia, the Derdians, and one group representing a group of engineers from Earth. The engineers were invited to Derdia to help build a bridge the Derdians were in dire need of but could not build themselves. Both groups however, operated according to completely different sets of cultural rules and ways of communication. As the simulation unfolded, the – at first – confident engineers, got more and more frustrated by the lack of communication and progress regarding the bridge they knew how to build very well, technically. The Derdians would get more and more upset by the rude and impolite engineers that were so warmly welcomed at first. In the end the bridge was not built, both groups were reluctant to communicate at all, and resentments on both sides had peaked. However, several students also clearly tried to be patient, keep an open mind, and showed a willingness to try to communicate better than in previous games. The simulation was carefully analysed, feelings described, uncertainties and expectations analysed, levels of awareness from one group about the other's habits checked, and questions asked on what they would have to do better themselves as individuals in order to smooth similar processes in the future – i.e. what had the intra-person learnt and how would the intra-person change next time.

3.3 Full course – Method

Full course – Participants
98 university students (91% female) of different ages (from 17 up to 25 years old) from the Faculty of Foreign Languages at Tomsk State University (TSU), Russia, participated in the course: 69 students from the English Language Department, 13 students from the Translation Department, 5 students from the International Relations Department, and 11 students from the Chinese Language Department. Their levels of English proficiency varied between intermediate and pre-advanced. Related to the Common European Framework of Reference for Languages (2004), they var-

ied between B1 and C1.[31] 46 students had international experience and 52 students did not[32]. All participants followed the introductory course on IC in their second year and 13 of them the fifth year course on IC.

Students were recruited on a voluntary basis to participate in the course organised by the University of Amsterdam and were given a Certificate of Participation at the end of the course.[33] The main selection principle to include students in the study was sufficient knowledge of English that would enable them to understand the materials dealt with and participate in discussions concerning these materials in the classroom. This way they could participate and benefit from the numerous (group and plenary) discussions envisaged, express their thoughts and understand others.[34]

Full course – Data collection methodology
Like in the trial course, we wanted to test the design of the course, and how well it fit the CDP and CDS used. Following the trial course that focused on collecting evidence to revise and improve the two tested Modules, revisions were implemented in the full 8-Module course described above. Evaluation of the full course focuses on collecting information that answers the question whether the quality of implementation of the course was high:

- Evaluation on whether the suggested course modifications following from the trial course were implemented;
- Evaluation of course design in terms of CDP and CDS, including an analysis of the course workbooks, going through a sample of student answers to analyse whether their answers reflect the desired aspects from the perspective of the course design;
- Learner reports on the full course were collected from students that participated in the full course;
- A check on intrinsic motivation (IMI instrument) as a measure of how much they enjoyed and were willing to engage in the course;
- Detailed time-on-task measurements to show how much the students were on-task as intended by the designed course curriculum. The higher time-on-task, and the more time was spent on the intended activities, the more the students engaged in what the course designers had in mind *ex ante*.

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[31] *C1 level – 31,6% of students; B2 level – 26,5% of students; B1/B2 – 41,8% of students, based on their academic records in all English courses combined.*
[32] *Based on the Biosheet data filled in by the students, that is part of the INCA instrument, and contains information regarding long- or short-stays abroad, dealings with foreigners, number of friends abroad, purpose of travels abroad, number of countries visited, number of foreign languages that can be read, work in groups with foreigners, and the number of languages spoken.*
[33] *No credits were granted to the students by Tomsk State University for participating in the new course because it is not a part of the curriculum approved by the Ministry of Education of the Russian Federation.*
[34] *The course was taught in English and not in Russian because the students are specialising in English as part of their Foreign Language programme they are following at TSU.*

Evaluation on implementation of trial course modifications
Each of the above-mentioned suggestions for modification stemming from the trial course, was carefully implemented and checked in the full course. This way the full course benefitted from the lessons learnt before.

Evaluation of the course design in terms of CDP and CDS
Each of the modules was evaluated against the background of the CDP and CDS in order to see if the intended curriculum was also the implemented one. To that aim, teacher notes from each class as well as student reactions were combined to provide an evaluative picture.

Learner reports of the course[35]
The Learner report (De Groot, 1978, 1980) is an instrument used to identify the educational objectives that resist obvious measurement. It counts on the individual learning experiences of the students as they describe them in questionnaires – what they indicate they gained as a result of the course. It is aimed at the personal learning experiences and the learning effects experienced by the students themselves. In Marum (1996, Ch. 4 and Ch. 5), Janssen and Rijlaarsdam look at the effects of different styles of teaching techniques in literature teaching in The Netherlands (Janssen and Rijlaarsdam, 1990a, 1990b, 1992; Rijlaarsdam, 1992). They look at the Learner Report technique and answer – among others – the question whether learner reports can be a valid instrument for evaluating learning outcomes, i.e. whether this tool is sufficiently reliable to be employed in evaluation of curricula. Their main conclusion is that that is indeed the case.

Using learner reports, the self-directed and both intra- and interpersonal learning experiences of students that followed the full course on Intercultural Communication were tested against the background of the intended course design as presented by the CDP. The students were asked to evaluate their intra- and interpersonal learning processes themselves. This was in order to demonstrate their 'capacity for self-assessment to become self-reflective and self-managing' and their ability to develop intellectual capabilities as well as learn from participation in a dialogue with others. The student learner reports would then provide an indication, within the social context of the course, of the match between intended curriculum and how students experienced it.

To evaluate the full course on Intercultural Communication, the Learner Report was taken by the students that participated in the full course. They were asked to finish the semi-structured sentences on what they felt they had learnt during the course and how it has reflected on them personally (see Appendix E-1 for the Learner Report and E-3 for their coding). In general (see De Groot (1978; 1980) for more details), four types of sentences were offered to the students:

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[35] *Even though the Learner Report is a useful tool for analysing complex educational objectives that are difficult to measure straightforwardly, and academic research shows its robustness as a tool (Janssen & Rijlaarsdam 1990a, 1990b; Marum, 1996), the use of the measure is not completely uncontested (Marum, 1996).*

(1) I have learnt that….
(2) I now know that in reality/ in fact/ it's not true… that….
(3) I found out that I am….
(4) I found out that I am not….

These sentences represented the four domains of learning experiences De Groot (1978, 1980) identified: rules concerning the world, exceptions concerning the world, rules concerning the self, and exceptions concerning the self.

Learner questionnaires
In addition to the Learner Report, that consisted of open-ended answers, we also distributed a Learner Questionnaire (see Appendix E-2 for the Learner Questionnaire) to get a better idea of how the students had experienced the course and what they had learnt. The Learner questionnaire consisted of 10 scaled questions (Likert scale of 1 – 7) and one final open question. The statements reflected the learning effects from the course and were aimed at the personal assessment of the students: whether they had really learnt from the course and what they had learnt to a larger and to a lesser extent. Reliability proved to be satisfactory for research purposes (Cronbach $\alpha = .81$). The questionnaire was not distributed at the end (like during the trial course), asking students to bring it back after the end of the course, but it was done during the last session of the course. This was done in order to avoid a sharp drop in response rates experienced with the small questionnaire during the trial course.

Instrument on intrinsic motivation (IMI questionnaire)
The IMI instrument (Ryan and Deci, 1992) has been explained above in section 4.2.3. We used it also in the full course run to test student level growth in intrinsic motivation. During the full course – in line with the swapping panel course design explained in detail in chapter five – we measured the levels of intrinsic motivation three times: at moment 1(before the start of the course), moment 2 (after condition 1 had finished taking the course, and condition 2 was about to start), and moment 3 (after also condition 2 had finished the course). In condition 1, 59 students filled in the questionnaire, in condition 2 the number of students was 30.

Time-on-task measurements during the full IC course
In the final course, unlike in the trial course, we measured time-on-task behaviour of the two student groups. Time-on-task behaviour was measured to look at how much of the allotted time was really spent on learning tasks that were part of the course design, and at how time was spent by the students during the class, including listening to the instructions of the teacher and the activities carried out in class. Through the time-on-task observations, we observed how much time the students spent on each type of activity and CDP during the course.[36] The time-on-task measurements

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[36] *Six types of activities were defined and carried out by the students in the class taking into account both the instructional and working moments during the class: (1) listening, (2) speak-*

indicate the level, length and type of student engagement in the course. We measured the following aspects of time-on task:

- Time spent 'on-task', 'off-task' and 'waiting while done with the task';
- Time spent on types of tasks: taking notes, listening and analysing, reading, observing, speaking and discussing, writing;
- Time spent on types of activities: classical activities, group activities, group/individual activities, and individual activities;
- Time spent on each of the CDP: critical cultural awareness, cultural stress tolerance, experimentation with the cultural self, and interpersonal dialogue.

The observation forms (for 2 classes) are presented in Appendix F.

A representative sample of classes was taken for time-on-task measurement. Each selected lesson was observed twice in different conditions. Eight lessons were observed by two observers; inter-observer reliability proved to be high. On/off task observer agreement was .98 for on-task activities and for .91 for off-task activities.[37] For classical and group activities the observer agreement was .99 and .99 respectively. For listening and analysing tasks the observer agreement .98, for making notes .81, for reading .99, for observing .99, for speaking and discussing .98. For critical cultural awareness, the correlation between observer notes was .92, for cultural stress tolerance, .86, for experimentation with the cultural self .88 and for interpersonal dialogue, .93.

The results of the pre- and post-course testing of intra-IIC, inter-IIC, critical thinking and self-reflection are not presented in this chapter, but analysed in the next one.

3.4 Full course – Results

Evaluation of implemented modifications from the trial course in the full course
Prior to the start of the course, the course reader was made available and students were asked to start studying the materials provided. In the introductory class, more attention was paid to the purpose of the course and what would be expected – and what would not be expected – from the students. For example the role of culture-specific information as only serving the purpose of illustrating more fundamental points, not as having to learn it by heart, was emphasised. Also during the first class, the course workbook was handed out.

Group facilitation and moderation were further strengthened to ensure stronger and more provocative discussions that would focus more on the course aims like stimulating critical cultural awareness. For example, during the discussion following the culture shock video of the Italian exchange student being late all the time, students would first discuss a related question (e.g. What should the Italians student be told?) but then also had to react to and comment on potential responses that were given, like 'We think your behaviour is unacceptable and we want you to leave the

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ing, (3) making notes, (4) observing, (5) writing, and (6) reading. Three possible types of task involvement are defined: (1) on task, (2) off-task, (3) done.
[37] *On-task is defined as the students being engaged in any type of class activities, while off-task is defined as them doing nothing.*

course' or 'Don't worry, you are just an exchange student'. Another example is that before group discussions students had to write down for themselves what views they would have on the approach to time in Greece, and what would – for them – be the view that is most 'opposite' and 'contradictory' to their own, and present these to the group, before starting the group discussion.

In general more simulation games and role plays were added to the different Modules. This was done, first of all, to diversify teaching formats. Second, and more importantly, to strengthen the intrapersonal follow up following a lot of interpersonal experiences and information – increasing the perceived 'profound impact' this type of teaching format was having on the students.

Technical facilities in class were checked prior to the start of the course. This meant the video facilities were checked and improved compared to the trial course. Email and videoconferencing were still not possible, so also not employed in the full course.

Evaluation of course design in terms of CDP and CDS
The students found the scissors game the most insightful as during the trial course, and – at first – also very uncomfortable. They realised that even with large efforts to try to understand, miscommunications and lack of understanding were present. The uncertainty for those not finding out the communication increased when more others found out. The discussion on culture, with preparations from the reader, and stricter moderation, set the tone for the course, and made the students realise the focus was on their work and involvement. The discussion created new directions and became open and honest quickly. The fact that personal experiences and views were brought in by the majority of students, widened and deepened the discussion, which was generally appreciated.

The exercise linking behaviour to values, combined with the iceberg metaphor of the introductory class, made students aware that intercultural behaviour is driven by underlying invisible factors. They were encouraged to see these in others (empathy and cultural awareness) and explore these within themselves (experimentation with the cultural self, cognitive experiences). The 'concept of the self' was further developed through statements and a group discussion that made students aware of differences in the groups, and what it did to their own beliefs and feelings, seeing others differently. The simulation game, Blueland-Yellowland, caused a lot of stress among the students and even led to two angry outbursts of frustration. These outbursts were later extensively analysed in terms of why they occurred, what triggered them, what those that burst out were thinking, and what those that watched it were thinking. Again the students were frustrated that even in a simulated setting, where they tried hard consciously to engage and understand, these feeling of discomfort overwhelmed them.

The difference between language and intercultural communication was made clear and awareness of what different sentences mean in different cultures were emphasised. Others may mean well, but it is simply not perceived that way by other cultures. The examples of high and low context societies further enforced the image that so many cultures are different and that an open mind and flexibility are required

though not always sufficient in intercultural encounters. The role plays significantly increased the empathy and understanding of students for others. 'Stickers on the forehead' was a game that caused shocks for some of the participants, testing their stress tolerance at first, and providing useful awareness insights later. One person was labeled 'sex addict' and another 'cocaine addict' and they found the way they were being treated by the others abysmal and reacted negatively to their counterparts in the game. Focusing on intercultural dialogue with others, the concepts of conversation and silence were covered in short role plays. Some were evaluated as funny (e.g. volumes of speaking), but also insightful (e.g. religion) and a bit shocking (e.g. men touching) by the students.

The two culture shock videos regarding time, were positively evaluated. Especially the video and following discussions about an Italian student being late all the time (see trial course description). The more provocatively moderated discussion did cause deeper engagement and more profound thinking of how a Russian student (i.e. looking inside themselves) would be viewed in other countries like the US, Argentina, Tanzania or Vietnam. The 'time race' was seen as fun and during the game, the opposing teams were watching each other in amazement, not directly realising the assignments given to the two groups were different – not knowing but developing respect for how the other group was doing things. The students felt they were confronted with a mirror, looking at themselves, Russians, and their attitudes to time being judged and evaluated. This created some reflections and discomfort among some of the students.

The video 'My big fat Greek wedding' was a light, but not too deep, way of highlighting differences in the approach to relationships. In a funny way, students were made more interculturally aware, just by watching these differences. The more theoretical discussion of a culture shock had less of an impact, though provided useful knowledge that students applied during later parts of the course. As emphasised during the trial course, the simulations caused the largest effects among the students. The Accident story was no exception, as the students reacted strongly and differently. The exchange of ideas was felt at a deep level and created cognitive experiences as well as meta-cognitive ones, where students were trying to filter the incoming information of both the case and the opinions of others. The other parts of the class on relationships and love, further developed the students' levels of intercultural awareness.

The class on conflicts was an important one, because the conflicts simulated, presented, worked on in groups and discussed left lasting impressions on the students, changing their intrapersonal ideas and interpersonal manifestations of these beliefs in intercultural conflict situations. Most impact was created by the Abigail story (see section 4.2.2). Students – having been pushed by other games and experiences in the course so far – had to read and study the story, make up their own minds on who they would be inclined to look at favourably in the story, and then – faced with the uncomfortable story – try to discuss and reach consensus, first in a group of 2-3 students, then in groups of 7-8 students and then in the plenary group as a whole. This exercise pushes students' to explore themselves, and the resilience of their personal beliefs, forces them to compromise and test the boundaries of what

is acceptable for them. It puts empathy against tolerance of ambiguity and creates significant intrapersonal disequilibria that create cognitive experiences.

The concepts that also underlie this full course in IC were introduced to the students: ICC and IIC, as well as various components. Most of the students recognised the components and linked them to what they had been going through so far, without being asked. The reflection on themselves and the course by linking the concepts to practical personal experiences gained in the Modules so far, created a strong awareness and realisation of the process and development they had gone through so far.

The video fragments of Temple of Doom (Indiana Jones) and New York both added new intercultural insights and a dimension to interpersonal intercultural encounters.

The playing card simulation was used to put students on the wrong footing, the more they rotated, the more confusing the game became, leading to the awareness among students that chaos could results in the absence of rules that were mutually understood. "I realise that any culture, no matter how different, is better than this chaos", one student replied, manifesting the important realisation of several students, that a different culture, with all the discomfort, conflicts and stress differences cause, is much better than no rules at all. The deep feelings of frustration and stress were felt, and even spun temporarily out of control, before the game was ended and evaluated. One student remarked "It is so much easier to read and talk about miscommunication, intercultural differences and different cultures than to have to go through this!"

The different attitudes within different cultures, worked on by the students through exercises, small role plays and reading, showed them more intercultural habits and traits that increased their critical cultural awareness. The group preparations on different cultures added to this course aim. Nearing the end of the course, students were again asked to think of behaviours (like at the beginning) but search for underlying explanations and values themselves. Some showed great affect in doing so, others found it hard – indicating that some students had developed intrapersonally faster than others. The Derdians game of building a bridge, illustrated the friction between technical competence but not having the intercultural understanding to get to results. Again, the frustrations and attempts to control them were observed – where, it must be said, students tried hard to implement all that was learnt previously. Applying cultural filters, trying to find divergent ways of thinking to come to solutions and creative ways of thinking were observed by the teacher. During the analysis, focus on critical thinking and creativity gave students the satisfying feeling that they had learnt and developed and – though the bridge was not built – the process attempts had been better than in any other previous simulation game during the course.

Gap analysis: intended versus perceived CDP
Looking at the intended use of CDP and CDS versus their perceived use during the final course, we found that overall, all CDP have been covered in a satisfactory manner. Critical cultural awareness was raised as expected, the emphasis on cultural stress tolerance as mentioned by the students, exceeded course designer intentions.

However, experimentation with the cultural self – though picking up towards the end of the course, stayed just below what was intended. Perceived interpersonal experiences matched designer expectations. Even though the total picture of the evaluation supports the course design, there were accentuated differences between the modules regarding the four CDP that we will explain below in more detail.

Table 4.10 shows in a summarised form the comparison between intended and perceived course design – as was done in Table 4.6 for the trial course.

Table 4.10 Summary of intended vs. perceived use of Course Design Parameters*

| | | Course Design Parameters | | | | | | | |
| | | Intended course | | | | Perceived course | | | |
Module	Description	CCA	CST	ECS	IIED	CCA	CST	ECS	IIED
	Introduction to IC	x	x		xx	x	x		x
1	Context and uncertainty	x	x	x		x	x	x	
2	Language in IC	xx			x	x			xx
3	Non-verbal communication	x	x		xx	x			x
4	Relationships and love	x	x	x	x	x	x		x
5	Intercultural conflicts		xx	x			xx	x	x
6	IC, adjustment and adaptability		x	x			xx	x	
7	Intercultural comparisons	xx			xx	xx			xx
8	Building a bridge		x	x			xx	x	
Total x	Full course	8	8	5	8	7	9	4	8

* CCA = critical cultural awareness; CST = cultural stress tolerance; ECS = experimentation with the cultural self; IIED = interpersonal intercultural experiences in a dialogue

The difference between Tables 4.6 and 4.10 is the number of modules and the fact that instead of only one 'x', in this table we can put one or two 'x' to show relative stronger emphasis. One or two crosses ('x') indicated what was the intended CDP to be covered in the modules, while on the right hand side of the table, one or two crosses indicated how it was perceived by the students. If a cross on both intended and perceived course, the CDP was intentionally covered in a module and this was also perceived this way by the students. If a cross is only present in the intended course part of the table but not in the perceived course part, it was the intention to cover a CDP, but the students did not think it was. The latter can also happen the other way around (i.e. students perceive a CDP is covered while it was not meant to). In case the perceived course has not achieved the intended design (i.e. the number of crosses is lower in the perceived course than in the intended course columns), we have coloured the cells orange. In case the perceived course has exceeded expectations of the course designers (i.e. the number of crosses is higher in the perceived course columns than in the intended ones), we have coloured the cells green. This way it becomes clear instantly, which modules have exceeded course designer ex-

pectations and which ones underperformed. It also becomes clear which CDP have – overall – been covered in the different modules and which ones have not.

When comparing the intended course design with the perceived one by the students, teacher and observers, we found that overall the course had been well designed and implemented.

The introduction course intended to introduce aspects of critical cultural awareness, cultural stress tolerance (the scissors game) and ensure communication between students got underway strongly and immediately. The student and staff feedback showed that this was also how the introductory hour had been perceived, though the intercultural dialogue component was not perceived as strong as intended by the course designers. The 1-hour introduction may have been too short for that. In the first module on context and uncertainty, the purpose of the course designers was to get students to start experimenting with their cultural selfs. The students felt that there was sufficient discussion about the idea but that is was the Blueland-Yellowland simulation that got them into experiencing things themselves. The second module on language in IC was evaluated in line with how the course designers had intended the module, even though emphasis – because of the discussions on Russian versus English word use, was seen more as dialogue with the other students than as raising critical cultural awareness. The model on non-verbal communication did not meet expectations in that the students did perceive that the exercise with stickers on the forehead and the cultural incidents covered critical cultural awareness, but not so much cultural stress tolerance, and the role plays and cases on different attitudes forced them into acquiring interpersonal experiences, but to a lesser degree than anticipated. The module on intercultural relationships and love was the broadest in CDP coverage. It intended to cover all four CDP. Cultural stress tolerance and experimentation with the cultural self through the accident story, interpersonal intercultural experiences through the video on 'My big fat Greek wedding' and critical cultural awareness through discussions on German, Russian and Asian views on relationships, and through discussing intercultural marriages. The students indicated that this aim was met for three out of four CDP. The accident story did create cultural stress, but not (yet) to the degree – for the majority of students – that it created a process of self-reflection to experiment with the cultural self in shifting beliefs. The module on intercultural conflicts compensated for the previous module in terms of experimentation with the cultural self. Whereas during the accident game (module 5) this course aim was not fully explored, students realised what the exercise was driving at, from which the Abigail story in module 6 benefitted. Students felt they had to compromise and give up their own values – trying to set limits to how much they were willing to 'give up'. This also affected their approach to cultural stress tolerance. Unintended, students felt that through the presentation and discussion on conflicts between cultures, also their intercultural interpersonal experiences benefitted. Module 7 was intended to strengthen considerably critical cultural awareness and increase interpersonal experiences by capitalising on the past modules, analysing lessons learnt, and discussing viewpoints of different cultures on various issues. The behaviours-values linking exercise from the beginning of the course was repeated, which significantly increased awareness among the students. The final module was spent playing a large and important simulation game, called

'The Derdians'. The intention of the course designers was to end on a high note with a last check of the students' cultural stress tolerance and a last encouragement to have them experiment with their cultural selfs. The results – as indicated by the students – were beyond expectations – they tried to apply all that was learnt, and still were put off so strongly, that both course aims were thoroughly deepened – as also became obvious from some quotes collected from the students and already presented above.

Gap analysis: intended versus perceived CDS
In Table 4.11 below, in the same way as done above for the CDP, we present the comparative analysis between intended and perceived Course Design Specifications (CDS). When attention was paid to pedagogical CDS or content CDS in the module a 'x' was put. For teaching formats, a 'xx' was put when the formats were chosen fully optimally to address the CDP that were stimulated in that module. This was ambitious – also in light of the student responses – as we will see. As above in Table 4.10 for CDP, we have coloured the cells in the CDS Table below. In case the perceived course has not achieved the intended design (i.e. the number of crosses is lower in the perceived course than in the intended course columns), we have coloured the cells orange. In case the perceived course has exceeded expectations of the course designers (i.e. the number of crosses is higher in the perceived course columns than in the intended ones), we have coloured the cells green. This way it becomes clear instantly, which modules have exceeded course designer expectations and which ones underperformed. It also becomes clear which CDS have – overall – been covered in the different modules and which ones have not.

Overall, the CDS were correctly specified though they diverged per module in the degree of successfulness. In total all three types of CDS were perceived as the designers had intended. In more detail: the modules on intercultural conflicts, adjustment and adaptability and relationships and love exceeded expectations, while language in IC and non-verbal communication did not match expectations fully.

The introduction was perceived by the students as the course designers had hoped. The scissors simulation game introduced the need for autonomous learning as well as problem-solving skills; i.e. pedagogical CDS, while the discussions on what constitutes culture covered both native culture and viewing cultures from different points of view. The teaching formats of simulation, short presentations and discussion were appropriately chosen.

In the module on context and uncertainty, again, the students perceived the CDS as the course designers had intended. The Blueland-Yellowland simulation stimulated critical thinking and self-reflection (autonomous thinking) while the presentation conveyed culture-general information and the exercise on values and behaviour made students link their existing knowledge to underlying feelings. Module 2 on language in IC, was slightly below what was expected. The designers intended to spread a lot of native cultural information as well as insights into looking at cultures from different points of view. This happened to some extent, but not as much as the designers had wished for. The module on non-verbal communication – though improved in part from the trial course – also did not reach its full potential. The content

part was sufficiently covered, but activities to stimulate autonomous learning were not included. First, because this module was not intended to stimulate autonomous learning too much, and second, because preference was given to discussions on the native culture.

The next three modules matched or exceeded designers' expectations. The simulation games and snowball discussions were strong elements (Accident, Abigail, cultural clashes) that set students to think critically and learn autonomously. These three modules were not strongly focused on content, even though in module 4, video fragments and discussions added new views to looking at different cultures. These activities – in line with the CDP – were focused not only on critical thinking but also on self-reflection – to stimulate experimentation with the cultural self. The students felt that though time was tight, they did have some time to go through activities that would teach them how to adapt their cultural and personal views in different situations and reflect upon them.

Table 4.11 Summary of intended vs. perceived use of Course Design Specifications

		Course design specifications					
		Intended course			*Perceived course*		
Module	*Description*	*Pedagogy*	*Content*	*Teaching format*	*Pedagogy*	*Content*	*Teaching format*
	Introduction to IC	x	x	x	x	x	x
1	Context and uncertainty	x	x	x	x	x	x
2	Language in IC		xx	x		x	
3	Non-verbal communication		x	x		x	
4	Relationships and love	x	x	x	x	x	x
5	Intercultural conflicts	xx		x	xx		xx
6	IC, adjustment & adaptability	xx		x	xx		xx
7	Intercultural comparisons		xx	x		xx	x
8	Building a bridge	x		x	x		xx
Total x	*Full course*	*9*	*8*	*9*	*8*	*7*	*10*

Like other students during the trial course, some students found modules 4, 5 and 6 difficult, because they did not get clear and prepared chunks of knowledge. They found this difficult, mostly because 'we get our books and readers and teachers that tell us what to learn'. So, even though students felt uncomfortable, this was intentional. The confusion from the trial course about culture-specific information – especially provided in modules 2 and 7 – did not occur in the full course, in part due to the clear explanations in the introduction on how to deal with knowledge and what purposes it had to serve. Module 7, furthermore, was seen as strong on knowledge increase through content CDS. The final module, module 8, was intended to focus

purely on autonomous learning, critical thinking and self-reflection – and it did so. Some students did not fill in a positive evaluation on this module because they found it too shocking. This is why only one 'x' was coming out of the student evaluations, while two 'xx' were intended and also likely the depth of experience for the majority of the class. In general the interactive lectures for short moments of time across the modules were seen as useful and supporting both the content and the pedagogical CDS when needed. Because of the focus of our course on IC – i.e. on growth of IIC, not on knowledge development – this format was still kept to a minimum.

Learner report results for the full course

In order to analyse the learner reports, we adapted the classification scheme (original from Purves (1971)) by Janssen and Rijlaarsdam (1990b) for the objective of analysing teaching of intercultural communication (see Appendix E-1). Coding of the student answers was performed on the basis of the concepts of content, behavior and the type of knowledge students demonstrated in their responses. The analysis of the Learner Report is based on 15 categories for content of the statements (C1 – C15), 4 for behavior expressed in the statements (B1 – B4) and 3 types of knowledge demonstrated (B1). The categories and approach to coding are presented in Appendix E-3, including a short description of the categories.

The results of the learner report answers provided by the sampled students are summarised in Table 4.12 and Table 4.13 below. The Tables show the learning categories and variables and the most frequent learning sentence responses (up to 96 percent) provided (Table 4.12 in percentage terms, and Table 4.13 in terms of total numbers of observations).

From Table 4.12 and Table 4.13, we can draw some important conclusions. First of all, the students frequently cite the four CDP as important in their learner reports (C2, C3, C4, C7 and C13). Second, they also cite several higher order complex cognitive skills (e.g. self-reflection in C12, and problem solving skills in C15) as being covered or important during the course. Third, for the CDP that are more intrapersonal (e.g. willingness to experiment with the cultural self and cultural stress tolerance), we see that the share of 'skills' related comments is higher relative to the 'knowledge' category – which is what we had hoped to find. For the CDP that are more interpersonal in nature (e.g. critical cultural awareness, interpersonal dialogue), we see the knowledge component dominate relatively more. Attitudes to the various categories were mainly positive, with a very small number of negative attitudes.

Table 4.12 Learner report results (% of total learning sentences)

Content	Nr	Behaviour				Total
		Knowledge (1)	Skill (2)	Positive attitude (3)	Negative attitude (4)	
General	C1	.03		.01		.04
Cultural stress tolerance	C2	.04	.10			.14
Experimentation with the cultural form of the self	C3	.05	.05			.10
Critical cultural awareness	C4	.07	.03			.10
Knowledge about other cultures	C5	.06	.02			.08
Experience	C6	.01				.01
Interaction	C7					
Background information	C8	.03				.03
Non IC comments	C9				.	
Analysis and interpretation	C10	.01	.08			.09
Looking at cultures from different points of view	C11	.04	.05	.		..09
Self-reflection	C12	.04	.11	.02		.17
Classes (teaching / learning experience)	C13	.01	.01	.02		.04
Specific comments	C14	.05				.05
Problem solving	C15	.03				.03
Total		*.46*	*.45*	*.05*		*.96*

Table 4.13 Learner report results (number of learning sentences)

Content	Nr	Behaviour				Total
		Knowledge (1)	Skill (2)	Positive attitude (3)	Negative attitude (4)	
General	C1	26	4	5		35
Cultural stress tolerance	C2	40	89			129
Experimentation of the unusual form of the self	C3	41	45	4	2	92
Critical cultural awareness	C4	61	28	2		91
Knowledge about other cultures	C5	54	16			70
Experience	C6	6	3	1	1	11
Interaction	C7	1	2	4		7
Background information	C8	25	1			26
Non IC comments	C9	2		4		6
Analysis and interpretation	C10	11	71			82
Looking at cultures from different points of view	C11	34	45	1		80
Self-reflection	C12	34	100	14	3	151
Interactive classes (teaching / learning experience)	C13	9	8	21		38
Specific comments	C14	46	4			50
Problem solving	C15	26		2		28
Total		*416*	*416*	*58*	*6*	*896*

Learner questionnaire
The students – at the end of the full course – also filled in the short Learner Questionnaire (Appendix D-2).

For the Learner Questionnaire, the validity was tested and found satisfactory with a value of Cronbach alpha value of .81. The results of the questionnaire are presented in Table 4.14 below. The answers ranged from 'yes, substantially' (value of 7) to 'No, completely not' (value of 1).

From Table 4.14, we conclude that in line with the other measurements taken during the full course, the students were satisfied with the course and evaluated their gains regarding the CDP with values of 5.8 and higher. We note that willingness to experiment with the cultural self (6.4), critical cultural awareness (5.8) and cultural

stress tolerance (5.8) were perceived to have grown during the course. Also the use-fulness of the course for outside the classroom was confirmed (6.7).

Table 4.14 Evaluation results Learner questionnaire (on a 1 – 7 Likert scale): Means and standard deviations

Nr.	Question	M	Sd	N
1	Do you think you have become more interculturally aware after this course?	6.6	.75	98
2	Do you think your level of intercultural communicative competence increased after this course?	6.4	.78	98
3	Did working in groups help you to learn more during the course?	6.4	.87	98
4	Do you think that in this course you have learnt how to deal with the unusual to your cultural way of thinking and behaviour?	6.4	.80	98
5	Do you think that during this course you have learnt more about other cultures?	6.6	.72	98
6	Do you think that in this course you have learnt to approach other cultures critically?	5.8	1.30	98
7	Do you think that during this course you have learnt how to deal with cultural stress?	5.8	1.09	98
8	Do you think this course has given you enough experience to use the intercultural skills in the future?	6.0	1.07	98
9	Do you think you will be able to use the skills you got in this course in the future?	6.4	.87	98
10	Do you think these skills are necessary for you to use in the future?	6.7	.63	98

Check on intrinsic motivation of the students before, during and after the full course
The details of the full experiment and its swapping panel design will be explained in chapter 5. However, for the purpose of guiding the reader through our measurements on intrinsic motivation, we briefly explain the idea already in this section. The experiment was set up as a pre-test post-test design with switching replications. This means that we split the student group for the final experiment into two. The first group (condition 1) would follow the newly designed course, while the second group would not (functioning as a control group). Half way through the experiment, the groups would switch, so condition 1 would not follow the course, but condition 2 would. At three moments levels of intrinsic motivation were measured: before the experiment, half-way the experiment and right after the experiment.

We checked for differences in initial levels of intrinsic motivation between the two conditions. Since the two conditions were assigned randomly, we did not expect to find statistically significant difference in starting levels of motivation. A univari-

ate analysis shows indeed no significant difference between initial levels of intrinsic motivation, $F(1,89) = .68$, $p = .41$, $\eta^2 = .01$.

The results for the measurements on the levels of intrinsic motivation are presented in Table 4.15 and Table 4.16. Table 4.15 shows the means and standard deviations for each condition.

Table 4.15. Mean, standard deviation (between brackets) and range of IMI (1-7 scale) for the two conditions

Measurement	Condition 1 (N=59)	Condition 2 (N=30)
Moment 1	5.37 (1.11) 2.08 - 5.89	5.16 (1.18) 2.08 - 6.04
Moment 2	6.18 (.56) 4.11 - 6.91	5.32 (.86) 1.89 - 6.11
Moment 3	6.25 (.43) 4.23 - 6.88	6.31 (.38) 4..98 - 6.92

In Table 4.16, the mixed model results for intrinsic motivation are presented. We use a mixed model analysis (Quené and Van den Bergh, 2004, 2008) with condition (two levels) and measurement occasions (three levels) as fixed factors and individuals as the random factor. Condition effect moment 1 shows – as already mentioned above – that there is no significant difference between the two conditions in terms of intrinsic motivation at the outset of the course.

Condition effect moment 2 shows that there is a significant difference in levels of motivation between conditions, which is due to the fact that condition 1 has followed the course and condition 2 not yet. Condition effect at moment 3 again shows that the differences are not significant anymore between conditions. This can be explained by the fact that now also condition 2 has followed the course and for both conditions motivation has risen significantly (see also Table 4.14). The effect moment measurements show that for condition 1 between moment 1 and moment 3 (M1-M3) intrinsic motivation has gone up significantly, with an effect size of 1.46 (which is 'large' according to Cohen, 1988). For condition 2, between moments 2 and 3 (M2-M3) intrinsic motivation has gone up significantly, with a size effect – again 'large' – of 1.40.

From the results below, we can conclude that the course has significantly increased student levels of intrinsic motivation. This implies that the course on IC, as it has been taught, has fulfilled its aim of getting students more interested in and aware of issues related to IC. This is an important prerequisite for willingness to engage, be open, change and learn, and – in the case of our course on IC – indicates the willingness of students to go for intercultural experiences and be open to IIC growth. These findings, therefore, also provide an indication that the quality of the course as perceived by students, was satisfactory, and a pre-requisite for the course to have a "propensity to have an effect on the environment as well as to attain valued outcomes within it" (Deci and Ryan, 2000: 231) is met.

Table 4.16. Mixed model results for intrinsic motivation

	df	Coefficient	Effect size	p-value
Condition effect moment 1	164	.27	.26	.214
Condition effect moment 2	197	.28	1.24	.001
Condition effect moment 3	237	.06	-.07	.716
Effect moment condition 2 (M1-M3)	169	-1.15	1.46	.001
Effect moment condition 2 (M2-M3)	207	-1.10	1.40	.001

Time-on-task measurements for the full course

Table 4.17 shows the data collected during the course based on the time-on-task observations forms shown in Appendix F. On-task refers to students working on the assignments given. Off-task refers to students not working on the assignments given, and 'done' is about students that are finished with their assignments.

When applying a multivariate analysis of variance, no significant differences between the conditions were observed in terms of types of action, $F(3,12) = .56$, $p = .65$, $\eta^2 = .12$, see Table 4.17 for descriptives; types of tasks, $F(5,10) = .93$, $p = .50$, $\eta^2 = .32$ (Table 4.18 for descriptives); types of activity, $F(4,11) = .48$, $p = .75$, $\eta^2 = .15$ (Table 4.19 for descriptives); or in terms or types of course design parameters, $F(4,11) = .66$, $p = .48$, $\eta^2 = .36$ (Table 4.20 for descriptives). Subsequent univariate analyses of variance for each of the types of action, tasks and activities individually do not alter this conclusion.

Table 4.17. Types of actions: time-on-task in percentage of total time*

Types of tasks	Condition 1 (N=59)	Condition 2 (N=39)
On-task	97	97
Off-task	2	1
Done	2	1

* The totals are adding up to 100 (rounded off).

Table 4.18. Types of tasks: time-on-task in percentage of total time

Types of tasks	Condition 1 (N=59)	Condition 2 (N=39)
Taking notes	9	12
Listening and analysing	44	44
Reading	12	9
Observing	5	9
Speaking and discussing	26	23
Writing	4	3

Table 4.19. Types of activities: time-on-task in percentage of total time

Types of activities	Condition 1 (N=59)	Condition 2 (N=39)
Classical activity	35	42
Group activity	40	34
Group / individual activity	4	3
Individual activity	21	21

Table 4.20 Types of CDP: time-on-task in percentage of total time

Types of tasks	Condition 1 (N=59)	Condition 2 (N=39)
Critical cultural awareness	34	30
Cultural stress tolerance	22	24
Experimentation with cultural self	11	13
Interpersonal dialogue	33	33

Our time-on-task measurements lead us to three important conclusions. First of all, the results of our measurements indicated that participation of the students in the full course was satisfactory; that is: they had high levels of on-task, they engaged in a broad range of types of tasks as intended and they engaged in a broad range of types of activities, as intended, and they engaged with all the course design parameters as

intended. Secondly, these results showed that, in this particular research design, for the two times the course was taught (conditions 1 and 2), the course was similar (i.e. not statistically different) in implementation for both runs of the full course experiment.

4.   CONCLUSIONS AND DISCUSSION

In this chapter the experimental course on IIC is tested two times in terms of course design validity. It is the combination of insights from the theoretical framework, related CDP and CDS that should lead to a well-designed course. For the first trial testing, we run one introductory hour and two modules of three hours each (in total seven classes), while for the full course we give one introductory hour and then eight modules of two hours each (in total 17 classes). The purpose of these trials is to verify that the course on IC given is designed based on the CDP and CDS stemming from the theoretical framework; i.e. that the course is validated in terms of design.

The theoretical model that lies behind the design of this course focuses on stimulating intellectual intercultural capabilities (IIC). From chapter 2, we take that critical cultural awareness, cultural stress tolerance, willingness to experiment with the cultural self and generating interpersonal experiences through dialogue with others are the four Course Design Parameters (CDP). These CDP are further worked out into three Course Design Specifications (CDS) that guide our choices for pedagogical, content, and teaching formats. The CDP and CDS are employed in the practical course design of activities to develop IIC.

Based on our testing results from the trial course and the full course we find that the course on IC is designed in line with the specified CDP and CDS. The course is designed in line with the requirement to stimulate critical cultural awareness, cultural stress tolerance, experimentation with the cultural self, and it encourages and facilitates interpersonal dialogue.

The trial course: two module prototypes
During the trial course, 31 students followed the seven classes on 'Attitude to time' and 'Relationships and love'. The trial course was short but still aimed to cover the CDP and CDS. In the module 'Attitude to time' the focus was not on experimentation with the cultural form of the self, but rather on critical cultural awareness and cultural stress tolerance. The module on 'Relationships and love' was more aimed at cultural stress tolerance and experimentation with the cultural form of the self and interpersonal dialogue. The specific exercises reflected these aims, since based on Table 4.1, we employed a simulation game and pedagogical activities in the second module, and much more the interactive lecture and discussion-type of activities in module 1.

Students were asked to evaluate each class and the trial course as a whole through a short survey and through a tips and tops session. From those evaluations, several conclusions can be drawn. Email and videoconferencing were two teaching formats that were not used, due to technical and financial limitations. In order to

develop intra-ICC more, more problem-solving activities and exercises that stimulated critical thinking and self-reflection were incorporated in the full course. This also included more simulations and more project (group) work. Given the positive feedback from the students and comments on the deep impact they have made, problem-solving activities – in line with the theoretical model – seemed to reverberate at a deeper level of learning. Explicitly, the students asked for more exercises on cultural stress tolerance through specific simulations. The main argument given for that was that the students wanted to become more personally involved in these experiences and not only discuss them in groups or see the experience of others in a video fragment. The exploration of the cultural self, could be more strongly represented in the course activities. The students felt they did not have enough experience and activities that would teach them how to adapt their cultural and personal views in different situations. With respect to CDP, in the full course it had to become more clear that the culture-specific information provided was for illustrative purposes only; i.e. to explain culture-general ideas and concepts and not to increase factual knowledge about specific example cultures. Moreover, a good way to compensate for an intentional lack of focus on knowledge transfer during the lessons was to provide the learners with a reader for self-study that included lots of relevant materials. Finally, we also found that the CDP interacted well together. For example, teaching formats support problem-based learning and culture-specific examples illustrate discussions following situation-oriented activities. Using the IMI instrument (Ryan and Deci, 1992) to measure intrinsic motivation, we found significant and large increases in motivation occurred among the participants of the IC course.

The full course: eight modules
The full course on IC was designed with eight modules to cover the four CDP and three clustered CDS. The topics of the modules were not the focus of the course, but rather we paid attention to the types of learning experiences and ways to go through them. Not each module was intended to cover all, but rather some modules were focused on cultural stress tolerance and experimentation with the cultural self, while other modules were focusing on critical cultural awareness and dialogue. For the modules focusing more on the first two CDP, teaching formats like simulations, role plays and group assignments dominate, while in modules focus more on the latter two CDP, discussions, interactive lectures and video fragments have been used more. Gradually, the requirements of the course went up – as practice and experience increased – ending with the last simulation game, where students had to go in fully, apply what they had understood, and still be faced by all kinds of uncomforting and stressful feelings.

During the full course various measurements were taken to measure the validity of the full course design, which led us to reconfirm the positive outcome of the trial course: our course design is in line with the CDP and CDS that follow from the theoretical model on growth of IIC.

The evaluation of implementation of the trial course modifications was done by the teacher, and in the evaluation on specific modifications, students were asked how they had experienced them (without informing them these were modifications from the trial course). All modifications had been implemented, but mostly the

simulation games and stricter moderation of discussions were viewed as strong points. The more general evaluation of course design revealed that though overall CDP and CDS were covered, some classes were viewed as meeting the design requirements and going beyond (e.g. the class with the Abigail story, Derdian bridge building game) and some stayed a little below expectations from the course designers (e.g. course on non-verbal communication). The learner reports and learner questionnaire results of the course further emphasised that – overall – the students felt (judging from their answers) that the CDP and most of the CDS are covered multiple times. They also indicated that they were positive about various elements in the course, especially about the level of interaction and the degree to which they were to self-reflect on what has been covered. The levels of intrinsic motivation were measured and showed significant and large increases for both groups in the full course. We used the instrument, because it showed us the effect of the course on motivation, but it also gave us an indication of the quality of the course as perceived by students, to see if the course was successful in this respect. The student inputs mattered, because motivation is an important variable to measure the willingness of students to engage in intercultural experiences; i.e. their openness to IIC processes and growth. Finally, time-on-task showed us that when measuring how the students spent time during the class, the share of on-task work was very high, and the shares of time spent on types of activities and types of tasks very balanced. The time spend on specific CDP – derived from the activities and tasks – was balanced, though – in line with the intention and evaluation from the students – some more time was spent on critical cultural awareness and gaining interpersonal experiences. The most challenging CDP to encourage in the course was willingness to experiment with the cultural self, but our results show that also this CDP was covered in a satisfactory manner.