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Exploring Pedagogical Decision Making And Metacognition Of Faculty Teaching Abroad

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EXPLORING PEDAGOGICAL DECISION MAKING AND METACOGNITION
OF FACULTY TEACHING ABROAD

by

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This dissertation, submitted by Yuliya Kartoshkina in partial fulfillment of the requirements for the Degree of Doctor of Philosophy from the University of North Dakota, has been read by the Faculty Advisory Committee under whom the work has been done and is hereby approved.

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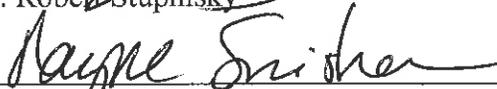Dr. Cheryl Hunter, Chairperson

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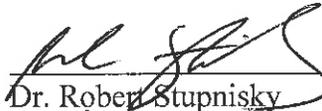
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This dissertation is being submitted by the appointed advisory committee as having met all of the requirements of the School of Graduate Studies at the University of North Dakota and is hereby approved.

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PERMISSION

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Yuliya Kartoshkina
Date: July 14, 2016

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ABSTRACT

The number of faculty-led short-term study abroad programs is growing rapidly. However, the literature on pedagogical design of such programs is very limited. This qualitative research study was conducted to explore how faculty members make pedagogical decisions about teaching abroad as well as cognitive processes they engage in when making these decisions. Six faculty members from different institutions and academic departments were interviewed. Their colleagues recognized them as experts in the field based on years of teaching abroad and effectiveness of their practice.

Two important findings came out of this study. First, when making pedagogical decisions about teaching abroad, all study participants, regardless of the discipline they taught in, focused on developing intercultural awareness of their students. The following three elements evolved through data analysis that connected to intercultural awareness: awareness of cultural differences, awareness of cultural similarities, and awareness of cultural self. Participants explained the pedagogical value of each element and shared activities they used to help students develop those elements. The most interesting finding was connected to awareness of cultural similarities. The major goal of this awareness, as described by study participants, was to help students see that at the core "we are all human beings," and we do not need to fear people from another culture. Instead, it is important to connect to locals and try to understand their perspective.

Another important finding of this study was that faculty participants illustrated signs of metacognition when making pedagogical decisions. They were conscious of factors that influenced their pedagogical decision making (declarative knowledge), developed strategies how to use those factors in their teaching (procedural knowledge), and gave examples to how to use those strategies in specific situations (conditional knowledge). Two common factors participants referred to were the following: their own intercultural learning and uncooperative students. Recommendations for future research and suggestions on what to include in workshops to train novice faculty are provided.

CHAPTER I

INTRODUCTION

Globalization is here to stay, and one of the best ways to prepare students for the global marketplace is to provide them with an opportunity to study abroad (Berdan, Goodman, & Taylor, 2013). According to NAFSA: Association of International Educators (2016), originally called the National Association of Foreign Student Advisors (NAFSA), by studying abroad, students can enhance their global awareness of the world by learning to see the world through others' eyes, enhance academic learning by being exposed to new and diverse people and situations, develop leadership skills, obtain international skills and knowledge to advance future careers, experience personal growth, and sharpen their foreign language skills.

When choosing how long to study abroad, students have a variety of options. They can go for a couple of weeks or stay abroad for a whole academic year (Berdan et al., 2013). Researchers report that participating in longer programs, lasting for a semester or a year, can be more beneficial for student learning than shorter programs. For example, students can become more proficient in foreign languages (Dwyer, 2004; Fraser, 2002; Hoffman-Hicks, 2000), develop stronger connections with the locals (Dwyer, 2004; Yu, 2008), and overall have more in-depth learning experiences (Hulstrand, 2006). However, not many students can afford to participate in longer programs for a variety of personal, academic, or financial reasons (Donnelly-Smith, 2009; Gordon, Heischmidt, Sterrett, &

McMillan, 2009). Therefore, a growing number of students choose to enroll in short-term faculty-led programs (Hulstrand, 2006).

Faculty-Led Study Abroad Programs

Faculty-led study abroad programs are programs where one or more faculty members design a curriculum, organize the logistics of a trip, and take students abroad to immerse them in cross-cultural experiences (Sachau et al., 2010; Janeiro, 2012). By enrolling in such programs, students have an opportunity to take one or more courses before their trip and to travel abroad to one or more countries. These programs usually last from 1-8 weeks, and that makes it very convenient for students (Spencer & Tuma, 2007).

Students choose these programs for a variety of reasons. For example, Janeiro (2012) stated that in a short period of time students have opportunities to travel internationally, experience cultural differences, and practice a foreign language. According to Donnelly-Smith (2009), these programs are usually more affordable than traditional study abroad programs lasting a semester or even a full academic year, appeal to students who are not able or willing to commit to a long-term program, and provide opportunity to study abroad for students with fixed curriculums in such programs as engineering, nursing, and education who are concerned about falling behind. Gordon et al. (2009) also pointed out the value of such programs for non-traditional students who might have a job or family responsibilities and not be able to go abroad for a long period of time.

By being so convenient, the number of short-term programs has been growing very fast. According to the Institute of International Education (2016), in their Open Doors Report 2015, more than half (62%) of U.S. students studying abroad chose to study abroad in a short-term program during the 2013-2014 academic year, in comparison with students studying abroad in a semester long program (35%) and students studying abroad in yearlong programs (3%). When compared to the same report of 1994, less than half (48%) of students studying abroad studied outside the U.S. less than a semester during the 1993-1994 academic year.

Even though short-term international programs are not very long, students participating in short-term programs can still enhance their intercultural knowledge and skills. Studies report that students who participate in short-term faculty-led programs increase in their knowledge of a host country and culture (Chieffo & Griffiths, 2004), deepen appreciation for other cultures (Pence & Macgillivray, 2008), change their perceptions of the world (Lewis & Niesenbaum, 2005), and develop intercultural awareness and sensitivity (Anderson, Lawton, Rexeisen, & Hubbard, 2006; Black & Duhon, 2006; Chieffo & Griffiths, 2004).

Importance of Careful Program Design

In order for students to develop all these intercultural skills and knowledge, short-term international programs need to be carefully organized and delivered. Mills et al. (2010) pointed out that due to the relatively short time period involved in a short-term study abroad format, "course design and delivery becomes a critical component of student success" (p. 3).

If a course is not designed well, and students are left to do what they wish in a foreign country without any assistance, these programs can have negative effects on students' intercultural experiences and learning. As Coclanis (2016) pointed out, there are so many things that can go wrong. For example, in poorly organized programs, students would often spend most of their time with other American students rather connect and learn from the locals; engage in irresponsible drinking because of the lower drinking age limit in many countries; spend hours on shopping or staying alone in their room rather than taking opportunities to enhance their intercultural skills; and engage in many more un-educational activities that can lead to sad consequences for both a student and a faculty. One example of a poorly organized program was a University of Washington study-abroad program in Ghana. Fisher (2007) reported that the students in this program felt disconnected because their program director lived more than three miles away from them. They felt that they were not provided with appropriate readings or lectures that would help them interpret their intercultural experiences. The students reported that they did not have enough food to eat for 4 weeks, and half of them ended up leaving the program early because of medical conditions they developed in their host country.

At the same time, when carefully organized, short-term programs can be very successful. According to Long et al. (2007), well-planned programs "can offer a more intensive and focused experience—and may be the only realistic alternative in terms of the demands of your degree studies and economic resources" (p. 92). Dwyer (2004) also pointed out, when programs last at least 6 weeks and are thoughtfully planned and

implemented, they "can be enormously successful in achieving important academic, personal, career and intercultural development outcomes (p. 164).

Therefore, it is very important to carefully design short-term programs to make sure students are actually enhancing their intercultural skills and are not getting into a risky behavior situation. Faculty members are the ones who are developing these programs and, thus, play the major role in shaping students experiences and the depth of their learning.

Gaps in Program Recording and Academic Literature

Faculty-led study abroad programs in the United States have a long history. One of the first short-term programs, known as "summer tramps," was established in 1879 by Indiana University (Hoffa, 2007). During summer vacation, university students went to Switzerland, France, England, Germany, and Italy to study natural history, language, and the culture of these various cultures. As Hoffa (2007) pointed out, more programs started to appear especially after World War II, when American colleges, religious groups, and various peace-promoting organizations began exploring ways to inspire their students to learn more about the world outside U.S. borders. They hoped that by creating a greater understanding between nations through international exchange, countries could achieve a lasting peace and a strong basis for fostering more effective communication (Lee, 2012).

Unfortunately, while short-term programs have existed in some schools for more than a hundred years, data collection efforts have not been kept up to date (Hulstrand, 2006). Only in the early 2000s, NAFSA: Association of International Educators started an initiative to track back short-term study abroad programs, and it was found that a

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number of universities had not been registering their programs. According to Hulstrand, there were several reasons for this gap. One reason was because some programs were operating outside academic departments. Another reason was that there was no official department in a university that would track programs abroad. Only when study abroad offices appeared did universities start to officially require all study abroad programs to register.

Besides a historical gap in tracking, there has also been a definite lack of academic research on faculty-led programs. As Donnelly-Smith (2009) pointed out: "Because widespread participation in short-term study abroad programs is a relatively new phenomenon, there is little formal research describing either the best practices for short-term study abroad or the learning outcomes that accompany it" (p. 12). As pointed out earlier, most formal research on short-term programs has focused on students' learning outcomes (e.g. Anderson et al., 2006; Black & Duhon, 2006; Chieffo & Griffiths, 2004; Lewis & Niesenbaum, 2005; Pence & Macgillivray, 2008).

It is definitely important to assess what students are learning during short-term study abroad programs; however, it is equally important to explore how faculty members design these processes and best practices they develop. Savishinsky (2012) pointed out that even though the role of faculty has been broadly recognized as critical in increasing internationalization of higher education, it "is notable that there has been relatively little research on the actual experiences, reflections, and recommendations of those faculty who have actually led study abroad programs" (p. 15). There have been only a small number of studies that explore faculty members' experiences teaching short-term study

abroad programs. Rasch (2001) noticed that there is no systematic research on faculty members and their experiences and it is "largely the faculty perspective" (p. 29). Even now, most studies of short-term study abroad programs consist of self-reflections of individual faculty members who write about how they designed and conducted their specific programs (Herbst, 2011; Janeiro, Fabre, & Rosete, 2012; Jutte, 2012; Kahl & Ceron, 2013; Long, Akande, Purdy, & Nakano, 2010; Mills, Deviney, & Ball, 2010; Sachau, Brasher, & Fee, 2010; Shupe, 2013).

Statement of the Problem

At the time of this study, most self-reflections written by faculty members concentrated on sharing the logistics of how to develop a course rather than providing insights into their pedagogical choices (e.g. Janeiro et al., 2012; Jutte, 2012; Kahl & Ceron, 2013). Most authors briefly mentioned some activities they found helpful but have not gone into details of how and/or why they created those activities. As mentioned earlier, careful pedagogical design of faculty-led study abroad programs is critical for students' learning because these programs last only 2-8 weeks. Therefore, it is necessary to identify: (a) the best practices in pedagogical design, and (b) the decision making process of faculty teaching abroad.

In addition, most attention in faculty members' self-reflections is dedicated to sharing best practices with other faculty members and to providing a road map on how to develop a similar program (e.g. Eckert et al., 2013; Jutte, 2011; Sachau et al., 2010). However, just knowing the steps might not be the most helpful approach in training novices. As Hoffman and Militello (2012) pointed out, understanding cognition behind a

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task is one of the important elements in developing training materials for novices. Thus, it would be helpful to learn more about the thinking processes of experienced faculty members behind their pedagogical decision making. Therefore, more studies need to be conducted to explore how faculty members design their programs, especially their pedagogical decision making and cognition, to elicit their knowledge and develop training materials for novices.

Purpose of the Study

The purpose of this study was to explore how experienced faculty members from different academic departments make pedagogical decisions when designing study abroad programs. As mentioned previously, careful design of such programs is critical for student learning but not enough literature is available on curriculum design. Also, most of the literature on faculty-led programs consists of individual faculty reflecting on their specific programs in one discipline. There is no comparison of best practices among different institutions and academic departments.

Insights gained from this study have the potential to help faculty who are just starting to teach abroad as well as other international educators and administrators who work with faculty and supervise study abroad programs. As Goode (2008) pointed out, teaching abroad is a challenging task and it is important to develop appropriate training and preparation for faculty who choose to serve in this role.

Significance

This study adds to the limited academic literature in the field on faculty-led study abroad programs. As mentioned earlier, the number of these programs is growing rapidly,

but academic research on these programs is scarce (Donnelly-Smith, 2009). It is important to learn more about best practices in the field, especially those related to pedagogical decision making. If these programs are not carefully designed, students might not learn much and might even reinforce previous cultural stereotypes and fear of intercultural encounters (Coclanis, 2016). Therefore, it is necessary to understand as much as possible about faculty decision making processes and develop workshops based on best practices to train faculty and administrators.

Research Questions

The purpose of the current study was to explore the pedagogical decision making process of faculty teaching abroad. In order to achieve this aim, the following research questions were developed:

- How do faculty members make pedagogical decisions about their teaching abroad?

- What cognitive processes do faculty members engage in when making these pedagogical decisions?

Summary

This chapter established the importance of study abroad programs as an important preparation of students for existing in the global marketplace. It provided a definition, historical background, and brief overview of faculty-led programs. It also highlighted major gaps in research on faculty led programs, presented the need for the study, and introduced the purpose of the study and research questions. Chapter II provides a literature review to create the context for the study.

CHAPTER II

LITERATURE REVIEW

The purpose of this study was to explore how faculty members made pedagogical decisions when designing study abroad programs, and to study cognitive processes they engaged in when making those decisions.

This chapter presents a literature review to create the context for the study. It starts with an overview of literature on faculty-led programs and reviews the most important elements in the design of those programs. Next, it presents the literature on metacognition as one of the cognitive processes teachers engage in during a pedagogical decision making process. It concludes with recognizing major gaps in the literature and explains how this study will fill several of those gaps.

Faculty-Led Programs

Most literature on faculty-led programs consists of faculty self-reflections, where faculty members describe how they developed and carried out their short-term programs. These reflections are usually written about a specific program in one academic discipline. The following academic programs have been represented in the literature: a history program to Turkey (Herbst, 2012); a sports medicine program to Australia (Jutte, 2011); an atmospheric studies program to Mexico (Kahl & Cerón, 2014); a Japanese culture program to Japan (Long et al., 2010); and a psychology program to Nicaragua (Shupe, 2013). There also have been business programs organized by one university to several

countries in Europe, Asia, or Africa (Eckert et al, 2013; Mills et al., 2010; Sachau et al., 2010). All of these programs are usually led by U.S. faculty. There is only one article that describes a program organized by a Mexican faculty member to one institution in the United States, where students studied robotics, communication sciences, industrial engineering and biotechnology (Janeiro, Fabre, & Rosete et al., 2012).

All these reflections are written to share best practices on how to organize, deliver, and assess these short-term study abroad programs with other faculty and administrators. For example, self-reflections are how teachers have articulated the purpose of their work: "to provide a systematic framework and steps for planning, organizing and conducting short-term-study abroad programs" (Eckert et al., 2013, p. 440); "to draw upon my experience to describe the essential design elements that must be considered when planning and executing a short-term faculty-led study abroad program" (Jutte, 2011, p. 164); or "to provide *how-to* advice to faculty who are considering and/or developing a short-term study abroad course" (Sachau et al. 2010, p. 646).

Not much is known about the expertise of faculty members writing self-reflection articles. When sharing how many years it took to develop best practices for developing study abroad programs, only a couple authors mention it. For example, Eckert et al. (2013) pointed out that their business programs were led by faculty who had prior experience in conducting study abroad programs, but Eckert et al. did not explain what kind of experience and/or what kind of programs their faculty had experience in. Herbst (2011) mentioned that he had 2 years experience leading his history program to Istanbul

before writing his article on his best practices. Jutte (2012) conducted her sports medicine program to Australia only once.

Most of the best practices shared by educators at the time of this study were written to describe the steps involved in organizing and delivering their programs, and most attention was paid to logistics rather than pedagogy (e.g. Eckert et al. 2013; Herbst, 2011; Jutte, 2012; Sachau et al., 2010). For example, Eckert et al. (2013) wrote about four stages of the process: planning, marketing, conducting, and program evaluation. Only the part on "conducting" described their pedagogical choices. Herbst (2011) spent about two-thirds of a paper writing about a foreign language prerequisite, program promotion, student recruitment, student lodging and transportation, and about one third talking about the course itself. Jutte (2012) spent most of a paper describing how she developed an idea, designed a schedule, collected the necessary documents, and insured students' safety, and she spent only a small portion of her paper on course objectives, assignments, and learning assessment. Even though Sachau et al. (2010) pointed out that developing educational goals is the first step in organizing a program and spent about one third of their paper describing in detail the goals they developed for their students, two thirds of their paper was dedicated to different formats of their programs and logistics.

It is understandable why sharing best practices of short-term study abroad program logistics are important. Faculty members are not only responsible for teaching students a specific subject and developing their intercultural skills but also for a wide variety of tasks. As Herbst (2010) pointed out, a faculty member needs to be "instructor, academic advisor, student affairs specialist, psychologist and health worker, and general

jack-of-all trades" (p. 225). Therefore, knowing about important steps in program logistics will help new faculty be more prepared for all these roles.

Pedagogical Design of Programs

Even though pedagogical design is not the main focus of existing articles on short-term study abroad programs, one common goal recognized by all the authors reviewed was to help students develop intercultural skills and knowledge. Eckert et al. (2013) pointed out that it is necessary "to prepare students to participate more effectively in a globally interconnected business world" (p. 439). Sachau et al. (2010) wanted their students to increase their knowledge of a host culture; increase interest in international travel, a host culture, and its people; and build confidence as travelers. Scoffham and Barnes (2009) encouraged students to "be slow to make judgements, to be sensitive to each other and to give due weight to intercultural issues" (p. 8). Janeiro et al. (2012) wanted students to develop intercultural competences and positive attitudes towards people from other cultures. Even though these learning objectives are very diverse, their main goal is related to some form of intercultural learning.

Teaching Activities

When describing pedagogical choices on how to reach their intercultural learning goals, faculty members usually divided them into pre-departure, while abroad, and upon return activities. Most attention was paid to preparation and while abroad activities.

Pre-departure activities.

Many faculty members agreed that it is necessary to have pre-departure meetings or even a course that would introduce students to background knowledge of a host culture

and prepare students to face cultural differences (e.g. Eckert et al., 2013; Jutte, 2012; Shupe, 2013). As Eckert et al. (2013) pointed out: "Proper preparation and continuous input can help students understand that, for example, in some countries, people don't drive on the "wrong" side of the road – they drive on a "different" side of the road" (p. 450).

One of the important elements of this preparation was to provide students with materials and assignments to enhance their knowledge of a host culture. For example, Long et al. (2008) designed a pre-departure course to introduce students to Japanese cultural elements and communication styles, where students discussed assigned readings, viewed films, and heard short lectures to orient them to the cities they would visit. One of the books students were required to read was a book of short stories that took place in different sections of Tokyo, "which helps the students to develop the empathy and observational skills they will need on the trip, and in particular, to alert them to the social class and lifestyle diversity underlying the smooth surface of Japan Pop's international image" (p. 97). Eckert et al. (2013) shared that in the programs to Chile and Malaysia, students were assigned to read about history, culture, politics, and the business and economic situation of the countries they would visit and to watch related videos. Also, students were asked to conduct a secondary research study and provide a background report on two businesses they would be visiting abroad. Herbst (2011) assigned students with readings that addressed Istanbul's geography, aspects of its history and religion, and several specific monuments. He explained that "assigned reading made student inquiry

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and discussion more vibrant from the first class and site visit and provided a base to build upon and to refer back to in the days ahead" (p. 215).

Another resource for introducing students to a host culture that was to invite speakers who could share intercultural experiences with students. For example, Eckert et al. (2013) invited speakers from business and academia to share their cultural and business observations as well as students who either lived in or visited a host culture. Herbst (2011) mentioned that his students "heard from Istanbul natives who introduced them to aspects of Turkish culture, provided guidance about etiquette and tips on the city, and addressed student questions and concerns" (p. 214). Shupe (2013) invited professors with expertise in Latin American history and Nicaraguan literature to visit with students.

Several faculty authors wrote about preparing students to experience host culture food that could be very different from what students were used to. Long et al. (2010) took students to a local Japanese restaurant where students were required to eat with chopsticks and practice Japanese table manners. Scoffham and Barnes (2009) had several Indian meals with students before their departure because "as we knew from practical experience that adjusting to a different cuisine can be a sensitive issue" (p. 259).

On-site activities.

While abroad, faculty members exposed students to various cultural experiences, provided opportunities to connect with locals, and encouraged students to engage in group discussions and self-reflections.

Exposure to cultural experiences included visiting different places with historical and cultural importance. For example, Eckert et al. (2013) had three types of tours:

business and plant visits, cultural visits, and institutional visits to provide "a good and transparent overview of the region" (p. 452). Kahl and Ceron (2013) wanted students to experience "the diverse cultural delights of Mexico, including historical sites, cuisine, and the arts"(p. 285). Shupe (2013) and students visited different nonprofit organizations in Nicaragua that were focused on fair-trade, community-based schools, and medical and psychological services to women. Scoffham and Barnes (2009) wanted to take students to contrasting locations to develop students' knowledge of India. They stated: "No itinerary is ever representative of a country, but contrasts between urban and rural, coastal and mountain environments were deliberately included in the programme" (p. 260).

Faculty members also created a variety of opportunities for their students to connect with locals. Sachau et al. (2010) and Shupe (2013) organized homestays, where students could live in the home of a local family. Sachau et al. (2013) believed that home stays provided greater opportunity for cultural immersion than dorm stays because homestay students could engage with host families in different activities like eating, spending leisure time, and occasionally traveling together. They pointed out: "Students are typically apprehensive about the homestays at the beginning of the trip. However, by the end of the trip, students usually report that the homestay is one of the most valuable aspects of the study abroad experience."

Students also were interacting with locals at different events. For example, Eckert et al. (2013) organized a meeting early in their program where students could meet other students from local universities. They pointed out that students "easily developed rapport and many became cultural and sightseeing guides and companions for our students . . .

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and many of them still remain in touch with each other through social media" (p. 453). Kahl and Ceron (2013) also mentioned that their students "made long-lasting friendships that enabled them to better understand their own cultural biases and to develop more sophisticated ways of viewing the world." (p. 287). Sometimes contact with locals was a challenging experience, but in the long-run was still beneficial to students, as noticed by Scoffham and Barnes (2009). When going to India, students "saw many disturbing scenes and came into contact with people for whom daily life was a desperate struggle." For example, they visited communities devastated by the 2004 Tsunami and listened to first hand stories of the death of whole families including little children.

Several faculty members shared games they designed for their students to enhance their observational skills and to become familiar with the local culture. For example, Eckert et al. (2013) asked students to participate in a competitive scavenger hunt, where participants were divided into groups of four, given a fixed amount of money, and asked to go to a number of different cultural and historical sites, museums, markets, local eating places, and other key places to visit in Santiago. Points were assigned to bringing back evidence of each of these visits and interactions, and the winning group was given a prize. This "cultural game" helped students get acquainted with the subway system, discover how to get directions, even though they did not speak Spanish, and return with ideas on which of these places they wanted to return to during their free time. Long et al. (2010) also did a visual scavenger hunt to help students develop observational skills. "Some students need assistance in seeing past the new and exotic; and despite academic readings in the fall course, many are inclined to misread familiar images and behaviors as

being "American," missing subtle differences in their cultural interpretation and use" (p. 99). Sachau et al. (2010) taught students "the cultural scanning technique" developed by Phillips and Boyacigiller (2004). This tool is designed to examine the dimensions along which cultures differ by assessing a culture's artifacts and values in several categories. This technique "sensitizes students to subtle differences between cultures that they might not otherwise discover" (p. 647).

Daily group meetings provided students with the opportunity to discuss what happened during the day, process new information, and receive feedback from their peers and faculty on exciting and challenging lessons they learned (Eckert et al., 2013; Scoffham & Barnes, 2009; Younes & Asay, 2003). As Scoffham and Barnes (2009) pointed out, "the daily de-briefing sessions and group discussions and conversations were essential in helping the students make sense of their experiences" (p. 8). Eckert et al. (2013) observed that "these meetings can be very helpful in reinforcing what was learned today and making observations that the students might have missed" (p. 452). Several faculty members asked students to lead those discussions. For example Herbst (2010) assigned two discussion leaders in advance for each class day to be "responsible for initiating the conversation, asking critical questions of the material, and facilitating the now of debate and discussion" (p. 221).

Many faculty members also required students to write a journal on a daily basis about their host culture experiences to reflect on and process their cultural experiences (Canfield, Low, & Hovestadt, 2009; Eckert et al., 2013; Long et al., 2008). Sachau et al. (2010) explained: "The purpose of the journal is to get students to reflect on the local

culture, customs, people, and events. The journal can include observations, questions, frustrations, and praise" (p. 654). Jutte (2012) asked students to answer four specific questions in their journals daily. These questions included: (a) a summary of what they learned during the day, (b) what their opinion was on their lessons, (c) how they would incorporate their lessons into their future profession or their life, and (d) a comparison and contrast between how things are done in the U.S. and the host country. Kahl and Ceron (2013) pointed out that the daily journal encouraged students to think about cultural sensitivity and how to interact with Mexican citizens they encountered. Canfield et al. (2009) also required students to reflect on how their new cultural experiences might relate to their current or future career goals.

Re-entry activities.

Upon return to their home country and institution, faculty members have used a variety of reflection activities to encourage students to think about the value of their experiences. For example, Long et al. (2010) asked students to submit their reflection journals a week after they returned from a trip abroad and revised research papers, with the inclusion of their fieldwork, were due a month after they returned. Eckert et al. (2013) asked students:

> . . . to reflect on the five most critical business and cultural lessons they learned
> and how they would incorporate these lessons into a future career as a globally-
> oriented business person and, finally, offer a review of the program, including
> their top five and bottom five lists for the trip. (p. 454)

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Other authors (Canfield et al., 2009; Long et al., 2008) asked students to submit their journals with a final reflection piece in their journals.

Gardner, Steglitz and Gross (2009) recommended having a post-trip meeting several months after the end of their trip to reflect on experiences and skills they gained from the trip. However, some faculty members notice that it is very challenging to accomplish this because many students have different plans upon their return, and it is hard to find a common time to meet. Long et al. (2010) admitted that group-based activities to "process" experiences was not possible beyond exchanging pictures and casual discussions during the next school year, almost 3 months after their return.

All these best practices seem to be very effective for faculty members to reach their pedagogical goals and enhance students' intercultural learning. However, it is not clear how faculty developed these activities. More studies are needed to explore the process of development. Understanding the cognition behind this process could become one of the important elements in developing training materials for novices (Hoffman & Militello, 2012).

Metacognition Behind Teaching

Duffy, Miller, Parsons, and Meloth (2009) noticed that, historically, teaching has been described in procedural terms, and identification of effective teaching routines has been considered sufficient to pass on the knowledge of effective teaching. However, research conducted since the 1970s has revealed many more dimensions of effective teaching. Besides using techniques that work, "best teachers engage in complex mental activity that helps them decide how to alter routines and procedures when necessary" (p.

241). Spillane, Reiser, and Reimer (2002) pointed out that the work of such teachers "involves unpredictable human relations not reducible to programmatic routines" (p. 390). Therefore, it is not surprising that effective teachers are believed to engage in complex cognitive processes when making pedagogical decisions. One of the processes in which they engage is known as metacognition.

Defining Metacognition

Metacognition is usually described as "thinking about one's thinking" or the ability to know what we know and what we do not know, as well as how to regulate and control such thinking (Costa & Kallick, 2009; Flavell, 1976, 1979). According to Livingston (1997), metacognition refers to higher order thinking which involves active control over the cognitive processes engaged in learning. Lin (2001) explained metacognition as awareness and regulation of the process of one's thinking. For the purposes of this paper, metacognition will be defined as awareness of one's thinking and ability to regulate and control such thinking.

Initially, the studies on metacognition were focused on the development of children's memory, tracing how children acquired the ability to reflect on and control their own memory processes (Baker & Brown, 1984; Flavell, 1985). Later, researchers began to explore how experts displayed metacognitive thinking and how these thought processes could be taught to novices to improve their learning (Hatano & Inagaki, 1986).

Components of Metacognition

Many theorists view metacognition as critical awareness that includes two fundamental components such as knowledge of cognition and regulation of cognition

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(Harris, Santangelo, & Graham, 2010; Jacobs & Paris, 1987; McCormick, 2003; Schraw, 1998; Schraw & Moshman, 1995; Williams & Atkins, 2009). Knowledge of cognition, also known as metacognitive awareness, includes three types of knowledge: declarative knowledge, procedural knowledge, and conditional knowledge (Jacobs & Paris, 1987; Schraw & Moshman, 1995).

Declarative knowledge refers to knowledge about oneself as a learner, including knowledge about one's own abilities (strengths and weaknesses) and factors that influence one's performance (Harris, Graham, Brindle, & Sandmel, 2009; Schraw & Moshman, 1995). For example, in terms of writing, a writer is aware of oneself as a writer, of the elements in writing they are comfortable with and not comfortable with, and of the factors that influence their performance as writers, such as environment or previous skills and experiences (Harris, Santangelo, & Graham, 2010).

Procedural knowledge refers to the knowledge of strategies necessary to complete a task and making use of declarative knowledge (Schraw, 1998). This is knowledge about "how to do it" (Harris et al., 2009). A high degree of procedural knowledge can allow individuals to perform tasks more automatically because they are aware of a large variety of strategies that can be accessed more efficiently (Pressley, Borkowski, & Schneider, 1987). An example of procedural knowledge is how to chunk and categorize new information (Schraw, 2001).

Conditional knowledge refers to knowledge about when, why, and what strategy to use for a specific learning situation (Garner, 1990). In terms of writing, conditional knowledge allows a writer to determine when, where, and why to use their procedural

and declarative knowledge (Harris et al., 2010). It is involved when a writer evaluates a writing task, determines the skills and strategies needed to complete the task, selects among alternative strategies, identifies if environmental conditions need to be changed to complete the task, and so on.

Regulation of cognition includes the following elements: setting goals and planning; monitoring and controlling the performance; and evaluation of the performance (Jacobs & Paris, 1987; Schraw, 1998). Setting goals and planning requires an individual to select appropriate strategies and allocate resources correctly that influence task performance. Monitoring and controlling performance refers to one's awareness of comprehension and task performance. Evaluation of performance refers to assessing results and strategies used, appraising the final product of a task, and appraising the efficiency at which a task was performed.

Effective learners are known to possess these components of metacognition (e.g. Harris et al., 2010; Jacobs & Paris, 1987; Livingston, 1996; McCormick, 2003; Schraw & Moshman, 1995; Williams & Atkins, 2009). As for effective teachers, research is limited on how metacognitive they are (Duffy et al., 2009).

Teachers' Metacognition

In educational literature, the term metacognition is frequently used to explain how students learn to understand their own thinking with the idea that if they can regulate their thinking, they will be better learners (Prutula, 2012). Educating students to think metacognitively can help them become more self-regulative learners (Harskamp & Henry, 2009). According to Zimmerman (2002), self-regulation is "the self-directive

process by which learners transform their mental abilities into academic skills" (p. 65) and involves "the self-awareness, self-motivation, and behavioral skill to implement that knowledge appropriately" (p. 66).

Most research on students' metacognition has concentrated on studying their reading comprehension (e.g. Baker, 2002; McKeown & Beck, 2009; Williams & Atkins, 2009), writing (Block & Peskowitz, 1990; Geralyn, 2004; McCormick, 2003; Zimmerman & Risemberg, 1997), mathematical skills (Carr, Alexander, Folds- Bennett, 1994; Gokhan, 2011; Schneider & Artelt, 2010), and many other skills when learners engage in complex cognitive processes that require them to think about what they know and about how to adjust their thinking to master a particular skill.

More recently, metacognition has become important in the realms of teaching and teachers' professional development. For example, Prutula (2012) pointed out that "if teachers are able to teach students to be metacognitive or to think metacognitively, then teachers must think metacognitively themselves, as well as be aware of when metacognition is taking place" (p. 112). Kramarski and Michalsky (2009) also noticed that "the ability to self-regulate learning is essential for teachers' professional growth during their entire career as well as for their ability to promote these processes among students" (p. 161).

Several researchers and educators pointed out that effective teachers are "metacognitive," because they are aware of their thinking related to teaching as well as how to regulate and control such thinking (Duffy et al., 2009; Lin, Schwartz, & Hatano, 2005). According to Duffy et al., effective teachers engage in "metacognitive thought"

because they frequently and deliberately engage in conscious, mindful action. They explained, "Close examination of teachers in classrooms suggests that while the best teachers do employ routines and procedures that work, they also engage in complex mental activity that helps them decide how to alter routines and procedures when necessary" (p. 241). Lin, Schwartz, and Hatano (2005) pointed out that effective teachers possess "adaptive metacognition" which involves both adaptation of oneself and one's environment in response to a wide range of classroom social and instruction variability. Zohar (2006) suggested that teachers' metacognition is much more complex in comparison with students because they not only need to monitor and regulate their cognitive activity but have to promote content learning, identify appropriate strategies, make moment-to-moment decisions to ensure students' learning, adjust for individual differences, and many more.

Studies on Teachers' Metacognition

Even though many scholars claim that effective teachers are metacognitive, empirical evidence based on qualitative and quantitative research is very limited. First of all, it is very challenging to study cognition of teachers and to document the extent to which they are metacognitive (Duffy et al., 2009). Also, teachers with years of expertise are known to have "blind spots," a phenomenon that describes how some experts' thinking becomes so intuitive and automated through years of expertise development that they are not able to recognize or access it. Therefore, it is necessary to conduct more research and apply various methodologies to shed light on invisible processes of teachers' thinking.

Secondly, as Duffy et al. (2009) pointed out, there is a labeling problem where the term "metacognition" has been given different labels in the literature on teaching and teachers. For example, many educators prefer the term "self-regulation" (for instance, Perry, Phillips, & Dowler, 2004; Winne & Perry, 2000), the term "reflection" (Bruner, 1996; Baker, 2002; Risko, Roskos, & Vukelich, 2005), and the term "self-awareness" (Goode, 2009) to describe thoughtful and intentional mental processes related to teaching. Therefore, it is difficult to analyze the literature on teachers as metacognitive professionals.

Here are some examples of studies on teachers' metacognition, self-regulation, reflection, and self-awareness. Wilson and Bai (2010) investigated teachers' understanding of metacognition and what they believed was necessary to teach students to be metacognitive. There were 105 participants who were K-12 teachers pursing their graduate degrees in education. This was a mixed-method study were participants needed to fill out an online survey with two open-ended questions and 20 Likert scale questions. The instrument was designed to measure four hypothetical constructs related to metacognition: declarative knowledge, conditional knowledge, procedural knowledge, and pedagogical knowledge. It was found that participants' pedagogical knowledge of metacognition was a combination between declarative, procedural, and conditional knowledge. Participants described the following activities as necessary when they taught their students to be metacognitive thinkers: modeling, scaffolding, teaching conditional knowledge, and providing students with time to demonstrate their learning.

Kramarski and Michalski (2009) suggested that the ability to self-regulate learning is essential for teachers' professional growth during their entire career as well as for their ability to promote self-regulation among students. They examined 194 preservice teachers' professional growth in four learning environments: e-learning and face-to-face learning, either supported or unsupported by self-regulated learning. They observed teachers' professional growth along three dimensions: self-regulated learning in pedagogical context, pedagogical knowledge, and perceptions of teaching and learning. Mixed quantitative and qualitative analyses showed that preservice teachers in e-learning and face-to-face learning supported by self-regulated learning conditions outperformed their unsupported (non-self-regulated) peers on all professional growth measures.

Risko, Roskos, and Vukelich (2002) conducted a qualitative study to study pre-service teachers' reflections to examine perceptions and strategies they used to teach reading. They analyzed their teaching journals and conducted interviews with 30 participants to study their mental processes. Results indicated that the majority of pre-service teachers used subjective reasoning in their reflections and directed their attention to personal experiences, beliefs, and values to guide their analysis of course information.

Faculty Teaching Abroad and Metacognition

As for studies related to metacognition in faculty-led study abroad programs, the literature is very limited. For example, Goode (2008) conducted a study to explore how study abroad faculty members conceptualized their role, how they prepared for this role, degree of intercultural development they possessed, and how they conceptualized their role in the intercultural development of their study abroad students. For this study, Goode

recruited eight participants to interview and assess their intercultural development by administering the Intercultural Development Inventory (IDI), a standardized instrument that measures an individual or group's intercultural development. He found that his participants lacked formal preparation for their role, had a limited degree of intercultural development, and did not have adequate training to support their students' intercultural development process. However, all his participants demonstrated genuine passion for leading their programs and were doing the best they could with the energy, preparation, and training that they had.

Goode (2008) recommended that it is very important to prepare faculty for the intercultural dimension of their role, and the first step is to help enhance their self-awareness, in particular, awareness of their degree of intercultural development. As Paige (1993) pointed out, one of the key competencies for intercultural trainers is to "be confident in their own identity and . . . possess a high level of self-awareness" (p. 191). Paige (1993) also argued that self-awareness on the part of intercultural trainers allows them to "serve as models for learners, be more open and honest in their relationships with them, and more effectively help them deal with the issues of culture learning" (p. 191). Vande Berg, Page, and Lou (2012) pointed out that faculty needed to have an appropriate level of intercultural competence to help students make sense of contradictions, fears, and feelings of inadequacy inherent in intercultural encounters. These scholars suggested that faculty with monocultural worldviews could even prevent student development.

These studies are very important because they shed light on teachers' metacognition. At the same time, more studies need to be conducted to confirm these

results and keep exploring metacognition of experts' and teachers to develop training materials for novices.

Summary

This chapter presented a literature review to create the context for the study. It covered the literature on faculty-led study abroad programs and identified the following tendencies and gaps:

- The number of studies on faculty-led programs is limited partly because there was a historical gap in recording these programs, and also because most of the previous studies focused on students' learning.

- The academic articles on faculty-led programs are usually written by faculty members themselves in a form of self-reflection. These faculty members discussed how they designed and carried out their specific programs and shared their best practices with larger academic audiences and novice faculty.

- These self-reflections mostly focus on logistics of how to organize and manage a short-term program. Not much attention is paid to pedagogical design of these academic programs.

- Those faculty members who shared several elements of their design, focused on enhancing intercultural learning for students. The summary of their teaching activities before, during, and after their programs was presented.

- Several scholars emphasized that careful pedagogical design is crucial for students' learning.

Therefore, it is necessary to conduct more studies that would focus on pedagogical design of such programs. It would be useful to have participants from several institutions and academic departments identify their common practices. This should present a more comprehensive picture of best practices in designing faculty-led programs that would be helpful to novice teachers.

The second part of this literature review concentrated on reviewing the literature on metacognition as one of the cognitive processes expert teachers engage in during their pedagogical decision making. Several scholars indicated that by knowing about experts' cognition, it would be easier to develop training materials for novices. The following tendencies and gaps were identified:

- Most of the research on metacognition is conducted to understand how students are learning different skills and strategies they developed to become better learners.

- At the time of this study, there was a limited number of studies on teachers' metacognition because there is a labeling problem, where the term "metacognition" has been given different labels in the literature on teaching and teachers. For example, many educators prefer the term "self-regulation," "reflection," or "self-awareness" to describe thoughtful and intentional mental processes related to teaching. Therefore, it is difficult to synthesize the literature on teachers as metacognitive professionals.

- Expert teachers tend to be metacognitive, meaning that they are aware of their thinking related to teaching as well as how to regulate and control such

thinking. Those studies reporting how effective teachers are metacognitive emphasized that these teachers are adaptive to both environment and diverse students' needs; are self-aware of their own learning and teaching; engage in constant reflection; use personal experiences, beliefs, and values to guide the analysis of their course; and model metacognition to their students.

- It is challenging to study metacognition of experts because they are known to have "blind spots," a phenomenon that describes how some experts' thinking becomes so intuitive and automated through years of expertise development that they are not able to recognize or access it.

Therefore, it is necessary to contribute to the limited pool of studies on teachers' metacognition and explore a variety of methodologies that help experts dive into their expertise to elicit their knowledge and strategies and share them with novices.

In Chapter III, Research Design, I will explain how the present study sought to fill identified gaps in the literature. Chapter III will describe the methodology chosen to answer the research questions for this research study, explain the foundation of the chosen methodology, and introduce the study participants, the research method, and steps taken in data analysis.

CHAPTER III

RESEARCH DESIGN

This chapter provides a description of methodology chosen to answer the research questions for this research study. It starts with explaining the foundation of the chosen methodology, the study participants, and the research method. Next, a detailed explanation of the data analysis used with excerpts from the data is provided. This chapter concludes with the explanation of trustworthiness of the study and acknowledgement of the researcher's biases in this qualitative research.

Methodology: Cognitive Task Analysis (CTA)

The purpose of this study was to explore pedagogical decision making of faculty members with years of experience teaching abroad. It sought to understand how faculty members make pedagogical decisions and their cognitive processes behind this process. A cognitive task analysis (CTA) was chosen as the most appropriate methodology for this research study.

Introducing CTA

Cooke (1992) defined CTA as the general term used to describe a set of methods and techniques that explore cognitive structures and processes associated with task performance. The main focus of CTA studies is to uncover the underlying cognitive processes behind a given task, rather than observable behaviors, and to understand the

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differences between novices and experts in how they develop knowledge about tasks (Clark & Estes, 1996).

According to Clark, Howard, and Early (2006), CTA studies rely on a variety methods to capture a description of the knowledge experts use to perform complex tasks. Complex tasks are seen as those where performance requires the combined use of both controlled (conscious, conceptual) and automated (unconscious, procedural, or strategic) knowledge to perform tasks that often extend over many hours or days (van Merriënboer, Clark, & de Croock, 2002). CTA was developed to work with experts because their cognition, knowledge, and understanding distinguish them from their peers. According to Chi (2006), experts excel at tasks in their field such as: generating a best solution in solving problems or in designing a task, detecting and recognizing features that novices usually do not notice, conducting extensive analysis of a problem before taking an action, possessing more accurate self-monitoring skills, and many more. According to Klein and Militello (2004), experts have richer mental models in comparison with novices because they understand a wider range of causal connections that govern how things work and can apply them as fast and flexibly as is necessary in a challenging situation.

CTA Methods

There are over 100 types of CTA methods currently in use, according to Clark et al. (2006). Cooke (1994) conducted one of the more extensive reviews of CTA and identified three broad families of techniques: (a) observation and interviews, (b) process tracing, and (c) conceptual techniques. Observations and interviews involve watching experts and talking with them about a task, are informal, and allow knowledge elicitors

much flexibility during knowledge elicitation. Process tracing techniques seek to capture an expert's performance of a specific task via a think-aloud protocol or subsequent recall and have more structure and specificity. Conceptual techniques produce structured, interrelated representations of relevant concepts within a field and are well-specified. According to Clark et al. (2006), more formal methods require greater training on mechanisms and produce more quantitative data compared to the informal methods, which focus on interview skills and generate qualitative data.

Researchers use CTA methods to capture accurate and complete descriptions of cognitive processes and decisions. According to Clark et al. (2006), data analysis outcome includes "a description of the performance objectives, equipment, conceptual knowledge, procedural knowledge and performance standards used by experts as they perform a task" (p. 1). The descriptions are formatted to be used as records of task performance and to train novices in acquiring new and complex knowledge necessary to perform a task (Chipman, Schraagen, & Shalin, 2000; Jonassen, Tessmer, & Hannum, 1999).

CTA methods have been used by a wide variety of researchers in engineering, military, business, and medical fields (Crandall, Klein, & Hoffman 2006). Many research studies have illustrated that CTA methods are very efficient in eliciting knowledge about complex medical procedures, in developing training materials, and in developing syllabi than other traditional methods based on simple observation and free-flow recollections (e.g. Campbell et al., 2011; Diwadkar, Hunter, & Jelovsek, 2012; Sullivan et al., 2007; Yates, Sullivan, & Clark, 2012). CTA has not been widely used in education, and

therefore, this will be one of the first studies that used this methodology to uncover mental processes of faculty members.

Choosing the Methodology

CTA methodology was chosen for this research study due to several reasons. First, the purpose of this study was to explore decision-making and cognition of faculty teaching abroad. Cognitive Task Analysis methodology is designed to capture accurate and complete descriptions of cognitive processes and decisions (Clark et al., 2006).

Second, teaching abroad is a challenging task (McCallon & Holmes, 2010). Faculty members are teaching in an environment that is constantly changing. There is a need to meet students' diverse needs which are usually more than academic by making sure they are safe, healthy, and psychologically stable. Teachers are constantly role-modeling how to interact with a host culture. CTA's main goal is to uncover the mental processes of experts in complex situations, to understand how they make decisions and complete challenging tasks (Crandall, Klein, & Hoffman, 2006). It is crucial to explore how experienced faculty members have designed their programs and what knowledge they have developed while being engaged in this challenging task of teaching abroad.

Third, one of the main implications of this study is to develop training materials for novice faculty who are interested in teaching abroad. Clark and Estes (1996) pointed out that knowledge elicited via CTA studies is very helpful in developing training materials for novices. They noted, "Task analysis may be one of the most successful training inventions in the past century" (p. 1). Staszewski (1988) also noticed that when mental models used by experts can be elicited and represented by CTA methods, there is

good evidence that it can be captured and taught to others, and that even a skilled performer can improve with an expert model.

Participants

I used purposeful sampling to identify my participants. I was intentionally seeking faculty who have been teaching short-term undergraduate courses abroad for more than 5 years, usually the same course, and those who were recognized as "experts" by senior leaders in international education. For the purposes of this research, international education is defined as the field of study seeking to increase the number of international exchanges among students, deepen their intercultural learning, and enhance their intercultural communication skills. I met those senior leaders at a NAFSA conference, the world's largest nonprofit association dedicated to international education and exchange, as they were serving in a variety of roles in international education by being senior international advisors, university administrators and faculty, or international education consultants. I contacted the potential participants by email and sent them the Consent Form (see Appendix A).

Participants did not know that they were identified as "experts." The researcher approached them by acknowledging that they were recommended by their NAFSA fellows because of their years of teaching experience abroad. I was able to recruit six participants for my study from several public universities in the United States. They were teaching in different departments and took their students to different countries. Their experience of teaching abroad ranged from 5 to 22 years. Four of the participants were

female and two were male with an age range from 40 to 70. A brief description of each

participant is provided in Table 1.

Table 1. Department, Program Location, and Gender of the Participants.

Participant	Department	Program Location	Gender
1	Communication	South Africa	Female
2	Health and Physical Education	Guatemala	Male
3	School of Music	Ghana	Female
4	French	Morocco	Female
5	Family Social Science	Thailand	Female
6	School for International Training	Ecuador	Male

Method: Critical Decision Method Interview

I chose to conduct interviews to learn about pedagogical decision making

processes of my participants. According to Cooke (1994), interviews allow a researcher

to elicit knowledge in an informal and flexible format. To create my semi-structured

interviews, I adopted phases from a procedure called the Critical Decision Method

(CDM), one of the common methods of Cognitive Task Analysis. This technique was

developed to elicit knowledge from experts working on challenging tasks by involving

multiple-pass event retrospection guided by probing questions (Hoffman, Crandall, &

Shadbolt, 1998). According to Hoffman et al., this CDM technique seeks to capture

knowledge and experience involved in real-world decision making and problem solving.

According to Spector (2015), information elicited from CDM interviews can

provide insights into action and behaviors undertaken by experts in challenging

environments. As several researchers pointed out, experts often have difficulty revealing

their thinking because most of their strategies have become habits, or unconscious automatic behaviors (Bransford et al., 2006; Spector, 2015). By engaging participants in reflective retrospective, a researcher is able to help them elicit knowledge they have been forming and incorporating into their unconscious memory for years (Crandall et al., 2006).

Procedure

The main technique in a CDM interview is to go over a task several times and approach it from different angles to be able to capture a participant's critical cognitive elements. I developed my interview questions based on recommendations of Crandall et al. (2006), the founders of this methodology. Interview questions follow four phases of CDM interviewing: (a) identification, (b) timeline verification, (c) deepening, and (d) "what if" queries.

Below I describe in detail how I went through all four phases during my interviews. In the first phase "identification," the researcher focuses on identifying an appropriate task that depends on the nature of a project and goals for data collection. A participant is asked to provide a brief account of their story, from beginning to end. During this phase, I asked the participants to briefly describe their study abroad program, say how long they had been leading it, and explain why they were doing it.

In the second phase "timeline verification," the researcher needs to get a clear view of a task structure and identify key events and segments. During this phase, the interviewer works on expanding the initial, brief account of a task by creating a timeline of events. By verifying this timeline with a participant, more details and corrections

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might appear. During this phase, I invited a faculty member to look at his or her syllabus together with me and asked them to lead me through it. They needed to tell me how and why they developed it. After a participant was done with his or her story, I would repeat their story back to them step by step, and they would correct or add more details on how and why they were creating their syllabus.

In the third phase "deepening," the researcher needs to get the story behind a story by exploring a participant's cognitive processes and functions. The researcher asks a number of questions to elicit cues and information available in a situation, the meaning those cues and information hold for a participant, and the specific cognitive processes and functions evoked by cues and information. For this phase, I asked participants a variety of questions related to how they made decisions about developing learning objectives for their course, how they chose teaching activities, and sought to promote student learning before, during, and after a study abroad experience.

The last phase, "what if" queries, provides an opportunity for the interviewer to round out his or her insight into a participant's experience, skills, and knowledge. During this phase, a researcher poses various hypothetical questions related to the given task. For this step, I asked participants a variety of questions related to the task of teaching abroad, so they could reflect on this task from multiple perspectives. For example, I asked them how their teaching now is different from when they just started teaching or what qualities a faculty member needs to possess to teach abroad.

To finalize my interview questions, I conducted a pilot interview with a faculty member from my university who has been leading study abroad programs for 10 years. The final list of the interview questions is available in Appendix B.

I was able to conduct four interviews face-to-face and two interviews by Skype. These interviews took place when faculty were in the United States, not teaching abroad. All interviews were audio-recorded. To conduct insightful interviews and collect rich data, I asked my participants to share a sample of their most current syllabus. I asked them to send me their syllabus several days before an interview to help me become familiar with their study abroad program and its structure. These syllabi were very useful for me to understand the context of each participant's study abroad program and allowed me to guide the interviews with more focus.

Data Analysis

When analyzing the data, I went over the four phases recommended by Crandall et al., (2006): preparation, data structuring, discovering meaning, and representing findings. To prepare the data, I carefully transcribed the interviews and evaluated them for completeness and accuracy.

To structure the data, I re-read each interview three times and started to divide the data into two questions: "What?" and "How?" The part about "What?" was about exploring what faculty members considered to be most important in their decision making process when teaching abroad. The part about "How" was about revealing mental processes behind this decision making.

To discover meaning, I created a codebook with codes and quotes representing them. When answering "What" questions about decision making, three themes emerged from data analysis. When making pedagogical decisions, faculty participants were focusing on developing three elements of intercultural awareness in their students: awareness of cultural differences, awareness of cultural similarities, and awareness of cultural self. The participants shared what each element meant to them, why they thought it was important to develop each element, and what activities they created to develop this awareness. Table 2 provides an example for this part of the analysis by illustrating the theme "Awareness of Cultural Differences." This theme consists of two categories. Category 1 is about what awareness of cultural differences means to faculty and why it is important. Category 2 is about how to develop this awareness. Each category has codes with representative quotes from participants. To make it easier for the reader, I identified each participant by assigning them a number, as presented in Table 1.

Table 2. Development of the Codebook – Samples of Quotes, Codes, and Categories.

Category 1: Meaning And Importance Of Intercultural Awareness	
Codes	**Quotes**
Meaning	**P3:** There is not the only one way to see the world because there are people who have very different understandings.
Meaning	**P5:** The world is not necessary black and white, right or wrong. Difference is not a judgment call. It is just difference.
Importance	**P5**: I am less concerned about having them be experts on Thailand but mostly about how you enter a new culture and be respectful of that and learn from that and learn from people. And then you are changed- and then what do you take from that and apply to the next encounter of difference.
Importance	**P4:** So they can realize that how they grew up might be their "normal" but not "global" normal. Global normal does not exist. So they can start to view things as cultural constructs rather than a norm.

Table 2. cont.

Category 2: Developing Intercultural Awareness	
Sub-category: Careful preparation before the trip	
Codes	**Quotes**
Readings and video materials	**P2:** In Guatemala they have a history of violence, the genocide, and the U.S. has been involved with that for many years. The population we are working with are indigenous Guatemalans of Mayan descent who really have suffered from all of that. So we watch films, have readings about that.
Comparisons	**P3:** We look at the Ghana national anthem and text and at the Ghana national pledge. We also look at American national anthem and the Pledge of Allegiance, and what it tells us about American culture. And we compare and contrast and talk about what kind of thinking we are going in for. It is very important because Ghana had slave castles, so we want to see the connection between the two countries, politically and thought-wise.
Learning about culture	**P6:** We might talk about Hofstede's model of individualism/collectivism because we are going to China, going to a collectivist society. Or we will talk about Hall's low-context, high-context because we are going to Brazil and it is a high-context culture. I do not want to overload them with that stuff but I will give them what I think are some salient things to look at.
Sub-category: Exposure to differences during the trip	
Codes	**Quotes**
Visiting cultural places	**P4:** So we are going to the mosques, meeting with imams, looking at the architecture- it is profoundly moving to students. They are getting to see Islam through a new prism.
Living in rural and urban places	**P4:** I want them to learn that whatever culture, whatever society, and whatever country they are visiting, it is probably not monolithic. That there are differences there. And often one of the biggest differences is a rural/urban difference.
Trying and/or cooking food	**P5**: We do a cooking school because it helps them understand the Thai cuisine, and some students are a little less adventurous when they are eating. And it seems like when they see some of the ingredients and cook them themselves, they are more comfortable eating them.

To answer the "How" question on discovering cognitive processes behind teaching, I read through the data three times and looked for cognitive cues that would relate to faculty members' thinking processes. Most common cues were connected to faculty members' reflections on past experiences and lessons learned from those experiences, their realizations related to teaching and learning, and strategies to work with students. All these cognitive cues indicated that faculty have been engaging in metacognition, the ability to be aware of one's own thinking and be able to regulate one's thinking (Costa & Kallick, 2009; Flavell, 1976, 1979; Livingston, 1997). Examples of the cues are provided below in Table 3. The cues are italicized for readers' convenience.

Table 3. Cognitive Cues Representing Faculty Members' Thinking Processes.

Codes	Quotes With Cues
Reflecting on past experiences	**P5:** Actually the first time I went abroad, there was no follow-up. I was from a small town in northern Minnesota so I did not really had chances to unpack that experience. And it was weirdly not until Thailand [second intercultural experience] when *started to look back on that experience and think:* "Oh, how important it was to really work with students when they are having those experiences. And then do follow-up, to do that full learning cycle when they incorporate into their own thinking – not just experiencing it but stepping back and reflecting.
	P1: I do very dark programs, contrast to my personality. I am not a dark person but I like the dark topics. I *think it is because* I was compelled by learning about this stuff myself. *It is what has shaped me* more than anything, as a person, as an academic... The program that we did in Rwanda, one of the first service programs that I did, *it changed me forever*. We worked in an orphanage, we went to the genocide memorials, and it just *profoundly affected me*.
Realization related to personal learning	**P2:** What was interesting, *I distinctly remember this moment when I had this realization.* When I was walking down the hallway, I *realized* that I unconsciously started looking at African-American people to say: "Do I know this person?" Where previously, I walked down the hall, let's say a year ago, and did not look at these people because I knew I did not know them.

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Table 3. cont.

Codes	Quotes With Cues
Realization related to personal learning (cont.)	**P4:** Every time I go on these programs *I learn something new about myself*. Sometimes it is depressing information, sometimes it is enlightening information. Sometimes when I think I am the most adaptable and flexible person ever and *I realize* that I am not in certain situation. I learn about myself all the time.
	P1: I am an extremely organized person. I am definitely kind of rigid in certain ways. For me, *teaching abroad forces me to be a more flexible person. I struggle on the trip.* It is like exercising a muscle that is weak, and *it is good for me.* It definitely feels like exercise.
Realization related to personal learning and teaching	**P4**: I think that we as human beings are always on a constant process of learning, education about ourselves, our world, about other people. And every time I go abroad, *I am learning more and more and more. I found my mind challenged, my heart challenged, my soul challenged*! All of that keeps me alive, keeps me vital, keeps my classes fresh. I can always find things that I can bring back on campus as well *to share with my students here. And that adds depth to my classes, which is very important.*
	P1: I used this model where I took these students from a world-smart leadership program. I had a PowerPoint for every classroom. I demanded I have electricity so I could do my old fashioned model. I *quickly realized* this is completely unnecessary. There is so much more...*My teaching used to be so rigid, so planned, so traditional.* Now I still have something planned but I can go off of my script when something calls for it.
Strategies to work with students	**P4**: One of the challenges of a study abroad leader is *to recognize* that students who get tied up with knots need support. It is important *to recognize* that they are on a spectrum of intercultural competence and *you cannot expect them* to come home as intercultural experts.
	P6: I *tell the students about my own mistakes* I made along the way, and the ways I screwed up, and the ways I have said insensitive, culturally inappropriate things, the ways I experienced culture shock. I think that makes it easier for students who have that "I'm not gonna change my view" mentality. When I can say: "You know, it is all right to admit that you are wrong- this is how I have done it." But say it indirectly.

Themes that evolved through data analysis pointed out that faculty illustrated one of the important elements of metacognition – knowledge of cognition. Knowledge of cognition consists of declarative knowledge (knowledge about oneself as a learner and factors that influence one's performance), procedural knowledge (knowledge needed to apply strategies to make use of declarative knowledge), and conditional knowledge (knowledge about when, why, and what strategy to use for a specific learning situation), as defined by Jacobs and Paris (1987) and Schraw et al. (2006). Table 4 presents an example from data analysis to describe how the factor of personal intercultural experiences was present in faculty participants' declarative, procedural, and conditional knowledge.

Table 4. Example of Analysis Illustrating Participants' Knowledge of Cognition.

Personal Intercultural Experiences	
Elements of Metacognition	**Quotes**
Declarative Knowledge *Faculty participants were aware of how their personal intercultural experiences influenced their teaching.*	**P3:** I was born into an intercultural home – my father was from Ghana and mother from Jamaica. *I grew up negotiating two* cultures. . . . It is very important to have intercultural experiences because identity and the way you think shifts and changes when you engage in new cultures.
	P5: *I am married to a person from Thailand.* So we have this bi-cultural, bi-national family. I know how people react to that. I have also experienced that as well! We need to help everyone understand cultural difference, and how it does shape us profoundly from early days. It is the commitment that is there.
	P6: I *lived abroad as a child; I went on several study abroad programs* when I was in high school. I believe that the experience that students have in studying abroad is the one that opens them up to other cultures and other values and functions with people who are very different from them, have different experiences. And at the end, this makes a world a better place.

Table 4. cont.

Personal Intercultural Experiences	
Elements of Metacognition	**Quotes**
Procedural Knowledge *Faculty participants developed teaching strategies to apply their personal intercultural knowledge and realizations to develop intercultural awareness in their students.*	**P3:** I *give people tools* for doing reflection. And when I see students sort of acknowledge that they learned something important and that they expanded their world in that process. What used to be a statement is now a question. They are opening up.
	P6: You have to *model empathy,* empathy with a student who might be going through a challenging experience. But also empathy with people at the host culture. As a teacher, you can't be hyper-critical, you have to be setting the norm of hearing people's stories in a respectful and appreciative way.
Conditional knowledge *Faculty participants knew when, why, and what strategy to use for a specific learning situation.*	**P2:** When I see how students who are struggling, I *will tell them about my own mistakes* I made along the way, and the ways I screwed up, and the ways I have said insensitive, culturally inappropriate things, the ways I experienced culture shock.
	P6: One of my favorite things to do is to *take people to* a quiet, beautiful place, retreat center, or a place on a beach somewhere and *have them start to reflect on what they've learned*.

Trustworthiness

I used a variety of "validation strategies" suggested by Creswell (2012) to make sure that my results were trustworthy. When generating data, I made sure that my interviews were carefully transcribed. When reading the transcripts, I noticed that I was reaching saturation of the data after my fifth interview by noticing similar patterns in the

answers. I also used triangulation by using two sources to collect my data: conducting interviews and collecting syllabi from faculty members.

To insure that the themes emerging during analysis were valid, I sent my preliminary analysis to participants for member checking. I had Skype conversations with two participants where I shared preliminary findings with them. I also discussed in detail the steps of my analysis with my advisor who was (and is) an expert in conducting qualitative research. Dr. Hunter played the role of a peer debriefer by asking challenging questions about my methods, meanings, and interpretations. I also presented my preliminary findings in front of other graduate students and researchers at our department to receive their feedback.

When writing down the results of my research, I made sure to provide a thick description of the study so the readers were able to know the major procedures of the research study, steps of analysis, and literature used to interpret the results.

Bracketing

In this part, I would like to share my personal connection with this study and reveal any biases and assumptions I might have. I am a strong believer in the value of a study abroad experience. This value has developed due to my own study abroad experiences in the USA and Germany in my early twenties. Due to these profound experiences, I became aware that each culture shapes people's thinking and behavior. By being exposed to unfamiliar cultural practices, I was able to learn more about my own cultural identity and how growing up in the Ukraine shaped me. I also developed respect

for ways of thinking and behavior different from mine and became curious to explore why those differences exist.

To make it a more focused exploration, I decided to pursue a Bachelor degree in International Studies and later a Masters in Communication with the focus on Intercultural Communication. I was taking a variety of classes related to different cultural practices, such as politics, religion, communication, and foreign languages. For my master's thesis, I conducted a research study on intercultural experiences of students who study abroad. It was an eye-opening experience for me, and I was interested to explore what others learned from it. When reading on this topic, I learned that the most challenging part of intercultural experiences is adaptation to a new culture and re-adaptation to a home culture. Most of the studies I read concentrated on adaptation to a new culture but there was not much on cultural reentry. I knew that I struggled myself adapting back to life in the Ukraine. That is why I chose to concentrate on reentry experiences of students who came back home after studying abroad and how they re-adjusted to their home culture.

The findings of my research study were intriguing. I found that many students struggled to re-adjust back to American culture after studying abroad. They found it challenging to: (a) communicate their study abroad experiences to family and friends, (b) process why returning home was uncomfortable and sometimes even "annoying," and (c) use their new experiences and realizations in their home culture. These challenges were partly related to a gap in shared meaning and intercultural experiences between students and home culture members who did not have intercultural experiences, and a natural re-

adaptation process that takes time to process and use newly developed knowledge and skills. Partly, however, challenges were connected to poor design of programs that did not have reentry programs where students could gather to share and process their experiences with people who had similar experiences, and a lack of professional development opportunities to teach students how to apply their new intercultural knowledge and skills to their future careers. I published an article based on my research findings entitled, "Bitter-Sweet Reentry after Studying Abroad" (Kartoshkina, 2015).

For my dissertation, I turned my interest into learning about how to design effective programs that would support students before, during, and after their intercultural experiences. I started reading about different types of study abroad programs and how they were organized. I also had several conversations with faculty members who have been leading study abroad programs themselves, and asked them to share their ideas on what an effective study abroad program might be like. I did a small research study for one of my classes where I interviewed several faculty members on campus to learn about how they designed their programs. After this research, I realized that I wanted to conduct a more extensive study on the design of such programs and learn not only what faculty did to make their programs effective but also to explore their thinking behind designing their programs.

Summary

This chapter introduced Cognitive Task Analysis (CTA) methodology and Critical Decision Method (CDM) interview technique as the most appropriate methods for this study. I also described how I selected my participants, most important steps in

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data analysis, elements of trustworthiness of the study, and my personal biases. In the following Chapter IV, I present the findings that are supported by direct quotes from the participants.

CHAPTER IV

FINDINGS

The purpose of this study was to explore the pedagogical decision making process of faculty members teaching abroad. Six participants from different universities and academic departments with five or more years of experience were interviewed. The following research questions directed this research study:

- How do faculty members make pedagogical decisions about their teaching abroad?

- What cognitive processes do faculty members engage in when making these pedagogical decisions?

After conducting the data analysis described in Chapter III, two major findings were revealed. First, when making pedagogical decisions, faculty participants, regardless of their department, focused on developing the intercultural awareness of their students. Second, participants illustrated signs of metacognition when going about their pedagogical decision making. This chapter presents the detailed descriptions of these two findings:

1. developing intercultural awareness of students, and

2. engaging in metacognition when teaching abroad.

Developing Intercultural Awareness of Students

When making pedagogical decisions, faculty participants from different departments and universities focused on developing intercultural awareness in their students. There were three elements of intercultural awareness that faculty talked about: awareness of cultural differences, awareness of cultural similarities, and awareness of cultural self. In the following paragraphs, I will present each of these elements by:

1. including explanations on what faculty participants meant by each element of intercultural awareness, and why they believed it was important for students to develop it;

2. describing in detail the teaching activities which faculty created to develop intercultural awareness.

Awareness of Cultural Differences

All of the interviewed faculty talked about a common teaching goal where they wanted to help their students become aware of cultural differences between home and host cultures. In this section, I provide explanations on what faculty participants meant by awareness of cultural differences and why they believed it was important for students to develop them. Later, I describe in detail the activities which faculty created to develop this awareness.

Explaining awareness of cultural differences.

When describing awareness of cultural differences, faculty participants talked about how they wanted their students to realize that "there is not the only one way to see the world because there are people who have very different understandings," as the

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professor teaching in Ghana summarized it. The professor teaching in Thailand shared

the following insight, "The world is not necessarily black and white, right or wrong.

Difference is not a judgment call. It is just difference." Faculty members wanted students

to become aware of those differences and not to jump into judging or stereotyping as

soon as they noticed those differences. They wanted to teach students not to judge a

person who was different from them, but to take time to understand that person's

perspective and where that perspective was coming from. For example, the faculty

member who takes students to Ghana shared:

> I would love for students to have a broad perspective on things so they do not
>
> jump to conclusions or make flippant generalizations about what they see on the
>
> surface. Because what you see on the surface about the situation, or person, or
>
> their behavior doesn't really give you the whole picture about who the person, the
>
> situation, or the event is.

Instead of judging or making assumptions, faculty wanted students to stay open-minded

and ask questions to learn about where those things they did not understand or were not

familiar with came from. The professor teaching in Thailand shared that she usually

stresses the following for her students: "Do not make those assumptions, but ask

questions, get to know people, try to understand them – because you can't assume!" She

explained:

> I am less concerned about having them be experts on Thailand but mostly about
>
> how you enter a new culture and be respectful of that and learn from that and

learn from people. And then you are changed – and then what do you take from

that and apply to the next encounter of difference.

Faculty hoped that after students learned to be respectful of one culture, they could stay

open-minded and respectful when entering another culture. They wanted their students to

use their new skills to "continue the conversation." This is how the professor teaching in

Morocco expressed her hopes:

When people say "women who are veiled are oppressed, therefore Islam is

oppressive," my students can recognize that if the veil is required and pushed

upon women, it can be oppressive. But it also provides some liberation for women

that they do not feel that they have to have plastic surgery on their faces, do not

have to do boob jobs. They are protected from visual justification on a certain

level. It is some kind of freedom.

Participants believed that by developing this awareness of difference, students will be

able to view cultural differences as a construct rather than thinking that their culture is

better or a universal norm. Later the same professor explained:

So they can realize that how they grew up might be their "normal" but not

"global" normal. Global normal does not exist. So they can start to view things as

cultural constructs rather than a norm. And I find that very important.

This quote shows that faculty not only wanted students to become aware that cultural

differences exist but to approach differences as neutral cultural constructs that need to be

respected rather than judged or feared.

Participants wanted students to become aware of cultural differences on various levels and to critically examine how differences had evolved and influenced the host culture. For example, the faculty who takes students to Guatemala had the following learning outcomes in his syllabus:

> Students will demonstrate an understanding of the ways in which diversity is socially and historically constructed. Students will analyze how indigenous Guatemalans have contributed to, and/or been excluded from, sites of power such as educational, social, cultural, political, and economic institutions.

This faculty member wanted students to understand both social and historical roots of diversity and then apply this understanding to examine the situation of indigenous people in Guatemala.

Some faculty had a goal to teach students how to look at a host culture from the perspective of locals. A faculty who takes students to Morocco, had the following statement in her syllabus:

> You are not required to like everything, but you are required to withhold judgment and to try and understand what is happening from a Moroccan perspective, rather than from an American one. Remember that we are not tourists, but students and cultural pilgrims who must open ourselves up to new ways of being, thinking, and living.

It is a challenging task to help students not only become aware of differences between cultures, but also see the world from the perspective of a new culture.

Developing awareness of cultural differences.

To develop this awareness of cultural differences, faculty developed various activities for students before and during their trip. Activities before a trip were designed to prepare students to face cultural differences. Activities during a trip were designed to help students deepen their understanding of those differences.

Before taking students abroad, faculty participants gave students a variety of readings and video materials about the culture they would soon visit, engaged them in discussions where students would compare and contrast certain elements of the U.S. and host culture, and finally asked them to write reflection papers to help process new information and to demonstrate the depth of knowledge they were developing. For example, before taking students to Guatemala, a faculty member provided students with a list of readings related to the health system, inequalities, and women's issues in Guatemala; asked them to watch a movie "When Mountains Tremble" about the war between the Guatemalan military and the Mayan Indigenous population of Guatemala; instructed them to write short reflections on the reading materials and the movie; and, when they met as a group, engaged them in a discussion.

Comparing and contrasting different cultural elements between the U.S. and a host culture seemed to be an important part of preparing students to experience cultural differences. The faculty member who takes students to Ghana to teach about music and the arts, asked students to do the following:

> We look at the Ghana national anthem and text and at the Ghana national pledge. We also look at American national anthem and the Pledge of Allegiance, and

what it tells us about American culture. And we compare and contrast and talk

about what kind of thinking we are going in for. It is very important because

Ghana had slave castles, so we want to see the connection between the two

countries, politically and thought-wise.

This faculty taught students how to learn about cultural differences as well as historical

and political roots of those differences. She also prepared students for, in Ghana, people

had a bit different kind of thinking and there was a particular historical background

behind such thinking.

Besides informing students of various cultural issues, faculty members wanted

students to know about several intercultural models that would help them interpret their

intercultural experiences in a country. A faculty member who takes students to Ecuador

explained: "If students have never been out [in] the place where there is a different

culture, they may not recognize, they may not be prepared for what they are going into.

They may not have a set of lenses to look at what they are going into." Depending on the

program, faculty chose different models. The same faculty shared an example:

We might talk about Hofstede's model of individualism/collectivism because we

are going to China, going to a collectivist society. Or we will talk about Hall's

low-context, high-context because we are going to Brazil and it is a high-context

culture. I do not want to overload them with that stuff, but I will give them what I

think are some salient things to look at.

Knowing about these models can help students understand that some cultural differences

are deeply rooted in cultural values. This knowledge can serve as the foundation for

developing respect towards cultural values and stimulate the desire to learn more about them.

While abroad, all faculty exposed students to a wide variety of cultural differences. For example, in Ghana, students visited a variety of cultural performances and concerts and saw how different they are from what they experience in the U.S. In Rwanda and Guatemala, students visited local schools and saw how different schooling conditions are in these countries. However, exposure to difference is not always a pleasant experience. It might arouse fear or resistance in students. This is how the professor who takes students to Muslim mosques in Morocco described students' experiences:

> For all of them, this is the first time to a Muslim country. Islam is a little scary to them because the discourse in the U.S. is about terrorism, violence, anti-Americans. Americans have a fear towards Muslims. This is the first time for them going to a Muslim country, is kind of scary, and going inside the mosque, doubly scary. They are entering the space of the other, the religious space. What we hear – the place for recruiting terrorists. What we hear on the news represents only a small minority. So we are going to the mosques, meeting with imams (people who view these places as sacred), looking at the architecture – it is profoundly moving to students. They are getting to see Islam in a new prism.

This cultural experience seems to be both educational and challenging for students. Educational because they are learning about Muslim culture and religion firsthand, but challenging because those firsthand experiences are breaking stereotypes that have been

built in students' minds through the media. To help students process their experiences, this professor engaged students in follow-up discussions and asked them to write their thoughts about Islam, Morocco, and their own realizations in a daily journal.

To assist students to develop more intercultural awareness about different and diverse living conditions, faculty members provided students with opportunities to live part of their program in big cities and another part in poor villages, where students could stay in people's houses to experience the village life. The professor teaching in Ecuador shared:

> I want them to learn that whatever culture, whatever society, and whatever country they are visiting, it is probably not monolithic. That there are differences there. And often one of the biggest differences is a rural/urban difference.

This example illustrates how faculty want to show their students that differences exist not only between countries but also within a country. Some of the faculty participants also asked students to think about differences between rural and urban life that they have noticed in their own country, the United States.

To expose students to different kinds of food, faculty took them to local restaurants, hired local cooks, or sometimes even taught students how to cook cultural local food themselves. For example, the faculty member who takes students to Thailand shared:

> We do a cooking school because it helps them understand the Thai cuisine, and some students are a little less adventurous when they are eating. And it seems like

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when they see some of the ingredients and cook them themselves, they are more

comfortable eating them.

This example illustrates that faculty tried to get students as close as possible to different

cultural experiences so they could be less fearful of trying new things.

To process these experiences, faculty engaged students in daily discussions to

help students think through them and create meanings. These discussions would usually

take place either during breakfast in the morning or after dinner. They also asked students

to write daily journals to think through cultural differences they were noticing on a daily

basis. Faculty also wanted to assist students in sharpening their observation skills. For

example, the faculty member who takes students to Morocco had the following questions

for students: "Notice that there are photos of the king in every shop, hotel, and business.

Why?" or "What is the color for this imperial city, and what does it represent?" Another

faculty member taking students to Thailand wanted students to pay attention to local

food:

> I will say to them: "I want you to observe as we go through these next three
>
> weeks about what role does eating a meal have? How do people show affection
>
> through food, socialize over food?" So they start to heighten their observational
>
> lenses.

Observational skills seem to help students notice differences between cultures and

sharpen their awareness of cultural differences. There are so many new experiences when

students come to a new culture. Helping students focus their attention on specific

elements of a new culture might help them avoid getting overwhelmed with those experiences.

To summarize, all faculty participants talked about the importance of developing an awareness of difference to teach students to view differences between cultures as neutral cultural constructs rather than something strange or scary. They wanted to teach students not to jump into judgments, but to stay open-minded and take time to learn about why those cultural differences exist. Therefore, participants created a variety of activities to stimulate the development of such awareness. Before going abroad, they prepared students for intercultural differences by providing them with a variety of written and video materials to teach about the host culture's history, values, and traditions. They also helped students sharpen their observation and comparison skills by engaging them in activities where students could compare and contrast certain elements of the U.S. and host cultures. They familiarized students with various intercultural theoretical models to help them understand the roots of cultural differences. While abroad, faculty exposed students to a variety of intercultural experiences, such as eating or cooking local food, visiting historical or social buildings, taking part in local concerts, and many more. They helped students process their experiences through daily discussions and written journals to help them understand that differences need to be accepted, respected, and explored rather than judged or feared. Faculty hoped that students would apply their newly developed awareness and skills to their next encounter of difference.

Awareness of Cultural Similarities

Besides helping students develop an awareness of cultural differences, faculty

participants also had a teaching goal to make students aware of similarities among

cultures that students visit abroad and the U.S. These professors wanted students to

realize that people in a host culture might look and think differently from what students

are used to in their home country, but they are all human beings; and it is important to

connect with them. In this section, I explain what faculty mean by awareness of cultural

similarities and why they believe it is important for students to develop this awareness

and connect with the locals. Finally, I describe activities faculty created to stimulate

contact and develop this awareness.

Explaining awareness of cultural similarities.

The core of this awareness seemed to lie in understanding that we are all human

beings, regardless of our differences. The faculty member who takes students to

Guatemala explained:

> Essentially, that we are all the same. You know, we are people. Not that they are
>
> the Other. I do not think they [students] realize that they [locals] are people, with
>
> the same desires, and fears, insecurities. So, I think when they connect with them
>
> as people, it is sort of a revelation.

This quote also illustrates that creating connections and building relationships with locals

seemed to be some of the best ways to come to this realization.

All faculty participants expressed how much they valued this awareness and how

important they considered establishing a connection with the locals. They thought that

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students could benefit from this connection greatly because they would be able to become less fearful of connection with the Other, be able to learn a lot about the host culture through these people, and develop a sense of responsibility for people who live in a different country. This responsibility could eventually strengthen the universal connection between people and possibly reduce the number of intercultural conflicts. A detailed description of these benefits is provided below.

Faculty participants perceived that connecting with people would help students become "less fearful when interacting with others different from them." The faculty member who takes students to Morocco shared an example where two students got lost, and a Muslim man made them feel safe, welcomed, and helped them find the rest of their group. After this experience, one of the students shared that before going to Morocco, she was a bit afraid of Muslim men because they seemed dangerous to her. But after this experience, her fear evaporated. This faculty provided the following interpretation:

A profound shift has happened, where she was afraid of Muslims to understanding that they are also human beings, they are good, strong, loving people that you can find anywhere else.

This is an important illustration of transformation that can happen during this awareness where students can move from fear of another person to finding a connection with another person and realizing that, at the core, we are all human beings.

Establishing a connection with the locals could also help students learn about a host culture from an authentic source about "how other people conceive of their societies, of their histories, their roles in this world." The faculty member taking students to

Guatemala said that connecting to people would also help students "to really experience another culture." He explained:

>It means if they talked to people in a host culture, have learned from people in a host culture, they become able to see things through the eyes of people in a host culture.

>So for me, having a real experience has to do with really understanding each other's perspective.

This illustrates one more important aspect of intercultural awareness that leads to the ability to see another culture not just as an outsider, as a tourist, but from the perspective of a local.

Connecting with people can also lead to the development of a greater sense of responsibility. The faculty member teaching in Guatemala with 20 years of experiences believed that study abroad has a potential to create a very "powerful" experience. He explained:

>. . . one that leads you to a deeper understanding of your fellow human beings. One that gets you to "global citizen" – the idea that my neighbors are not just the people who sit next to me, and whose house is next door to me. You know, my neighbor is that 16-year old girl in El Salvador, too. And that my actions are connected to her life. I think it is about perspective transformation. It is about a greater connection with the world around you.

It is not just about connecting with people who look or think different from you and live in a foreign country. It is taking it to a next level where these relationships become a

responsibility to care about them the same as you would care about people in your country.

On a larger scale, faculty members talked about how creating connections with locals can lead to fewer conflicts, fewer wars and make the world overall "a better place." The faculty taking students to Morocco explained:

I think at the end, it means that we are not going to go to war quite as quickly or are not going to objectify other people. We are going to build real connected kinds of relationships. We are going to count to ten or pause before we put people into a box. We are going to appreciate people as individuals with their own stories.

This quote hints on the deep potential of this awareness of cultural similarities, where people not just only become aware that at the core we are all human beings with similar needs and desires but can also develop strong connections with the locals and a greater sense of interconnectedness that can lead to less stereotyping and less intercultural conflicts and more appreciation of people in general, regardless of their skin color and cultural background.

Developing awareness of cultural similarities.

To develop this awareness, faculty created a variety of opportunities where students would connect with locals. Students talked to people who lived through genocide in Rwanda and Guatemala, civil war in El Salvador, or worked with victims of human trafficking in Thailand. Several professors exposed students to locals before they even arrived at a host culture. One professor took students to a Thai monastery in the

U.S. where they could ask Thai monks questions about Thailand and Thai culture. Another professor motivated students to establish contact with locals right when they got on a plane flying to Ghana. She asked them to write their first quiz there to test their knowledge on Ghana. She said:

> The nice thing about this quiz is that they are allowed to talk to Ghanaians on the plane to answer the questions. That is how I begin to break the fear of speaking to the Other. So I say: "You've gotta ask people around you if you do not know something."

This looks like a great activity to break the ice and fear and helps students build connections with locals.

While in a host country, most participants had students stay with local families, bargain at local markets, and work with locals on a service project. Home stays appeared to be very important in developing intercultural communication skills. The faculty member teaching in Guatemala explained the benefits of such experience:

> It allows each student to have his or her own experience, they are not just staying in the hotel somewhere with a bunch of other students. But each student is having an experience with a family. It is often over language that they learn the most. The fact that they cannot speak this host language, they have to kind of act out what they want. They have to stretch their creativity to communicate. It is a very profound learning experience.

Several participants have an activity where students need to go to a local market and buy something there. The professor teaching in Ecuador shared: "I often do a drop-

off kind of exercise where I drop students off in a market and say, "Go find x, y, and z and come back and report on it." Faculty thought that this helped students own their experience, gain confidence, and become less fearful of people who look different from them. A faculty who takes students to Morocco noticed:

> Negotiating in the souk [market] – at first they are nervous, but they develop skills. Moroccans are very disappointed if you do not negotiate with them; it is part of the local pastime. They enjoy it. It is like a game. I see my students gain confidence in their ability to negotiate with Moroccans. That's kind of fun. And through those interactions, students become less frightened of people. That is important, too.

Market experiences appear to help students weaken their fear of interaction with locals, builds confidence, and strengthens their intercultural communication skills.

Several faculty members included service learning projects where students worked with locals on a community project. For example, in Guatemala, students worked with locals to build a hospital. In Morocco, students worked with local environmental clubs to grow a herbal garden and plant trees in a school recreation yard of a junior high in Marrakesh. In Rwanda, students worked in an orphanage. The faculty member teaching in Morocco shared:

> It is also an opportunity for our students to give back. You know, they are there in Morocco for a month. And of course, they are bringing their money, and they are buying meals, paying for hotels, and helping the economy in Morocco. But it is abstract for them. So, I wanted them to get the sense of giving something to this

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community that is not abstract. They are working with the Moroccans on

something that is critically important – greening the city. If you ask students what

they remember the most, they would say host family and planting trees.

Service learning projects not only help students to connect with locals but give back to

the community. Helping local people by doing something worthwhile also creates long-

lasting memories for students.

To summarize, awareness of cultural similarities is about realizing that regardless

of cultural differences, people all over the world have similar needs and human qualities.

This awareness can help students become less afraid of connecting to people who might

look or think differently from what they are used to and more open to create long-lasting

relationships with those people. Faculty members acknowledge several benefits of such

intercultural connections. Students can learn about a host culture from the locals

themselves and get authentic perceptions on their culture, history, politics, values, and

traditions. This can help students develop a deeper understanding of a host culture and

become able to view some elements of local culture from the perspective of a local rather

than an outsider. This understanding can motivate students to develop a sense of

responsibility to care about people in other cultures as much as they would care about

people in their own culture. In turn, faculty participants believed that this responsibility

might lead to fewer conflicts and wars and a more peaceful world overall. To help

students develop this awareness, faculty participants created a variety of opportunities

where students could meet and connect with locals. They invited local speakers to share

their experiences and perspectives on various social and historical issues. Faculty

members included host stays where students stayed for a couple of days with local families, taught students to negotiate at local markets, and encouraged students to give back to locals through community service projects.

Awareness of Cultural Self

Developing awareness of a cultural self has been another important element that faculty participants focused on as one of their teaching goals. In this section, I explain what faculty meant by cultural self-awareness and why they believed it is important for students to develop this awareness. Finally, I described the activities participants have been using to develop this awareness.

Explaining awareness of cultural self.

When talking about awareness of cultural self, faculty mentioned the following two elements: being aware of how one's culture is shaping thinking and behavior of each individual and being aware of how students are moving through an adaptation process when adapting to a new culture.

All faculty participants mentioned a teaching goal where they would like to help students realize that growing up in a specific culture shapes our thinking and behavior according to that culture's values, beliefs, history, politics, and other traditions. The faculty teaching in Thailand articulated: "You bring a cultural lens to everything; if we are not careful, we can reinforce the stereotypes and generalizations of culture." Later she continued:

I want them to start thinking about how they were shaped, where they grew up, and what their family experience was. Sometimes, students just stop at the surface

where they assume that if people look like them, they have similar ways of

viewing the world. When they start to unpack their own experiences of how

aspects of culture have influenced them, their experience of family, then they start

to be able to see how others are also in the same situation.

This faculty member not only focused on broad aspects of culture but wanted students to

start thinking about more specific elements such as their individual families and how

their family experiences had shaped them.

Besides becoming aware of how our thinking and behavior is affected by the

culture we grow up in, faculty also wanted students to become aware of the cultural

adaptation process. While being abroad, faculty wanted students to observe and analyze

what was happening to them during this process. Adapting to a new culture might be a

challenging process for students, and some of them resisted trying new things or

accepting that some cultures have different values. The professor teaching in Ghana

provided an example of such a challenge:

And one student came from downtown Chicago. . . . She was really struggling by

being surrounded by people who all looked different from her. It was fearful to

her because it brought up all those experiences for her, the years living in Chicago

. . . Ghanaians are very friendly, especially the young people. Older people are

more reserved. So young people are very touchy, and things like that. It sort of

overwhelmed her. You know, personal space.

These challenges might be because students have never questioned their own culture's

values and beliefs and consider them universal rather than cultural. The faculty teaching

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in Morocco pointed out: "I want them to realize that how they grew up might be their normal, but not global normal. Global normal does not exist!"

Developing cultural awareness of self.

To develop a cultural awareness of self, faculty created a variety of reflection activities for their students to help them process their intercultural experiences and observe personal growth. First, they prepared students by explaining the cultural adjustment process to them and what might be happening during this process. They talked to them about possible challenges and "dramas." The faculty member who takes students to Morocco explained:

> And in any study abroad program, I don't care what it is, there is going to be drama. I tell my students: "You can break any period of time when you are going abroad – a month or a year – and divide it into three sections. The first section is the honeymoon phase when everyone is like, "Oh my God, I love it here; I can't believe I am in Morocco! And this is just awesome and this is better than anything else, and I want to live here my whole life!" The second is, "I hate it" phase which is the homesick phase where everyone is like "I can't believe I am here! I hate it here! I miss peanut butter; I want my dog! Everything here is dirty. People here are rude, and in America it is way better." And then the third phase is the synthesis phase – where they are able to see that Morocco has its strengths and its weaknesses.

This faculty member believes that making students familiar with the stages in the cultural adaptation process helps students recognize what stage they are in when they are abroad.

When moving through the second stage, students become more accepting that this is totally natural to be dissatisfied with various experiences, start wondering about what is happening to them, and start analyzing why they are experiencing difficulties. This faculty member uses one-on-one discussions to help students process their challenging experiences and develop realizations on how previous experiences and home culture values were contributing to their adaptation challenges.

While abroad, faculty engaged students in daily discussions, asked them to write daily journals, and gave them an assignment to prepare a written or video project at the end of the trip that would summarize the lessons they learned through their intercultural experiences. All faculty participants mentioned the importance of daily discussions before or after specific cultural experiences. Faculty would lead them either in the evening after dinner or in the morning during or before breakfast to give students an opportunity to reflect on their cultural experiences. Faculty members believed that during these discussions, students "can learn from each other and also see what others are going through." Faculty often engaged other students to offer suggestions on how to move through challenges. The faculty teaching in Morocco shared:

> I typically opened class with a discussion of struggles and successes. Students will talk about their frustrations, and I would ask the group for suggestions. I will ask students who were able to adapt the best, and they usually come up with the best solution.
>
> Rather than it always coming from me, having their peers give them ideas. It was very effective.

Also, all participants talked about having students write reflection journals during their

trip. Journals are designed as a safe place where students can process their experiences.

Each faculty member had several prompts to help students focus on some aspects of their

experience. For example, a faculty who takes students to Morocco has three prompts.

First, she asked students to write about a specific cultural experience and what they

learned from it, like "Casablanca is not an imperial city. Why did the royal family decide

to build Morocco's Great Mosque in this city?" The second part is to "process how they

feel about Morocco, themselves, otherness, to see if this evolves. Being with an other can

create distance, so try to understand the other. I want them to trace their thought

processes." And the last prompt is to share "Discoveries of the Day" that describe any

new insights (great or small) into Morocco, the United States, yourself, or anything else

that has occurred to you and helped you to see the world with fresh eyes." Also, journals

are the space where students can "process the culture shock they are going through."

Finally, faculty members asked students to write reflection papers or create an

individual project. For example, one faculty member asked students to summarize the

lessons they learned from their trip in a short you-tube video project where students could

choose pictures to tell their story. Here is an example provided by the faculty teaching in

Thailand:

> So, I had a student, she was from the Jewish tradition. And she talked about how
>
> she started to see aspects of her Judaism in light of seeing in how Buddhism
>
> shaped who the people were in Thailand. It was really quite cool to see how she
>
> both learned about Thailand and about how Buddhism impacts the way they value

family, the way that they are in the world. But it was partly because she filtered it

through her own experience, looking at similarities and differences.

This example shows how this faculty member wants students to process their cultural

experiences and filter those experiences through their own lenses. This student was not

only able to learn more about the Buddhist culture but to understand her own religion

through a new lens.

To summarize, this cultural self-awareness can help students understand how their

thinking and behavior has been shaped by their culture and why they might have

difficulties adjusting to a new culture that has very different values, beliefs, and

traditions. To help students develop this awareness and process their adaptation process

to a new culture, faculty participants put a lot of emphasis on reflection activities both

before and during intercultural experiences. These reflection activities assisted students in

learning about their own culture and in analyzing their cultural adaptation struggles.

Faculty believed that developing this self-awareness might help students realize that

applying only one cultural lens to all cultures is not possible to really learn and

understand other cultures.

Engaging in Metacognition when Teaching Abroad

When making pedagogical decisions, faculty participants illustrated the signs of

metacognition. They were aware of factors that influenced their teaching and used those

factors to create teaching strategies to enhance students' learning. The following two

factors were revealed by the faculty participants as influencing their teaching: personal

intercultural experiences and uncooperative students.

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Personal Intercultural Experiences and Realizations

Faculty participants used their personal intercultural experiences and realizations to make pedagogical decisions for teaching abroad. All participants reflected on powerful intercultural experiences they had either during their childhood or early adulthood, and realizations they developed as a result of those experiences. This section discusses faculty thinking processes behind their teaching, especially how their personal experiences and realizations have guided their teaching in the following ways: staying motivated to enhance students' learning; being able to notice both gaps and signs of students' learning; and for modeling their thinking and behavior to students.

Motivation to enhance students' learning.

Faculty participants were conscious of how their personal intercultural experiences and realizations from those experiences drove their motivation to teach abroad and enhance intercultural learning of their students. Half the participants talked about how they either lived abroad as children or grew up in an intercultural home. One of the participants reflected: "I was born into an intercultural home – my father was from Ghana and my mother from Jamaica. I grew up negotiating two cultures." She believed, "It is very important to have intercultural experiences because identity and the way you think shifts and changes when you engage in new cultures."

The other half of participants talked about how they studied abroad in high school or college during their formative years. They described their experiences as "transformative," "life-changing," and "set their trajectory for life" and talked about how they wanted their students to have similar experiences. One faculty who perceived his

study abroad experience as "life-changing" shared the following belief on this experience:

> I believe that the experience that students have in study abroad is the one that opens them up to other cultures and other values and functions with people who are very different from them, have different experiences. And at the end, this makes a world a better place.

This example illustrates how faculty participants' personal study abroad experiences influenced their motivation to teach abroad. This faculty member believed that the study abroad experience has incredible potential for learning about other cultures and contributing to the overall well-being of our world.

Most participants mentioned how "challenging" and "exhausting" teaching abroad can be, but because they believed that study abroad experiences can be so powerful, they have stayed motivated and committed to teaching.

> I think faculty who want to teach abroad has to have the commitment to the powerful learning that can happen. It is an exhausting experience, and there are times when I would rather put my head under the pillow and ignore what is going on around me. But, I have to operate with the sense of faith that transformation, positive change is happening. So, I think that kind of level of commitment is important for teaching abroad.

This quote shows strong faith and commitment to teaching abroad. This can be explained by the powerful experiences faculty had themselves when studying or living abroad and the desire to share these experiences with their students.

Some faculty members reflected on the poor design of programs in which they participated as students and how they are using their own experiences and realizations to make their programs better for their students. One faculty member shared the challenge she had after her first study abroad experience and how she is incorporating this knowledge to make her programs better:

Actually, the first time I went abroad, there was no follow up. I was from a small town in northern Minnesota, so I did not really have chances to unpack that experience. And it was weirdly not until Thailand [second intercultural experience] when I started to look back on that experience and think: "Oh, how important it was to really work with students when they are having those experiences. And then do follow-up, to do that full learning cycle when they incorporate into their own thinking – not just experiencing it, but stepping back and reflecting."

That is why this faculty member put a big emphasis on developing reflection skills to help students process intercultural experiences in her programs. She thought it is not enough to just point out differences and similarities among cultures but to push students to process their experiences and maximize their learning.

Another faculty member who takes students to Guatemala had a realization during his young adult experience that shifted his thinking about people who look different from him:

I had gone to a suburban high school, very homogeneous, almost entirely white, Caucasian, middle class. I then went to a community college that was very

diverse. . . . I do not know what the percentage would be – maybe 20 percent African American, maybe more. I started to meet many people who are African American. I worked in a health center with two African American women. I actually dated a woman who studied there who was African American for a number of years. So, I started to have this very large circle. What was interesting, I distinctly remember this moment when I had this realization. When I was walking down the hallway, I realized that I unconsciously started looking at African American people to say: "Do I know this person?" Where previously, I walked down the hall, let's say a year ago, and did not look at these people because I knew I did not know them.

He has been using this realization to help his students develop similar realizations when they go to Guatemala and meet people who look different from them. He expressed his hope that "by spending 10 days in Guatemala, one might think: "Do I know them (the locals)?" That is why this faculty member thinks it is very important to make sure students develop personal connections with Guatemalans.

Ability to notice gaps and signs in students' learning.

Besides being motivated to teach abroad and design programs in most effective ways, faculty participants had been using their personal intercultural experiences and realizations to constantly assess students' intercultural skills and knowledge. They were able to notice gaps and signs of learning when working with their students. Many of them talked about how the majority of students on their campuses had been growing up in a homogeneous society and were not exposed to diversity. One participant commented:

I think too many of our students that I have worked with have grown up in the community where they lived, have gone to school, and were surrounded by people who think like them, see things like them, understand the world like them. And I think the best thing that study abroad can do is to put them in contact with people who have had very different experiences. So they can expand their world views, change their paradigms.

This faculty member was able to notice this lack of diverse experiences in students' upbringing because many of them had been growing up in a homogeneous community. He believed that studying abroad could fill this gap by putting students in contact with very different cultural backgrounds and helping them broaden their worldview. This observation was rooted in his own intercultural experiences and 20+ years of teaching abroad.

Besides not having enough exposure to people with diverse backgrounds and experiences, several participants made observations about the American culture where the educational system is not set up to educate U.S. citizens about other cultures. Students where participants taught were "unaware of what is happening in the rest of the world" and "their expectations are so skewed because they do not have many perspectives." Faculty saw it as their responsibility to show students how to fill the gap in their knowledge by taking them abroad and educating them about other cultures.

Faculty are not only able to notice general tendencies of what students are missing, in general, but also are able to recognize gaps in their knowledge and skills in specific situations. For example, a professor was able to recognize how his students

behaved "culturally insensitive" when, instead of listening to a person sharing their experiences of genocide in Guatemala, were texting one another. He was able to recognize this insensitivity and point it out to these students later during the discussion time.

Faculty participants were also able to notice signs of learning in students, the so-called "aha moments," the phrase that many faculty participants used when referring to these signs. One faculty member also described this moment as a "light bulb goes off." He used this example to describe such a moment:

> So, a couple of students went to a place to have their hair done. And as it turned out, they were sitting in a row with a Chinese woman in between them. And the first student who reported on this experience was: "This woman was not very nice to me, she was kind of rude. I was trying to get her into a conversation, and I tried to use my newly learned phrases in Chinese; but I think she did not listen, she was rude to me." And a student who was sitting on the other side said: "I think you misunderstand. I spoke with her as well, and she said she was deaf in her left ear." And we used that moment to talk about how quickly we jump to judgments. And that student said:"Ah!" And it was one of those moments for the student. And I still hear her talking about it.

This example illustrates how a faculty member created a space for students to reflect on their experiences, and sharing experiences helped a student to have a learning moment and realize that our perceptions of reality might not be accurate, and that judging people right away might not be a good idea.

Sometimes these "aha moments" would come after a very challenging experience. For example, a faculty member had noticed that after two students got lost in a bus station in Morocco, they were able to connect with locals to find help, and this experience, frightening at first, was seen by students as "the best experience they had abroad." The learning moment for them was when they realized that locals were not scary or unfriendly, but are actually good people who are willing to help foreigners in trouble. Another faculty member observed: "Sometimes those experiences – getting lost, losing your passport, getting sick, when something serious has happened – sometimes those are the most educational moments of the SA program."

Faculty participants admitted that most of the time these "aha moments" would come unexpectedly. However, they try to "plant a seed" for such moments. As many of them pointed out, reflection activities can be very stimulating for developing new realizations. This is how one faculty member described it:

Often it happens in the midst of the reflection process, so I build a lot of moments for reflection in the programs I am leading. Sometimes, it is at the end of the day or at the beginning of the next day. I ask them: "What are you learning? What are you seeing?" I give people tools for doing reflection. And when I see students sort of acknowledge that they learned something important, that they expanded their world in that process. What used to be a statement is now a question! They are opening up. That is hugely rewarding to me!

Faculty members were able to recognize these gaps and learning moments because they had experienced them themselves. For example, they admitted that they had

been "culturally insensitive "in some situations or had powerful "aha moments" that helped them realize something powerful and change their thinking or behavior. One faculty member shared her powerful realization about inequality in the world and how this realization made her act on it. When carrying out a program in Rwanda, she saw how many children were left without parents after genocide and had the following realization:

> The program that we did in Rwanda, one of the first service programs that I did, it changed me forever. We worked in an orphanage; we went to the genocide memorials, and it just profoundly affected me. I was not there very long before my light bulb said this is what I need to do. When I came home, I immediately started the process of adopting two children. That experience in Rwanda is immediately responsible for my mental shift that made me want to do that.

This "aha moment" for this faculty member was connected to the realization that she wanted to help these children. She learned that this was an "unmanageable system and adults were abusing them, taking advantage of these kids." And this is how she described her thinking and feeling: "I do not know. That to me felt like an atrocity. I just felt that this should not be happening in this world! And I just wanted to be a parent to these kids who did not have parents. And that was it – that was the moment!"

Consciously modeling thinking and behavior.

Faculty participants had also been using their personal intercultural experiences and realizations to constantly model thinking and behavior to their students. This seems to be a very conscious process to participants because they are aware of how they need to

act and react in certain situations. Here are a couple of examples that describe this conscious modeling. One faculty member said:

> You have to be an example to your students all the time. When you are in a foreign culture, you cannot complain. You need to do the things you're trying to teach them. . . . You got to walk the walk. You are there to teach them to embrace another culture and do things that are uncomfortable. You have to walk the walk. If I complained every time I felt like complaining, I would not be a very good example.

This faculty member is modeling to students that adapting to another culture can be uncomfortable, but it does not mean that it is fine to complain all the time. This quote illustrates that this participant is conscious of her behavior and tries not to complain when she is uncomfortable. Another faculty member models empathy for students. This is how he thinks about it:

> You have to model empathy, empathy with a student who might be going through a challenging experience. But also empathy with people in the host culture. As a teacher, you can't be hyper-critical, you have to be setting the norm of hearing people's stories in a respectful and appreciative way.

This faculty member models empathy in a variety of ways. He talks about expressing empathy to both students who are challenged by intercultural experiences and people in a host culture who want their voices heard.

Several faculty members who talked about modeling to their students, said that they are still learning something new through intercultural experiences. One faculty

member expressed: "You are modeling to people that we are always learning. And this is what they should be doing." Another professor shared:

> Every time I go on these programs, I learn something new about myself. Sometimes, it is depressing information; sometimes it is enlightening information. Sometimes, when I think I am the most adaptable and flexible person ever and I realize that I am not in some situations, I learn about myself all the time. I hope that students learn about themselves, too.

This example illustrates that faculty members are conscious of their own learning and try to model this learning to students.

One of the most important aspects of modeling is that faculty engage in metacognition when explaining to students their thinking and behavior. They want their students to know what is happening in their (the professors') heads when they make decisions or engage in a particular behavior. One professor shared how he explained to his students why they would not be able to stay in a beautiful camp on the lake, but instead in an ordinary hostel:

> And I am very open, I explain everything to students because I want them to understand the process. For instance, I would say, "This is what happened. The larger group came in, and they will bring more money for the organization. . . . Yes, it is upsetting; however, we are going to learn something different from the experience. Instead of walking this beautiful countryside and having that experience, we will have the experience of walking in a poor neighborhood. So again, it is a matter of experiences. And some will be different than others."

This example illustrates how a professor engages in metacognition to explain to his students how they can approach a challenge of not getting what they have expected.

Another professor shared an interesting observation about how some faculty members might be unconscious of what they are modeling to students, and how it can be dangerous. This is what she said: "There are some people who I think should not teach abroad because they can reinforce stereotypes." She used her colleague as an example who would show her disgust with Thai food in front of students by saying: "Ugh, Thais eat bugs!" And, students would repeat and say: "Ugh, it's terrible!" As soon as this professor heard it, she felt that she had to counteract all of that by saying:

> Well, certain Thais, in certain seasons, in certain socio-economic status eat bugs. But if you would say that to a Bangkok Thai, they would be appalled. They do not eat bugs. And bugs are high in protein. They are available, and it is all in your head whether you eat bugs or not. Right? Thais think cheese is terrible because it smells. They do not have dairy products! Instead of helping students understand that the bugs are a source of food in other parts of the world, it was like "ugh, Thais eat bugs!"

This professor believed that there needs to be screening for cultural awareness and sensitivity. She explained:

> I often wondered whether there should be some kind of interview to see if you will be culturally sensitive when you take students abroad? Or can you reinforce some bad things. But generally, 90% of the faculty I've met, are very very sensitive to that.

This example illustrates that it is important to be conscious of what one is modeling to students. If a faculty member is not aware of how his thinking and behavior is rooted in stereotypes, he or she can reinforce those stereotypes in students. Thus, instead of developing intercultural awareness, students would be solidifying and justifying intercultural insensitivity towards people in a host culture.

To summarize, faculty participants are consciously using their personal intercultural experiences and realizations when they make pedagogical decisions about their programs. They use their own experiences when designing teaching activities for their students based on what worked for them and what helps them stay motivated to teach. By having personally experienced intercultural learning, faculty members are able to notice gaps in students' intercultural knowledge and recognize signs of learning in their students. They also consciously model decision-making and behavior to illustrate specific elements of intercultural awareness that they developed themselves. For example, they model staying positive and not complaining when being uncomfortable, being open-minded when facing intercultural differences, and being in a constant learning process even after having many previous intercultural experiences.

Factor: Uncooperative Students

Faculty participants have also been conscious of how uncooperative students influence their pedagogical decision-making. All of them pointed out that there had always been a couple of students in a group who were struggling through the cultural adaptation process, and their struggles resulted in constant complaining, or blaming the professor or the locals for their discomfort. As one faculty explained: "I find that there is

a certain kind of student who pushes my buttons. The student who 'knows everything' and refuses to learn – that is a challenging kind of student."

Through years of experience, faculty participants have developed the following cognitive strategies: expecting that for some students, it will be more challenging to face diversity than for others; accepting that students learn at different paces; preparing for challenging students and situations; and being supportive, patient, and open to listening when helping students deal with challenges while abroad. These strategies helped faculty to lessen their frustration. As one professor put it:

> The kind of students that frustrated me in the past frustrates me less because I know how to deal with them. I still have some challenges with a student who says, "I absolutely know the way the world is"; the student who is very rigid. It is still a challenge for me, but that is okay.

This quote illustrates that even after years of experience, it is still challenging to work with a student who does not want to keep an open mind while adapting to a new culture. At the same time, the strategies that faculty developed through years of experience are helpful in admitting that such students will be present in a group and knowing what to do when challenges arise.

Preparing to work with uncooperative students.

By expecting that there might be one or more challenging student in a group helps faculty prepare for their next trip. They prepare both mentally and practically to face students who will be complaining a lot about the discomfort they experience in a new environment. For mental preparation, they expect that something like this will happen.

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They also try to approach each student's progress individually and recognize that it takes time to develop intercultural awareness. One faculty member shares:

> One of the challenges of a study abroad leader is to recognize that students who get tied up in knots need support. It is important to recognize that they are on a spectrum of intercultural competence and you cannot expect them to come home as intercultural experts. The goal is to move them incrementally along that spectrum and not thrust them completely out of their comfort zone and have them come back 100% changed.

This strategy seems to help faculty avoid getting frustrated when they see that not all students progress the same when developing their intercultural awareness. Some participants said that sometimes, they hear back from their most challenging students months or even years after the trip who thank them for the experience and apologize for their behavior.

Practically, they prepare for a trip by providing students with necessary information before the trip and letting students know that they should expect difficulties and challenges. One faculty member shares: "I tell students to expect changes, and some will be controllable, and some won't." They also plan all those activities described in the previous part where students could connect with locals to reduce their fear of people who look and behave differently from what they are used to. Through those connections, students learn more about their host culture and change their attitude towards unfamiliar cultural practices and traditions.

Working with uncooperative students while abroad.

While abroad, faculty try to be supportive, patient, and open with students who are challenged by being in a new culture. Faculty members often engage students in discussions where they can share their frustrations. The faculty member teaching in Morocco shared:

> I typically opened class with discussion of struggles and successes. Students will talk about their frustrations, and I would ask the group for suggestions. I will ask students who were able to adapt the best, and they usually come up with the best solution.

She uses other students who have been better at adapting as a resource for those who have been struggling with accepting cultural differences.

However, if a student is really struggling and is constantly complaining or critiquing the host culture experiences, people, or even professors, faculty would talk to them one-on-one. This is how the situation might look, as the professor teaching in Ecuador shared:

> If I get the impression again, and again, and again, I sometimes will take the student aside, and I will say something to them, like: "I have been noticing you are responding in this way to the things I have seen, and I am concerned that you are not taking the opportunity to learn new ways of doing things." I would never do that in public; I would never do that in a group. I would take the student aside to have this conversation.

That is also why professors encouraged self-reflection and analysis to help students

process their frustrations and think about where they are coming from. This is what the

professor teaching in Morocco usually tells her students:

> Look, you can handle this; you are strong. Use your power of observations, use
>
> your strength to figure out where you are stumbling and why it is causing you
>
> stress. See if you can analyze it and learn more about yourself.

This faculty member reminds students that they are strong and can cope with intercultural

challenges. They just need to look inside and try to understand what is causing their

distress. Developing intercultural awareness is an individual learning process. Faculty

and peers can be there as support and encouragement, but they cannot do the individual

work for each other.

Some faculty members try to connect with students on a human level and share

their own mistakes. This is how the professor teaching in Ecuador opens up to students

who are struggling:

> And what I also do, I tell the students about my own mistakes I made along the
>
> way, and the ways I screwed up, and the ways I have said insensitive, culturally
>
> inappropriate things; the ways I experienced culture shock. I think that makes it
>
> easier for students who have that "I'm not gonna change my view" mentality.
>
> When I can say: "You know, it is all right to admit that you are wrong – this is
>
> how I have done it." But, say it indirectly.

This faculty member wants to show students that intercultural awareness develops

slowly, and it is okay to make mistakes along the way. He thinks that it makes it easier

for students to process their own challenges by knowing that even their professor had struggles along the way.

To summarize, when dealing with challenging students who often complain about discomfort or blame their professor or the locals for discomfort, faculty participants have developed a number of cognitive and practical strategies. First, they expect that they will have such students in a group and this expectation helps them prepare for these challenges. Second, they accept that each student will progress in their awareness at a different pace, sometimes taking months or years to come to some intercultural realizations. Third, they put together the following preparation activities for their students to ease up their cultural adaptation process: warning them about possible adaptation challenges; sharing with them intercultural adaptation models to help explain those challenges; and creating activities to ease their challenges (connecting with locals, reflecting on their experiences individually and as a group). Lastly, while abroad, providing students with support and encouragement by reminding students that they are strong and can cope with challenges, sharing their own intercultural mistakes, and talking to students one-on-one if necessary helps students adapt.

Summary

This chapter presented findings related to faculty members' pedagogical decision making processes. It was found that when making pedagogical decisions, faculty participants, regardless of their department, focused on developing intercultural awareness within their students and engaged in metacognition. The following are the highlights of these findings:

- When developing intercultural awareness in students, participants focused on the following elements: awareness of cultural differences, awareness of cultural similarities, and awareness of cultural self. They shared why they thought it was important to develop these elements in students and provided examples of teaching activities they used to reach their pedagogical goal.

- Faculty participants illustrated signs of metacognition by being aware of factors that influence their teaching and developing strategies to use those factors to enhance teaching. Faculty were able to know when, why, and how to apply their strategies when teaching abroad.

Chapter V will present a discussion of findings, offer recommendations for future research, and share suggestions with faculty and administrators on how to develop workshop materials for novice faculty teaching abroad.

CHAPTER V

DISCUSSION

The purpose of this study was to explore how experienced faculty members from different institutions make pedagogical decisions about teaching abroad and what cognitive processes they engage in when making such decisions. It was found that when making pedagogical decisions, faculty participants, regardless of the academic department they taught in, focused on developing intercultural awareness in their students and engaged in metacognition. This chapter offers the interpretations of these findings. First, it presents a discussion related to developing intercultural awareness in students. Next, it presents a discussion related to participants' metacognition. It concludes with a detailed summary of findings and interpretations.

Developing Intercultural Awareness in Students

When making pedagogical decisions, faculty participants from different departments and universities focused on developing intercultural awareness in their students. There were three elements of intercultural awareness that faculty talked about: awareness of cultural differences, awareness of cultural similarities, and awareness of cultural self. For awareness of cultural differences, faculty wanted students to realize that cultural differences exist, and it is important not to judge those differences and instead to respect them and be curious to learn more about why those differences exist. For awareness of cultural similarities, faculty wanted students to realize that at their core,

human beings are similar regardless of our differences. This would help reduce the fear of host culture members and help make connections with them. For awareness of cultural self, faculty wanted students to become aware of how they have been shaped by their culture, and then realize that all people are shaped by the culture they grow up in. Therefore, they should not judge people, but connect to and learn from people in other cultures. Figure 1 illustrates these three themes and quotes from participants that best represent each theme.
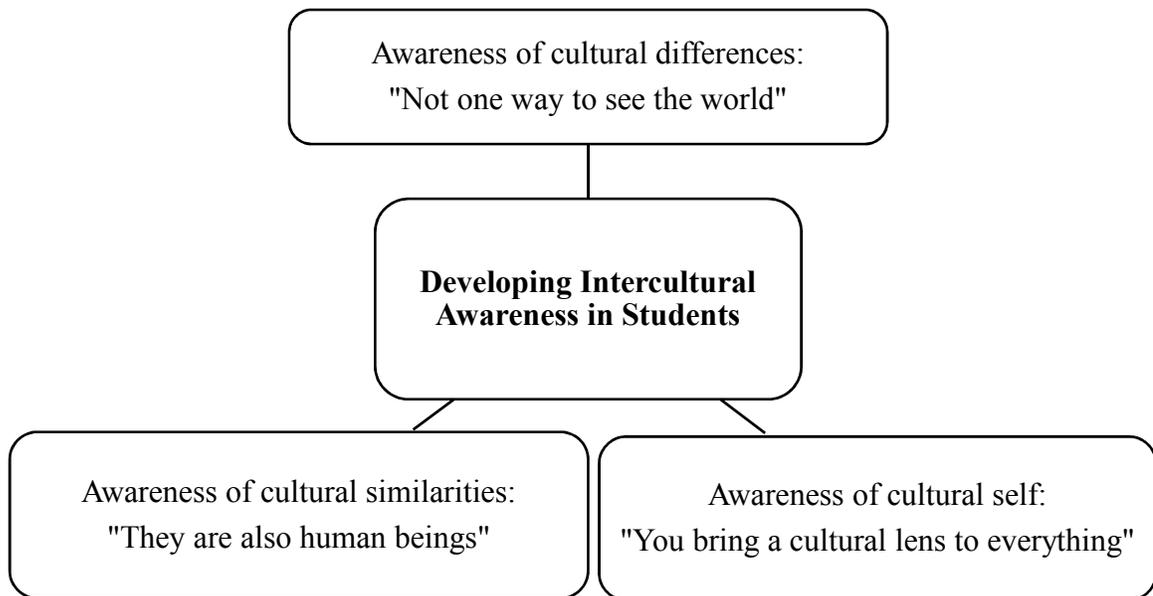
Figure 1. Developing Intercultural Awareness in Students.

This research added to the literature on faculty-led programs by revealing a more focused pedagogical goal shared by participants. Usually, authors who wrote about intercultural learning, used a variety of terms to describe their goals. For example, Eckert et al. (2013) pointed out that it is necessary "to prepare students to participate more effectively in a globally interconnected business world" (p. 439). Sachau et al. (2010)

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wanted students to increase their knowledge of a host culture; increase interest in international travel, host culture, and a culture's people; and build confidence as travelers. Scoffham and Barnes (2009) encouraged students to "be slow to make judgements, to be sensitive to each other and to give due weight to intercultural issues" (p. 8). Janeiro et al. (2012) wanted students to develop intercultural competence and positive attitudes towards people from other cultures. The participants of this study, instead, were focused on developing intercultural awareness in students.

As for revealing specific elements of intercultural awareness, and why and how to develop it, this is a new finding for the literature on faculty-led programs. It adds a new lens that can be used to approach intercultural awareness from three equal angles – awareness of cultural differences, awareness of cultural similarities, and awareness of cultural self. Usually, authors who wrote about intercultural learning would mention either awareness of cultural differences or awareness of cultural self. When writing about developing awareness of cultural differences, authors would talk about introducing students to differences between home and host cultures before going abroad (Eckert et al., 2013; Jutte, 2012; Shupe, 2013) and reflecting on those differences through various group activities while abroad (Eckert et al., 2013; Scoffham & Barnes, 2009; Younes & Asay, 2003). When writing about developing awareness of cultural self, authors would talk about asking students to write in a daily journal and write a reflection paper at the end of their study abroad program to process their personal growth (Canfield, Low, & Hovestadt, 2009; Eckert et al., 2013; Long et al., 2008; Sachau et al., 2010).

Interestingly, awareness of cultural similarities is missing from the discourse on intercultural awareness in faculty-led literature and intercultural learning. This is possibly because of a commonly perceived theoretical understanding of intercultural awareness that is usually connected to noticing cultural differences and developing cultural self-awareness. For example, according to Baker (2012), one can only become aware of the existence of culture and of its influence on values, attitudes, and behaviors by experiencing difference. Paige (2006) talked about cultural self-awareness as the foundation for intercultural competence because understanding one's own culture makes it easier to recognize other cultural practices, anticipate cultural differences, and become better prepared for cultural challenges. The participants of this research study, however, pointed out that becoming aware of cultural similarities could contribute to development and enhancement of overall intercultural awareness. Specifically, it could be helpful in shortening the distance between students and the locals. This is understandable because when students realize that, regardless of differences, they have many things in common with people from another culture, they may become less fearful of them. That is why faculty participants developed a variety of activities where students could connect with local residents in a foreign country and develop an awareness of similarities between local citizens and themselves.

Next, sections of this discussion on developing intercultural awareness focus on specific elements of intercultural awareness. I explain findings that had been confirmed by the literature and those that have provided a new discovery.

Awareness of Cultural Differences: "Not One Way to See the World"

When describing awareness of cultural differences, participants of this study talked about helping students notice differences between home and host cultures and realize, as one faculty member puts it, "There is not the only one way to see the world because there are people who have very different understandings." They wanted students to respect those differences and not to jump to conclusions or form generalizations right away. As one faculty pointed out: "What you see on the surface about the situation or person, or their behavior, doesn't really give you the whole picture about who the person, the situation, or the event is." Instead, study participants talked a lot about how they want students to stay open-minded and ask questions to learn about things they don't understand or are not familiar with. Similar explanations exist in the current literature and are connected with a faculty's desire to develop understanding, sensitivity, and respect towards a host culture. For example, Scoffham and Barnes (2009) encouraged students to slow down before they make judgements and to be sensitive to people in a host culture. Shupe (2013) wanted her students to demonstrate "respect towards the Nicaraguans and the Nicaraguan culture" (p. 125).

When making pedagogical decisions on how to develop this awareness, study participants talked about pre-departure preparation sessions to build students' knowledge about host culture and prepare them to face cultural differences, expose students to cultural differences through site visits during their time in a foreign country, and through a variety of discussions and reflection activities to help students process new experiences. This finding supports the literature on faculty-led programs. The main focus of such literature is on building students' knowledge of a host culture by providing students with

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information about a host culture, introducing them to host culture communication styles, and offering a variety of ways to digest this information through the Internet, newspapers, journals, magazines, books, educational institutions, and having guests from a host culture speak to students (Arkans, 2009; Döring et al., 2010; Herbst, 2011; Long et al., 2008; Shupe, 2013). For example, Shupe asked students to read about history, culture, and inequality in Nicaragua. Döring et al. (2010) also recommended that it was important for students to learn about a host culture by gaining knowledge about religion, current events, politics, science/education, daily life, economy, and history before going abroad. The current study confirmed that these activities have been also widely used by participants in this study. Teaching about a host culture's history, political system, economy, and social issues through assigning reading of articles, news stories, and watching videos, and then digesting it together with students through discussions and personal reflection projects have been very important elements of preparing students to experience cultural differences.

In this study, participants have also mentioned several activities that have not been discussed by current authors. These activities included the following: introducing students to several intercultural communication and adaptation models to explain to students why cultural differences might exist and how to adapt to them while in a foreign country, and having activities where students would compare and contrast different cultural elements from the U.S. and a host culture. These activities are missing in the literature on faculty-led programs possibly because many faculty do not receive proper training on how to teach intercultural skills to students while abroad. As several scholars

pointed out, international education professionals often do not receive suitable preparation to help develop cultural self-awareness and intercultural competence among their students (Goode, 2008; Sunnygard, 2007). Sunnygard stated that less than half of faculty directors who direct short-term programs have preparation for teaching off-campus programs. Goode found that even when this training does occur, it does not always include adequate intercultural content.

While abroad, there was a lot of exposure to cultural differences through site visits and other cultural events as well as reflection activities to digest new cultural experiences. Faculty participants talked about taking students to a variety of historical, religious, and cultural places to let them experience them firsthand; having them eat and sometimes even cook local food to learn about the ingredients and be less fearful of new food; and taking students to both rural and urban communities to let students see the diversity of a country. Most faculty who wrote about their programs also emphasized the importance of visiting a variety of sites. Herbst (2011) described in detail his trips with students to Turkish historical sites. For example, he would discuss with students the empire's fifth-century military challenges and the construction of the massive walls of Constantinople and "a few hours later, students found themselves climbing and exploring those very same walls" (p. 219). To teach students about Mesoamerican anthropology and history, Kahl and Ceron (2013) have taken students on guided tours to museums and archeological sites, visited Mexican universities, and "the diverse cultural delights of Mexico, including historical sites, cuisine, and the arts, are sampled as much as possible" (p. 285). To teach about inequality in Nicaragua, Shupe (2013) took students to non-

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profit organizations specializing in fair trade, community-based schools, or medical and psychological services for women. Scoffham and Barnes (2009) emphasized the importance of "visiting contrasting locations" (p. 259). One of the participants in this study also mentioned taking students to both rural and urban places to expose students to diversity in a host country.

To help students process their cultural experiences, study participants would engage them in daily discussions, offer guided questions for their daily journals, and create activities to sharpen their observations skills by telling students to pay attention to specific places, people, and things in a host culture. Similar activities have been mentioned by faculty who wrote about their programs in the literature. Discussions after cultural experiences and writing a daily journal have been mentioned by almost all faculty who wrote about their trips abroad (Herbst, 2011; Jutte, 2012; Kahl & Ceron, 2013; Long et al., 2008; Sachau et al., 2010; etc.). For example, Kahl and Ceron (2013) pointed out that keeping a daily journal encouraged students to think about cultural sensitivity and how to interact with host culture members.

To help students develop observation skills, Long et al. (2008) gave students an assignment to read a book with short stories that take place in different sections of Tokyo or play visual scavenger hunts. Sachau et al. (2010) taught students a scanning technique where students needed to find and assess cultural artifacts and values from several categories. They believed that this technique "sensitizes students to subtle differences between cultures that they might not otherwise discover" (p. 648). Participants of the current study had been giving students similar tasks. For example one faculty member

wanted students to observe how locals show affection and socialize over food. Another faculty designed specific questions for students on what they need to pay attention to every time they visit a historical place.

To summarize, when developing awareness of cultural differences, there were many similarities between study participants and authors who wrote about their study abroad programs in the literature. They all emphasized the following activities to develop awareness of cultural differences:

- preparing students to experience cultural differences through a variety of pre-departure activities,

- exposing students to a variety of experiences while abroad,

- providing students with opportunities to process their experiences, and

- helping students sharpen their observation skills.

At the same time, there were two activities emphasized by participants of this study that were not mentioned in the literature. They were:

- Before going abroad, introducing students to intercultural communication and adaptation models to explain to students why cultural differences might exist and how to adapt to them while in another country, and

- Having students compare and contrast different cultural elements between the U.S. and a host culture to prepare students for cultural differences and to start fostering their respect for differences.

The reason these last two findings were not found in the literature might be explained by insufficient training of faculty members who conduct study abroad programs. Therefore,

there is a definite need to develop trainings for faculty members that would include these components to develop awareness of cultural differences in their students.

Awareness of Cultural Similarities: "They are Also Human Beings"

When describing awareness of cultural similarities, faculty participants talked about helping students develop the understanding that we are all human beings, regardless of our differences. As one faculty said: "Essentially, that we are all the same, you know, we are people." This awareness could help students become "less fearful when interacting with others different from them," learn about a host culture from an authentic source about "how other people conceive of their societies, of their histories, their roles in this world," and maybe even take it to a next level where relationships with the locals become a responsibility to care about them the same as students would care about people in their country. It is interesting to point out that this awareness was not emphasized in the literature as a teaching goal in study abroad programs.

To develop awareness of cultural similarities, participants of this study mentioned the importance of creating opportunities for students where they can connect with locals. Most common activities included hosting students in local families for their whole trip or some parts of their trip, taking them to local markets and teaching them to communicate with the locals and bargain, and engaging them in service projects to work with local residents. At the same time, activities on how to connect with local residents was widely emphasized in the existing literature. Interestingly, however, it was not connected to the goal of developing awareness of cultural similarities. For example, during her interviews with administrators, Donnelly-Smith (2009) found that one of the best practices for short-

term study abroad activities was to "ensure integration with the local community" (p. 13) because students tend to learn better when working together on a service or experiential learning project. Kahl and Ceron (2013) emphasized that through their study abroad program to Mexico, students made long-lasting friendships that "enabled them to better understand their own cultural biases and to develop more sophisticated ways of viewing the world" (p. 287). Long et al. (2008) pointed out that interactions with Japanese counterparts helped their students to process and conceptualize intercultural experiences. The participants of this study, though, talked a lot about how connecting with the locals would help students reduce their fear of local residents and notice similarities among people regardless of their culture.

To summarize, when developing awareness of cultural similarities, faculty participants provided perspectives not present in the literature on faculty-led study abroad programs. Participant perspectives included the following:

- It is important for students to realize that there are many similarities between them and local residents in other countries.

- This realization could help students reduce their fear of the locals, learn about a host culture from local residents as an authentic source of knowledge, and maybe even take it to a next level where students could develop a sense of responsibility for local residents of another culture, and develop a desire to help them.

To develop this awareness, faculty participants mentioned establishing connections with local residents in cultures abroad, and that was also emphasized by

several authors in the current literature. The following activities were most commonly

mentioned:

- finding families to host students for their whole trip or some parts of their

   trip,

- taking them to local markets and teaching them to communicate with the

   locals and bargain, and

- engaging them in service projects to work with the locals.

This finding could expand faculty members' perspectives on what awareness of cultural

similarities might mean, why it is important to develop it, and what activities might be

helpful.

Awareness of Cultural Self: "You Bring a Cultural Lens to Everything"

When describing awareness of cultural self, faculty participants talked about

helping their students understand how their thinking and behavior has been shaped by the

culture they grew up in, and why it might be challenging to adapt to a host culture. Being

aware of the powerful role of a home culture has been stressed by all study participants.

As one faculty explained: "You bring a cultural lens to everything; if we are not careful,

we can re-enforce the stereotypes and generalizations of culture." The literature on

faculty-led programs usually mentions how to develop this awareness of cultural self, but

does not provide a clear explanation as to what it means to faculty. Most common

activities faculty have used to develop awareness of cultural self in their students

includes writing in a daily journal and writing a reflection paper at the end of a program

to process personal growth (Canfield et al., 2009; Eckert et al., 2013; Long et al., 2008; Sachau et al., 2010).

As for being aware of the process of adaptation to a host culture, participants from this study emphasized that it is important for students to be warned about possible challenges during their adaptation process and informed about possible stages which they will be going through. Participants believed that such information could mentally prepare students for challenges and help them reflect and move through the stages of adaptation with more awareness. This preparation usually included informing students of natural phases of adaptation, including the: "I love it phase" where they would be very excited about being in a host culture; "I hate it phase" where they would miss their home and would start noticing the downsides of the host culture; and "the synergy phase" where they would be able to see both strengths and weaknesses of their host culture. In the literature, these stages of cultural adaptation are described in the U-Curve Theory of Adjustment developed by Lysgaard in 1955. One study in the faculty-led literature that discussed similar preparation is presented by Shupe (2013). Shupe helped her students develop skills to cope with culture shock and related stresses. Before their trip to Nicaragua, Shupe discussed typical travel stressors and ways to deal with them, and during the trip encouraged students to share their day-to-day challenges in informal evening discussions.

To help students develop this awareness and process their adaptation to a new culture, participants of this study put a lot of emphasis on reflection activities both before and during intercultural experiences. These reflection activities assisted students in

learning about their own culture and in analyzing their cultural adaptation struggles. They included a variety of group discussions and self-reflections in the form of journaling and individual projects. Discussions were usually led by a faculty or sometimes a student who had to prepare questions beforehand. Some reflection activities had guided elements where faculty wanted students to focus on specific questions. For example, questions could be related to processing how students "feel about Morocco," explaining what it means to "be with other," or asking students to share "discoveries of the Day" to describe any new insights about their intercultural experiences. These types of activities were also widely discussed in the existing literature. For example, Donnelly-Smith (2009) noticed that one of the best practices shared with her by faculty and administrators was to include "ongoing reflection for both individual students and the group as a whole" (p. 13) because it helps students process and understand their intercultural experiences better. Kahl and Ceron (2013) used journaling as a way for students to provide thoughtful reflection on different issues related to the preservation of cultural artifacts and to encourage them to think about cultural sensitivity as well as their interactions with Mexican people they encountered. Mills (2010) mentioned the end-of-trip formal self-reflection paper that has commonly been used by faculty. Sachau et al. (2010) wanted students to share their observations, questions, frustrations, and praises in their journals. Shupe (2013) asked her students to write a reflection paper where they would identify their assumptions and discuss how their own experiences and the dominant American culture had worked to shape those assumptions.

To summarize, when developing awareness of cultural self in students, faculty participants wanted students to understand how one is shaped by a culture and why it might be challenging to adapt to a new culture. This finding added to the limited explanations in faculty-led literature as to what awareness of cultural self means to faculty members. This is what the participants of this study explained:

- It is important to help students develop such awareness of cultural self to understand oneself and people from other cultures better.

- By developing an understanding of cultural self in their students, faculty hoped that students would become less judgmental when interacting with people from another culture, because they would know that those people have also been shaped by their own culture.

Even though the explanation of this awareness of cultural self is missing in the literature, there were many activities to develop awareness of cultural self among authors of literature and among study participants. The following activities were most commonly used to help students develop awareness of cultural self:

- Before going abroad, introduce students to the concept of culture and how it influences an individual's values, thinking, and behavior. Also, prepare students for a cultural adjustment process and what might happen during this process.

- While abroad, have constant reflections and discussions where students can share their challenges and successes in adapting to a host culture.

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- Closer to the end of a trip, assign to students an individual reflection project where they can discuss how cultural experiences have changed their views and perspectives.

Engaging in Metacognition when Teaching Abroad

Another important finding of this study was that faculty participants illustrated signs of metacognition when making pedagogical decisions. They were conscious of factors that influenced their pedagogical decision making (declarative knowledge), developed strategies on how to use those factors in their teaching (procedural knowledge), and gave examples on how to use those strategies in specific situations (conditional knowledge). The two common factors that participants referred to were the following: their own intercultural learning and uncooperative students. This is the first study to report the signs of faculty members' metacognition in the literature on faculty-led programs.

Factor in Metacognition: Personal Intercultural Learning

Faculty participants illustrated that they were aware of how their own intercultural experiences and realizations influenced their teaching. They illustrated their knowledge of cognition related to this factor through all its elements: declarative, procedural, and conditional knowledge. This finding connects to the study conducted by Risko, Roskos, and Vukelich (2002) who found that pre-service teachers directed their attention to personal experiences, beliefs, and values to guide their analysis of course information.

Declarative knowledge.

Faculty participants illustrated that they possessed declarative knowledge by being aware of how their personal intercultural experiences and realizations influenced their teaching. According to Schraw and Moshman (1995), by being aware of factors that influence one's performance, one is known to possess declarative knowledge of cognition.

There were several indications of this knowledge in faculty participants' responses. First, they stated that when designing learning activities for their students, they took into consideration their own intercultural experiences. For example, a faculty member who struggled with adjusting back to her community after her first study abroad trip as a student and did not have anyone to help "unpack" her learning experiences, believed that it is really important to do the following: "Work with students when they are having those experiences, and then do a follow-up, to do that full learning cycle when they incorporate it into their own thinking – not just experiencing it but stepping back and reflecting." Thus, this faculty member illustrated that she was aware of how her personal intercultural struggles and realizations has influenced her choices in creating activities for students.

Second, faculty participants explained how having personal intercultural realizations kept faculty motivated to teach abroad, even though many of them stressed how "challenging" and "exhausting" it could get. One of them commented:

It is an exhausting experience, and there are times when I would rather put my

head under the pillow and ignore what is going on around me, but I have to

operate with the sense of faith that transformation, positive change is happening.

This quote shows strong faith and commitment to teaching abroad. This can be explained

by the powerful experiences faculty had themselves when studying or living abroad and

the desire to share those experiences with their students.

Procedural knowledge.

Faculty participants possessed procedural knowledge and knew how to apply their

personal intercultural knowledge and realizations to their teaching. They were using their

own intercultural knowledge and realizations to notice gaps in students' intercultural

skills and knowledge and also to recognize signs of learning in their students. As Prutula

(2012) pointed out, in reality "one cannot teach what one doesn't know" (p. 12). This

means that faculty members would not be able to recognize signs of learning or gaps in

students' knowledge if they had not had similar experiences with both gaps and "aha

moments" themselves when going through their intercultural experiences.

Conditional knowledge.

Faculty participants possessed conditional knowledge and knew when, what, and

how to apply their personal intercultural knowledge and realizations in specific teaching

situations. They would model specific behavior in specific situations. For example, they

would set an example to students of how to stay positive and not complain when being

uncomfortable, of being open-minded when facing intercultural differences, and of being

in a constant learning process even after having many previous intercultural experiences.

Their modeling was very conscious, and without this awareness, their teaching could have carried negative consequences for students' intercultural learning. As one faculty member pointed out, faculty who are unaware of what it means to be culturally sensitive "can reinforce stereotypes." This type of conscious modeling has been recognized in the literature as metacognitive modeling. According to Duplass (2006), metacognitive modeling is "this thinking-out-loud approach in which the teacher plans and then explicitly articulates the underlying thinking process" (p. 205). Faculty participants indicated that they have tried to be very open and explain everything to students because they want them "to understand the process." This is a very important quality because as Hartman (2001) pointed out, "too often teachers discuss and model their cognition (i.e. how to perform a task) without modeling metacognition (i.e. how they think about and monitor their performance)" (p. 9).

Implications for training.

In this study, participants illustrated that being metacognitive of their personal intercultural experiences and lessons learned from those experiences was very helpful in teaching abroad. Through metacognition, participants could better relate to students, notice gaps in students' knowledge, and consciously model their own thinking and behavior for students. Therefore, when training new faculty to be teachers of study abroad programs, it would be good to explain to them how important it is to reflect on their own intercultural experiences and lessons learned from those experiences, think about how they could recognize signs of intercultural learning in students, and realize that they need to model their thinking and behavior to students. Several researchers have also

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emphasized the importance of developing self-awareness for faculty teaching abroad. For example, Goode (2008) recommended that it is very important to prepare faculty for the intercultural dimension of their role, and the first step is to help enhance their self-awareness, in particular, awareness of their degree of intercultural development. Paige (1993) pointed out that self-awareness on the part of intercultural trainers allows them to "serve as models for learners, be more open and honest in their relationships with them, and more effectively help them deal with the issues of culture learning" (p. 191).

To summarize, faculty members were clearly aware of how such a factor as personal intercultural learning affected their teaching. This is a metacognitive tendency because it represents knowledge of cognition. Figure 2 presents the model that illustrates faculty members' knowledge of this cognitive factor.

DECLARATIVE KNOWLEDGE
Faculty members are aware that their personal intercultural experiences and realizations influence their pedagogical decision making.

PROCEDURAL KNOWLEDGE
Because of personal intercultural experiences, faculty members are able to notice "gaps" in students' intercultural skills as well as to recognize "aha moments," the signs of learning.

CONDITIONAL KNOWLEDGE
Faculty can recognize when, what, and how to model thinking and behavior to their students to illustrate intercultural awareness.
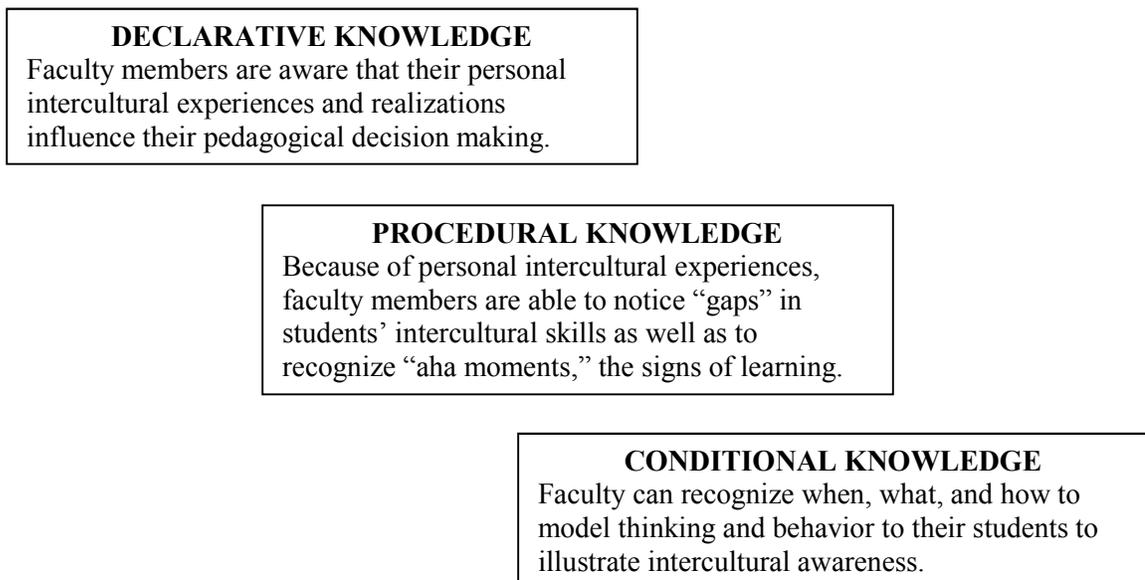
Figure 2. Participants' Personal Intercultural Experiences as a Factor in Metacognition.

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This is also an important finding in terms of training new faculty because it indicates that being aware of personal intercultural learning is an important factor in effective teaching abroad.

Factor in Metacognition: Uncooperative Students

Faculty participants also illustrated that they were aware of how uncooperative students influenced their teaching. They illustrated their knowledge of cognition related to this factor through all its elements: declarative, procedural, and conditional knowledge. This is a new finding because none of authors in literature on faculty-led programs talked about uncooperative students and how to work with them while abroad.

Declarative knowledge.

Faculty participants illustrated that they possessed declarative knowledge by being aware that, in a group of students, there would always be a couple of uncooperative students who struggle with intercultural adaptation and who could become very disruptive. As one faculty explained: "I find that there is a certain kind of student who pushes my buttons. The student who 'knows everything' and refuses to learn – that is a challenging kind of student." Knowledge of this factor led faculty to adjust their teaching strategies to work with such students. Challenging reactions from students have been also noticed by intercultural trainers, such as McCallon and Holmes (2010) who stated that students on all types of study abroad trips would challenge faculty by describing some of their experiences as "weird," "strange," or "bizarre" (p. 141).

Procedural knowledge.

Faculty participants also possessed procedural knowledge connected to this factor. They developed several strategies to work with uncooperative students. Common strategies shared by all participants included the following:

- expecting that uncooperative students can be present in a group,

- preparing in advance by creating activities for students that can ease their intercultural adaptation and extra defensiveness when facing intercultural differences, and

- staying open-minded and supportive when dealing with students while abroad.

These strategies point out high degree metacognitive skills that faculty members have been developing and sharpening with experience. According to Hartman (2001), individuals with a high degree of procedural knowledge are more likely to possess a large repertoire of strategies, sequence strategies effectively, and use these strategies qualitatively to solve problems,

Conditional knowledge.

As for conditional knowledge connected to this factor (uncooperative students), participants shared various examples of what they might do in a specific situation. According to Hartman (2001), conditional knowledge helps teachers to allocate their resources and use strategies more effectively. For example, when noticing a student who was really struggling by constantly complaining or critiquing host culture members or a professor, a faculty member would talk to them one-on-one and say something like: "I

have been noticing you are responding in this way to the things I have seen, and I am concerned that you are not taking the opportunity to learn new ways of doing things." Sometimes participants also shared their mistakes with students to show how they also struggled through intercultural adaptation themselves. This ability to apply specific strategies in specific situations clearly demonstrates participants' conditional knowledge.

Implications for training.

In this study, participants illustrated that being metacognitive of uncooperative students could be very helpful in teaching abroad. They could mentally prepare for such students and develop strategies to handle difficult situations when they arise. Therefore, when training new faculty, it would be good to warn them that there most likely will be uncooperative students in every group. Trainers need to help future teachers of study abroad programs to prepare to work with uncooperative students by:

- preparing for a study abroad trip in advance by creating activities for students that can ease their intercultural adaptation and extra defensiveness when facing intercultural differences, and

- staying open-minded and supportive when dealing with students while abroad.

To summarize, faculty members were clearly aware how such a factor as uncooperative students affects their teaching. This is a metacognitive tendency because it represents knowledge of cognition. Figure 3 shows a model that illustrates faculty members' knowledge of this cognitive factor.

DECLARATIVE KNOWLEDGE
Faculty members are aware that there might be uncooperative students in a group who will resist developing intercultural awareness.

PROCEDURAL KNOWLEDGE
Faculty members mentally expect that uncooperative students will be present; prepare activities to ease up intercultural adaptation for students; and stay open-minded and supportive when dealing with such students.

CONDITIONAL KNOWLEDGE
Faculty can recognize what is the most appropriate strategy to work with uncooperative students in a particular situation.

Figure 3. Uncooperative Students as Factor in Metacognition.

Summary

This chapter provided a summary of the findings and the researcher's interpretations of the findings informed by a review of the literature. The most thought-provoking findings and interpretations connected to intercultural awareness in students were the following:

1. When developing intercultural awareness of students, faculty participants focused not only on developing awareness of cultural differences and awareness of cultural self, as mentioned by several authors in the faculty-led study abroad literature (e.g. Canfield et al., 2009; Eckert et al., 2013; Jutte, 2012; Long et al., 2008; Shupe, 2013; Scoffham & Barnes, 2009; Younes & Asay, 2003), but faculty also focused on awareness of cultural similarities.

This gap in the literature on the awareness of cultural similarities could be explained by the commonly perceived theoretical understanding of intercultural awareness that is usually connected to noticing cultural differences and developing cultural self-awareness (Baker, 2012; Paige, 2006). This research suggests including developing awareness of cultural similarities as an element equal to awareness of cultural differences and awareness of cultural self in developing overall intercultural awareness. From the words of the participants, the most important value of this awareness of cultural similarities was in helping students reduce their fear of local residents in foreign countries. This is understandable because when students realize that, regardless of differences, they have many things in common with people from another culture, students often become less fearful of people from another culture.

2. Faculty participants provided detailed explanations of what each element of intercultural awareness meant to them and what value it brought to students' learning. Such detailed explanations are missing in the literature on faculty-led programs.

A possible interpretation of this finding is that, usually, faculty do not receive adequate training on intercultural learning, as noticed by Goode (2008) and Sunnygard (2007). Also, when reviewing the literature, it was not clear how much experience authors of articles describing faculty-led programs had when developing their programs, especially their pedagogical elements. Therefore, this finding fills in a gap in the literature by describing how participants, faculty with extensive experience teaching abroad and expertise recognized by their peers, taught their students about intercultural awareness.

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The most interesting findings and interpretations connected to cognitive processes of faculty participants teaching abroad were the following:

1. When talking about pedagogical decision making processes, faculty participants illustrated the knowledge of cognition, one of the important elements of metacognition. They were conscious of factors that influenced their pedagogical decision making (declarative knowledge), developed strategies how to use those factors in their teaching (procedural knowledge), and gave examples to how to use those strategies in specific situations (conditional knowledge).

This is the first finding on metacognition reported in faculty-led literature. As for the literature on teachers' metacognition, it confirms the belief that effective teachers are metacognitive because they are aware of their thinking related to teaching (Duffy et al., 2009; Lin, Schwartz, & Hatano, 2005).

2. The following two factors were present when faculty participants talked about their pedagogical decision making: their own intercultural learning and uncooperative students. Being aware of what they learned from their own intercultural learning seemed to help faculty teach their students, notice signs of learning and gaps in students' knowledge, and consciously model their own thinking and behavior. Being aware that some students will be uncooperative and might be unwilling to learn, helps faculty members to mentally prepare for such students, develop activities to help students stay

open-minded to intercultural experiences, and be ready to work with such

students when such situations arise.

This confirmed similar findings in the literature that effective teachers are aware of their

own learning and how it affects their teaching (Goode, 2008; Kramarski & Michalski,

2009). Participants in this study also provided insights on how to work with

uncooperative students that was not previously mentioned in the literature on faculty-led

programs. These two factors could be very helpful in developing training materials for

novice faculty.

Chapter VI, Conclusion and Recommendations, presents the concluding summary

for this study. It also provides recommendations for future research and practice.

CHAPTER VI

CONCLUSION AND RECOMMENDATIONS

The purpose of this study was to explore pedagogical decision making and cognitive processes of faculty teaching abroad in a variety of disciplines. Chapter I provided an introduction to faculty-led study abroad programs, the purpose of the study, significance of the study, and the research questions. A review of literature related to pedagogical design of faculty-led programs and metacognition behind teaching was discussed in Chapter II. Chapter III presented an explanation of the chosen methodology, the study participants, the research method, and steps in data analysis. In Chapters IV and V, two themes – Developing Intercultural Awareness in Students and Metacognition in Teaching Abroad – were discussed and validated by text segments from participant interviews and relevant literature. Chapter VI provides a concluding summary for this study, reviews limitations of the study, and shares recommendations for future research and practice in international education.

Summary

Participants interviewed in this study were six U.S. faculty members who had been teaching abroad for five or more years. They represented a variety of academic disciplines, institutions of higher education, and countries they taught in. Four interviews took place face-to-face and two interviews were conducted by Skype during a time when participants were not teaching abroad. Interviews were audio-recorded and transcribed

for data analysis, which included triangulation to insure trustworthiness and validity. Two research questions guided this study:

1. How do faculty members make pedagogical decisions about their teaching abroad?

2. What cognitive processes do faculty members engage in when making these pedagogical decisions?

There were two major findings of this study. First, when making pedagogical decisions about teaching abroad, all study participants, regardless of the discipline they taught in, focused on developing intercultural awareness in their students. Second, faculty participants illustrated signs of metacognition when making pedagogical decisions. A summary of these two findings is provided below.

Developing Intercultural Awareness in Students

The study revealed that when making pedagogical decisions about teaching abroad, faculty participants teaching in a variety of disciplines focused on developing intercultural awareness in their students. Most of the literature at the time of this study defined intercultural awareness as the ability to recognize differences between an individual's home and host cultures, or the ability to be self-aware as a cultural being. Interestingly, this research study illustrated that participants not only recognized the importance of focusing on awareness of cultural differences and awareness of cultural self when teaching students, but also equally discussed the importance of developing an awareness of cultural similarities. The core goal of this cultural awareness, as described by study participants, was to help students see that at the core, we are all human beings,

and we do not need to fear one another but should strive to develop a desire to connect and care for one another. Therefore, this research adds a new lens that can be used to approach intercultural awareness from three equal angles – awareness of cultural differences, awareness of cultural similarities, and awareness of cultural self.

At the time of this study, most discourse on faculty-led programs consisted of a number of effective teaching activities to help students develop awareness of cultural differences and awareness of cultural self. This research has confirmed what the most effective activities described in the literature are. To assist students in developing awareness of intercultural differences, the most effective activities both in the present literature and this study have been designed for the following: preparing students to expect cultural differences; explaining historical, political, social, or cultural roots of those differences; exposing students to different cultural experiences when abroad; and helping students create meaning about their experiences to encourage respect for cultural differences rather than judgment. To assist students in developing awareness of cultural self, teaching activities have been focused on helping students reflect on what it means to be a cultural being and on the process of adapting to a new culture.

However, there has not been much mentioned in the literature to address how to assist students in developing awareness of intercultural similarities. This research has revealed that activities directed towards connecting students with local residents of foreign countries and reducing their fear of local residents were the most effective. Connecting with people on different levels has been recognized in the literature as one of

the most important pedagogical decisions for teaching abroad, but the reasons behind it were not necessarily associated with development of cultural similarities.

At the time of this study, discourse on faculty-led programs also lacked an explanation as to why faculty members consider it important to develop intercultural awareness. This research study discovered several motivations behind each element of intercultural awareness. When talking about awareness of cultural differences, faculty participants believed that it would help students to keep an open mind when facing intercultural differences, withhold judgment, and stay curious to learn about why those cultural differences exist. When talking about awareness of cultural similarities, faculty believed that students would be able to see commonalities in all human beings, regardless of differences, and this understanding would reduce fear of connecting with people in a host culture. When talking about awareness of cultural self, faculty believed that students would be able to see oneself as a product of a culture and be able to notice what is happening to one's cultural identity during the adaptation process to a new culture. This realization could help students treat others as they would treat themselves. All of these explanations as to why it is important to develop all three elements of intercultural awareness seem to connect to teaching students how they can relate to other people from different cultures. The overall message seems to lie in respecting cultural differences rather than judging them, connecting to locals rather being fearful of them, and getting to know oneself as a cultural being to better understand other cultural beings.

Metacognition Behind Teaching Abroad

When making pedagogical decisions for teaching abroad, experienced faculty members illustrated the signs of knowledge of cognition, one of the most important elements in metacognition. It means that these experienced faculty members: were aware of factors that have influenced their teaching, developed a variety of strategies to account for those factors, and were conscious of what strategy to use in a specific teaching situation. This is an important finding because it shed light on what faculty members were thinking when making pedagogical decisions about such a complex task as teaching abroad.

The findings of this study revealed that expert faculty members were aware of the following two factors that influence their teaching: their personal intercultural learning and uncooperative students. They used their personal intercultural experiences to stay motivated to teach abroad and to develop activities for students because they knew what worked for them. Faculty participants were able to identify gaps and signs of intercultural learning in their students because they had been engaging in intercultural learning themselves for decades. Also, they modeled their thinking and behavior to students in specific situations to illustrate what intercultural awareness looked like. As for working with uncooperative students, faculty members developed a number of strategies to mentally and physically prepare themselves to deal with such students, and faculty knew how to face uncooperative students when those students challenged their teaching process.

All of these cognitive processes indicated that faculty participants were engaging in metacognition by constantly reflecting, analyzing, and adjusting their teaching. As mentioned previously, teaching abroad is not an easy task; and it is very important for faculty to possess metacognitive skills to help students go through intercultural adaptation and learning. This is a new contribution to the literature on faculty-led programs. Knowing what faculty participants in this study have developed through years of experience would be helpful to train new faculty who are just starting to teach abroad.

Limitations

This study has revealed several important findings on faculty members' decision making processes. However, it is important to recognize that there were several limitations to this study. First, it is challenging to study cognition. There might be many more elements of metacognition that these faculty participants possess, but it is impossible to access their full knowledge in just one interview. Therefore, it is recommended to have follow-up studies to reveal more cognitive elements of their knowledge. Second, it is not clear to what extent participating in an interview provoked participants to be more or less metacognitive. A follow-up study could use other methods like observations and on-site interviews when faculty are actually teaching abroad to get a better perspective of their metacognitive abilities. However, this requires more time and resources from researchers. At the same time, the Critical Decision Making interview technique used in this research is known to be one of the most effective strategies to elicit knowledge and learn about participants' cognitive processes. Third, this research approached "effectiveness" of teaching and transformations that could happen to students

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only from the perspectives of the faculty participants. Further research need to be conducted to explore the perspectives of students on the effectiveness of their professors' teaching. Lastly, this study focused on identifying what is common among practices of participants. Future research studies could explore where and why expert faculty might differ in their practices and cognitive processes.

Recommendations for Research and Practice

There are several recommendations for future research that are connected to the findings of this study. For the field of intercultural learning, more research needs to be conducted to study awareness of cultural similarities and how developing this awareness could benefit students. It would be interesting to test the hypothesis implied by participants that developing awareness of cultural similarities could lead to less fear and more acceptance when students are interacting with people from different cultures. Also, it would be interesting to learn more about how much training faculty members receive in curriculum development when designing their first study abroad programs.

For research on faculty-led programs, it would be good to have more studies that would include multiple participants from several disciplines to be able to compare their best practices in teaching abroad. For right now, reflection pieces written by single faculty members do not represent a consistent perspective on why some strategies work better than others. Also, it would be helpful to have more studies that are interested in exploring faculty members' metacognition and how effective metacognitive skills could be transferred to train new faculty.

Here are several recommendations for both practitioners training new faculty or faculty members themselves who are thinking about teaching abroad. These recommendations have been developed based on findings related to pedagogical decision making, and cognition behind the process of teaching abroad. They are written in the form of tips that can be used in a workshop to train new faculty-led study abroad programs:

- *Reflect on your personal intercultural experiences.* What intercultural experiences did you have and what did you learn from them? What struggles did you have because of these experiences and how did you overcome them?

Reflecting on your personal intercultural experiences is an important step in building your own intercultural awareness. Knowing how these experiences influenced your own thinking and behavior would be helpful in relating to intercultural experiences of your students and to recognize the signs of such awareness in your students. If you did not have enough intercultural experiences from which you can draw on or did not spend time to process them, it will be hard for you to help your students to process their intercultural experiences. Thus, assess what you know and what you do not know about intercultural awareness before helping your students in developing it.

- *Prepare to model your thinking and behavior to students.* What important aspects of intercultural awareness will you be modelling? What specific behaviors do you need to demonstrate so your students can remember them and use on their own?

Students will be observing your behavior all the time when you are with them, and it is important that you realize that. You need to model intercultural awareness to students – how to handle challenging situations, how to relate to host culture members, how to analyze cultural differences, and many more. Also, it is important that you share your thinking in certain situations, so students can understand what is driving your behavior. By knowing about you are thinking, students might be able to understand the importance of your actions and even follow your behavior.

- *Expect to have uncooperative students in your group*. How will you handle students who are constantly challenging or blaming you? How can you prepare for such situations?

When dealing with uncooperative students, be aware that these students are going through cultural adaptation and some might struggle more than others. To make sure that such students do not disrupt your teaching, prepare to face such students in advance. During pre-departure sessions, make sure to explain to students that it might get challenging to adapt to a new culture and encourage them to keep an open mind and not judge host culture members and their practices. Instead, teach students how to learn about and respect cultural differences. Preparing to face such students in advance will help you get mentally prepared for challenging reactions of your students, and you will feel less stressed or overwhelmed. Also, talk to experienced faculty to learn about how they have handled such students.

Overall, it is recommended that new faculty members receive more training in curriculum development before starting to teach abroad.

Closing Statement

As an international educator, I am interested in enhancing intercultural learning of students to make their study abroad experiences deeper and more meaningful. By researching pedagogical decision making of faculty teaching abroad, my intention was to identify best practices among experienced faculty members and how they developed those practices. The findings of this research are intended to be used to develop training materials for faculty who are just starting to teach abroad. As participants of this study pointed out, teaching abroad is challenging but very rewarding and a powerful experience. I believe that helping faculty members become more informed and mindful teachers, we are helping students become more open-minded and sensitive learners. As one faculty participant put it, all this can "make a world a better place!"

APPENDICES

Appendix A
Consent Form

Faculty's Decision Making Process behind Teaching Abroad

This study is being conducted by Yuliya Kartoshkina, a doctoral student at the Department of Educational Foundations and Research at the University of North Dakota, under supervision of Dr. Cheryl Hunter. The purpose of this study is to understand how faculty members make pedagogical decisions about the design of their study abroad programs.

As a faculty member who has been conducting short-term faculty-led study abroad programs for undergraduate students for at least five years, you are invited to participate in the interview. The interview will be conducted by the researcher in an informal, conversational format, and should last no longer than two hours. You will be asked to share your syllabus and related teaching activities with the researcher prior to the interview and use it during the interview to describe your decision making process about how you design your program. There will be up to fifteen faculty members interviewed from different institutions around the United States leading study abroad programs. By learning about decision-making process from faculty in different institutions and disciplines, the researcher will identify the most common cognitive strategies they have developed for their teaching based on the years of their experience.

The interviews will be audiotaped. You do not have to answer the questions that you don't feel comfortable with. If you feel you need a break during the interview, just let the investigator know. After the initial interview the researcher may want to follow up with one more interview to clarify the information you provided. It will be in the same informal, conversational format and is expected to last about half an hour.

Your decision to participate is voluntary and you can end your participation any time you want. Your decision whether or not to participate will not change your future relations with the University of North Dakota. There will be no direct benefits to you for your participation. However, the results of this study will be shared with you.

Your name will not be used in data analysis or final report. The data and tapes will be stored at locked locations on the UND campus for three years and then destroyed. Only the researchers and people who audit IRB procedures will have access to the data. If you have any questions, please call principal investigators at (701) 330-1514 or Dr. Hunter at (701) 777-3431. If you have questions regarding your rights as a research subject, or if you have any concerns or complaints about the research, you may contact the University of North Dakota Institutional Review Board at (701) 777-4279. Please call this number if you cannot reach research staff, or you wish to talk with someone else.

ALL OF MY QUESTIONS HAVE BEEN ANSWERED AND I AM ENCOURAGED TO ASK ANY QUESTIONS THAT I MAY HAVE CONCERNING THIS STUDY IN THE FUTURE.

I have read this document and willingly agree to participate in this study as it is explained to me. I have been given a copy of this form.

Participant's Signature _____ Date _____

Appendix B
Interview Questions

Introductory Questions
1.   Tell me briefly about why and how you developed your study abroad program.
2.   How long have you been leading this program?
3.   Why are you teaching abroad?

Phase 1: Going over the syllabus
4.   How did you design your syllabus for your study abroad program?
5.   Why did you organize it this way?
6.   What are the learning objectives for your students and why did you choose those objectives? As you describe each objective, can you tell me why you choose it?
7.   What do you think are the most important activities in your syllabus that deepen student learning? Why are they so effective?

Phase 2: Constructing a Timeline
8.   How long did it take you to prepare (finalize) the syllabus you have right now?
9.   Can you describe step-by-step how you developed it?
        When the interviewee was done, I went over the steps and asked if I did not miss anything.

Sweep 3: Deepening
10.   What criteria did you use to decide which activities to use in your teaching abroad?
11.   Do you include activities for before, during, and after the study abroad experience for students?
12.   Why do you include activities for before/during/after study abroad experience?
13.   By using examples, please talk about how you developed these activities for each stage?
14.   Were there activities that you thought about including but did not include in your syllabus? Why did you decide not to include them?
15.   How do you create new learning activities that you include in your teaching abroad?
16.   Is the way you teach abroad now different from how you used to teach at the beginning?

Sweep 4: "What if" Queries
17.   If there was a professor leading their first study abroad program, what difficulties in preparing a curriculum she/he might run into?
18.   If you were teaching intercultural skills in a usual classroom on campus, how different would your syllabus be from the one that you have for study abroad program?
19.   What if you did not have a syllabus for your program and just took students abroad, how different yours and theirs experiences might be?

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