

**IN SEARCH OF INTERCULTURAL AWARENESS THROUGH TOURISM:  
AS SEEN THROUGH THE EYES OF INTERNATIONAL EXCHANGE  
STUDENTS STUDYING IN CANADA.**

BY

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A Thesis  
Submitted to the Faculty of Graduate Studies  
In Partial Fulfilment of the Requirements for the Degree of

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## ABSTRACT

Tourism leads to better understanding between people of different cultures (MacCannell, 1976; McIntosh and Goeldner, 1990), yet there has been little effort to establish how this occurs. Studies using contact hypothesis have attempted to illustrate this point, however, they tended to deal with attitude change (Amir & Ben Ari, 1985; Anastasopoulos, 1992). Rather than replace old values with new, Kamal and Maruyama (1990), have suggested that contact between tourists and hosts provides opportunities for understanding. Nash (1996) suggested that foreign students have many similar characteristics to tourists, yet they have not been studied as tourists. Exchange students present an ideal form of traveller for the investigation of intercultural exchange, because they have to interact with host residents for longer periods of time and more frequently than other forms of tourists. The purpose of this study was to investigate the variety of social interactions exchange students experience and the extent to which cultural awareness is gained with the intent to get a better grasp of the factors involved in cultural understanding between visitors and hosts. Specifically, the research questions addressed: travel motivation, length of stay, similarity of culture, access to local population, depth of relationship, and frequency of contact and the extent to which these interactions result in cultural learning or the development of cross-cultural understanding.

The study was conducted in two phases: a web survey and follow-up personal interviews with a sub-sample of survey respondents. Results from 62 web surveys showed no significant differences in cultural learning based on the variables considered

important in inter-cultural contact situations. However, the 11 follow-up interviews were able to elicit further insights into relevant factors for inter-cultural awareness/learning that were not apparent in the web survey; such as the host family members' ages, values, and leisure activities, to name a few. The changes experienced by students related to personal growth, tolerance of other cultures, sense of worldliness and improved language skills, even amongst those who had reported not having developed an understanding of Canadian culture. The findings, although mixed, suggest possible avenues for promoting cultural understanding through learning based travel, beyond student exchange programs.

## **CHAPTER I**

### **Introduction**

I have watched the cultures of all lands blow around my house and other winds have blown the seeds of peace, for travel is the language of peace. - Mahatma Gandhi cited in Theobald (1994).

Much of the research done on tourist host-interactions focuses on tourism impacts on a host community (Boissevain, 1979), or host perceptions of tourism (Ap, 1990; Pearce, 1982). MacCannell (1976), McIntosh and Goeldner (1990) and others have said that tourism leads to better understanding between people of different cultures, yet there has been little effort to establish how this occurs. Studies using contact hypothesis have attempted to illustrate this point, however, they mainly dealt with attitude change and found that for the most part, the attitudes an individual has about people of another culture are reinforced rather than changed after having had contact with them. For an attitude change to occur it must be presumed that an old value or belief was wrong and therefore be replaced with a new attitude. Attitudes connected with subjective culture are not easily changed because subjective culture is deeply ingrained in an individual. Rather than replace old values with new, Kamal and Maruyama (1990), have suggested that contact between tourists and hosts provides opportunities for understanding. Although there may not be an attitude change about the other culture, the experience leads to a greater respect for differences. Litvin (2003) felt that "the very act of going away can open eyes, make one ponder, and if not understand others, at least appreciate that

differences exist." Exploring this process may help illustrate the culturally based benefits of tourism.

### *The Evolution of Tourism*

Tourism is not static. It is an evolutionary process that often parallels the values held by society. Graburn (1989) illustrated this evolution of tourism through an historical look at who travelled and why they travelled. In brief, Graburn noted the following key eras and their influences on tourism. In the Middle Ages people went on pilgrimages for religious purposes - the quest for truth or enlightenment. During the Renaissance the idea arose that the truth lay outside the mind and the spirit. This led people to explore in an attempt to understand the world around them. During the Grand Tour of the 18<sup>th</sup> century, people went to see the classical sights and learn new languages. With the Industrial Revolution, new modes of transportation made travel more accessible to more people and different destinations. The final stage that prompted the mass tourism of today came with the ending of the First World War. Not only were the motorised forms of transportation such as cars or aeroplanes more accessible, but also the middle class was more affluent and able to travel.

Similarly, mass tourism is an evolutionary process. Once remote destinations can become overpopulated with tourists as their popularity increases (Pi-Sunyer, 1982). Conversely, some destinations lose their popularity and struggle to maintain their tourist base (Pi-Sunyer, 1987). Some tourists seek novelty and are not satisfied with the all inclusive beach resort vacation or some other sort of mass tourist destination. Whatever the particular reason, there has been an increase in alternative and more specialised forms

of tourism like eco-tourism, adventure tourism and cultural tourism (MacKay, 2002). Over time, these more specialised forms of travel have become increasingly popular and have slowly started to draw larger segments of tourists.

Richards (2000) has noted that cultural tourism is one of the largest and fastest growing segments of global tourism. He considers cultural tourism to go beyond visiting sites and monuments and includes experiencing the way of life of the areas visited. Reisinger (1994a) has linked tourist-host contact with cultural tourism, since one way of participating directly in new cultural experiences is by meeting local people and interacting with them. There are certain types of travel that create an environment more conducive to allowing a cultural exchange to take place. For example, educational travel such as Elderhostel travel, or travel hosted by special interest groups such as the National Geographic Society can provide unique opportunities for the tourist to get to know a people and their culture. Nash (1996) has characterised the overseas study programs of today as the Grand Tour of the past. Both tourists and hosts have the potential to develop an appreciation of other cultures, including an appreciation for their differences through a cultural exchange or dialogue with each other. It is precisely this sort of cultural exchange or meaningful interaction that should be fostered and encouraged in connection with the current trend to more environmental, sustainable and culturally appropriate forms of tourism.

Nash (1996) suggested that foreign students have many similar characteristics to tourists, yet they have not been studied as tourists. In order to explore intercultural contact between tourist and host, contact must first occur. Exchange students present an ideal form of traveller for the investigation of intercultural exchange, because they have

to interact with host residents for longer periods of time and more frequently than other forms of tourists. The purpose of this study is to explore the process of cultural exchange and the development of intercultural awareness through the experiences of exchange students studying in Canada.

There are a few terms that require some clarification. A foreign student or an international student is one who is not a permanent resident of a country but is completing all or part of their studies in that country. They are enrolled as a regular student in that university. An exchange student is a special subset of this group. They may be on a study or work exchange program, whose duration is in most cases less than a one-year period. In this study, students who were participating in an English language program were considered exchange students, as their length of stay was also usually less than one year. The program does not necessarily require reciprocation. The students are usually registered as a student in their home country and are often only spending one or two semesters abroad. Their grades and courses are not applied to a degree from the Canadian university; rather they are applied to their degree from their home university, if applicable. Another two terms that elicit some confusion are cross-cultural and intercultural. The Concise Oxford Dictionary (1980) defines cross-cultural as "of (comparison between) different cultures", and inter as: "with sense 'among', 'between' as pertaining to two or more different...." In the case of intercultural it would be between or among two or more different cultures. Generally the term intercultural is used, however it is some times used interchangeably with cross-cultural, depending on how it was referred to in the literature.

## CHAPTER II

### Literature Review

The following literature review is centred around the search for culturally based benefits of tourism and investigation of the idea that tourism contributes to intercultural exchange and fosters international understanding and awareness. The chapter is divided into five main sections. The first section deals with the issue of tourism and its contribution to cultural exchange and intercultural understanding including viewpoints of both proponents and critics. The second section provides definitions of key concepts such as culture, tourist, and host, in order to build a proper framework for the study. Thirdly, the concept of tourist-host interactions is discussed. The fourth section is focussed more specifically on cross-cultural contact situations and includes contact hypothesis, and the factors necessary for contact to occur. Finally, the promotion of cultural exchange through tourism is examined.

#### *Tourism and Building a Better World - the Debate*

Tourism is considered by some to be a vehicle that broadens peoples' minds (Robinson, 1999), contributes to mutual understanding among people (Boissevain, 1979; Mings, 1988), and helps promote peace (Ap, 1990). Tourists have the opportunity to gain an understanding of another culture because they have placed themselves in a position where they can have contact with people of another culture (Sönmez & Apostolopoulos, 2000). This contact may breed respect for cultural differences, which in turn may help to build peace. Regardless of where tourists travel they will have to interact with new

people. It is through this interaction that potential understanding and eventual respect of cultural differences develops.

Travel has become one of the great forces for peace and understanding in our time. As people move throughout the world and learn to know each other, to understand each other's customs and to appreciate the qualities of individuals of each nation, we are building a level of international understanding, which can sharply improve the atmosphere for world peace.

- John F. Kennedy (1963)

The view that travel and tourism have a role in developing a more tolerant and peaceful world is not limited to the inspirational speeches of idealistic world leaders. Similar sentiments are expressed in academic circles. McIntosh and Goeldner (1990) have claimed that tourism helps to build a better world by bringing people from different cultures together and allowing them to become better acquainted with each other. MacCannell (1976) has attributed the desire to know other cultures as part of what motivates all tourists to some degree. Ryan (1991) has created a continuum for the traveller that moves him or her from being a 'tourist' to being a 'guest' and potentially a 'friend'. The continuum illustrates the varying depths of the relationships that can result from contact between tourist and host. Shivji (1975) has claimed that tourism provides a venue for the tourist to learn about and appreciate another civilisation and its culture within their host's surroundings. McIntosh, Goeldner, Shivji, and MacCannell, though slightly different in their approach, present two main ideas. First, tourists are on a quest

for deeper understanding of other cultures and second that tourism helps foster cultural exchange promoting understanding and respect for differences.

These benefits touted by tourism advocates do not go undisputed. In contrast to the above position, Reisinger (1994b), Macnaught (1982) and Bachmann (1988) have argued that mass tourist-host contact is limited and superficial. Askjellerud (2003) points to the contradictory opinions in the literature and places the onus on the tourist and their attitude towards the host and host encounter. Ap (2001,1992) agreed that the transitory and temporary nature of the tourist-host interaction was not conducive to the formation of any meaningful contact relationships. There are various factors involved in cross-cultural interactions and certain combinations of factors will make for smooth interaction and enhancement of mutual understanding while other combinations will produce friction and misunderstanding (Sutton, 1967). Conflicts in tourism arise from different values held by various groups involved in touristic activity. They can be between the tourist and host, or between different groups within the host community. Although tourism is accessible to many more people, it is still an activity primarily undertaken by the economically privileged - especially international tourism. There is often an imbalance between the tourist and host that can cause conflict (Ap, 2001; Pearce, 1988; Sutton, 1967). The imbalance is not just economic. It also manifests itself in the different roles tourists and hosts have by virtue of their situation. Tourists are at play while the hosts are at work (Mathieson & Wall, 1982). Tourism also injects new ideas and economic gain into a community, which can cause changes in the local environment. Not all members of the community may benefit equally from these changes (Pearce, 1988).

Although the goals of the touristic experience set out by MacCannell, McIntosh, Goeldner, Shivji and others may seem idealistic when it comes to the travel style of the "mass- tourist", it could be argued that some tourist experiences contribute to this ideal. Litvin (2003) suggested that the development of relationships and engendering understanding seemed to depend on the nature of the travel. The critics' views of tourism do not apply to all forms of tourism, and should not prevent those involved in planning and developing tourism from striving to build a form of tourism that helps to foster intercultural contact.

There are some instances where tourism is the tool intentionally used to facilitate cultural exchange and develop tolerance and understanding of other cultures. Tourism acts as a vehicle by creating a venue for opposing groups within a society to work together for the sake of the tourism industry or it also can be used to help heal old wounds between adversaries. Research by Sönmez and Apostolopoulos (2000) illustrated the use of tourism ventures to get the Turkish and Greek Cypriots working together in order to build a viable tourism industry for everyone on the island. For over 24 years the one island had two tourism industries. The framework for their paper was to explore the feasibility of tourism co-operation among the conflicting groups. Bergerson (1997) wrote a moving ethnography about German and Israeli students on an exchange while in Hildesheim, Germany. The goal of the exchange was to promote reconciliation and remembrance for the two groups based on the atrocities committed during the Second World War. Whether or not the exchange succeeded in actually fostering reconciliation for the students who were from later generations, not directly involved in the conflict was not of concern in this instance. It did, however, allow for understanding of the 'other' to

develop. Friendships developed, and the exchange was an important first step in the long process towards healing old wounds (Bergerson, 1997). First hand exposure to other cultures and ways of life has the potential to teach respect and appreciation for individual differences in an increasingly global world. Litvin (2000) questions if it is possible to find a simple black and white answer to tourism's role in intercultural understanding. He cautions researchers to be wary of coming to one single conclusion surrounding this complex issue.

### *Key Concepts Defined*

#### *Defining Culture*

Nash (1996) has claimed that travel brings about cultural contact and that tourists and those associated with them are the agents of that cultural contact. In order to examine intercultural understanding that can develop through tourist-host interactions it is necessary to have a better understanding of the concepts involved. Cushner and Brisilin (1996) have explained that

Culture consists of interrelated components of material artifacts, social behaviour patterns and mental products. The most critical dimension of culture concerns itself with people's assumptions about life. It consists of the ideals, values and assumptions about life that are widely shared and that guide specific behaviours (p. 6).

From a tourist's perspective there are certain things that come to mind when thinking of culture, for example, music, dance, fine art, language, literature, handicrafts, architecture, history and gastronomy. These are what Coltman (1989) refers to as *aspects of culture*.

In addition to these, culture is also reflected in a nation's industry, agriculture, sciences, education systems and government (Coltman,1989).

Cushner and Brislin (1996) have distinguished between the tangible and intangible aspects of culture based on Triandis' (1977) explanation of objective and subjective culture. The tangible, visible aspects of culture, such as the art created by the local people, the foods eaten or the clothes worn, are referred to as objective culture. In contrast, subjective culture refers to less tangible, invisible aspects of culture. It is much more difficult to observe or understand. Subjective culture is transmitted across generations and comes from many social and personal sources including family, teachers, friends, and political or religious leaders. It can be influenced by the media, childhood stories, through the experiences of individuals. Subjective culture is more difficult to pick up as a tourist.

Objective culture is relatively easily understood because it can be seen and experienced by tourists. They can observe it, experience it and purchase it. In contrast, subjective culture is harder to explain or label. This becomes apparent when a misunderstanding occurs due to cultural differences between tourist and host. For example, expressions such as "in Switzerland everything runs like clockwork" or "we seem to be running on Latin time" have two completely different connotations and illustrate the subjective meaning of the value placed on time by two different cultures. The former referring to things happening exactly as scheduled and the latter as happening sometime in the future. A Swiss visitor waiting for a train, while on holiday in Spain, might become frustrated that it is two hours late, whereas a local resident will not feel the least bit inconvenienced by the delay. People have strong emotional ties with their

subjective culture. They tend to feel that their way of doing things is the "right way", and when things are done differently they can often feel frustrated and make negative judgements about others (Cushner & Brislin, 1996).

### ***Defining the Tourist***

The United Nations/World Tourism Organisation (1963) has defined a tourist as someone who is a temporary visitor, staying at least 24 hours in the country visited and the purpose of whose journey is for leisure (recreation, holiday, health, study, religion and sport), business, family, mission, or meeting. Also included in this definition is the excursionist, who is classified as a temporary visitor, staying less than 24 hours, in the country visited. This definition was expanded to include all tourism, both international and national (domestic) by the Manila Declaration of the World Tourism Organisation of 1980 (Mieczkowski, 1990). Nickerson and Kerr (1998) have defined a domestic tourist as someone who travels at least 80 km from home and stays for a minimum of 24 hours. These operational definitions delineate who can be classified as a tourist and are useful for gathering demographic data and other tourism statistics.

Cohen (1974) found these definitions to be too broad and not very conducive to studying tourists from a sociological viewpoint. Cohen preferred a more conceptual definition of the tourist. He felt there were two main components to a traveller's role. The first is an aspect of movement, of making a journey. He called this the *travel component* and the second is the aspect of sojourn, of staying in a place that is not one's own. He called this the *visitor component*. He then isolated the traits, which characterised tourists into six dimensions of the tourist role and developed a definition

based on these dimensions. “ A tourist is a voluntary, temporary traveller, travelling in the expectation of pleasure from the novelty and change experienced on a relatively long and non-recurrent round-trip” (Cohen, p. 533). By including the element of tourist expectations this conceptual definition excluded many of the people, such as nomads or migrants, business travellers, and week-end home owners, which the WTO definition still included.

These definitions conceptually and/or operationally classify who is a tourist and who is not, however they do little to enhance understanding of the tourist. Tourist typologies provide better insight into tourist behaviour. Plog (1972) used psychographics to categorise travellers. He placed travellers on a continuum that ranged from the *psychocentric traveller* who likes familiar surroundings and does not want any surprises, to the *allocentric traveller* who is self-confident, adventuresome and willing to experiment. Similarly, Cohen (1972) divided tourists into the *organised mass tourist*, the *individual mass tourist*, the *explorer*, and the *drifter*. The *organised mass tourist* is the least adventurous; who virtually experiences everything from the window of their tour bus. The *individual mass tourist* has a little more control over their time and is not bound by a group but still prefers the familiar. The *explorer* likes to "get off the beaten track", get to know the people and culture a little but still live and travel in comfort. Finally, the *drifter* immerses him/herself completely in the host's culture and stays clear of any type of tourist establishment. Cohen (1979) then went on to use touristic modes to describe further the various types of tourists. His five modes related to a quest for meaning. They ranged from the recreational and diversionary modes, motivated by the desire for mere

'pleasure', which he called the most 'superficial', to the existential mode or the most 'profound', motivated by the quest for meaning.

Placing tourists in these contexts helps to differentiate between types of tourists. Where do exchange students fit within these typologies? According to the operational definition provided by the WTO, they would be included in tourism statistics. As for the more conceptual definition provided by Cohen (1979), it is less clear. It likely depends on their individual motivations for participating in the exchange. As such, exchange students who have decided to immerse themselves in another culture by participating in an exchange may be better understood by considering these tourist typologies and the tourist-host frameworks presented above.

### ***Defining the Host***

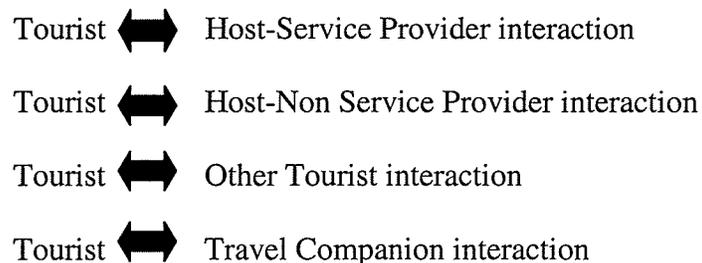
Reisinger (1994b) defined hosts as people of the visited country who are directly and indirectly employed in the tourism industry and provide services to tourists. Nettekoven (1976) labelled these people as *professional hosts*, which distinguishes them from the regular local residents who can also be referred to as hosts. Interactions between the tourist and the *professional host* and the tourist and the local resident have the potential for meaningful interaction. The tourist-host relationship is the one that is most frequently studied (Amir & Ben-Ari, 1985; Anastasopoulos, 1992; Ap, 2001; Cohen, 1971; Milman, Reichal, & Pizam, 1990; Sönmez & Apostolopoulos, 2000). It is important to note, however, that cultural exchange or an interaction that develops an appreciation of other cultures, or fosters intercultural understanding also can occur between two tourists of different cultures, who vacation in the same location (the tourist-

other tourist interaction). This relationship does not appear to have been studied, although it is acknowledged that the tourist-other tourist relationship is different than the tourist-host relationship (Reisinger, 1994b).

### *Tourist-Host Interactions*

In the majority of cases tourists will interact with other people during their travels. Some of their interactions will be transactional, where they are simply purchasing a good or service. Others will be social in nature. Fridgen (1991) wrote that social contact requires a minimum of two people, and that the contact can be positive, negative or superficial in nature. Interaction may cover a wide range of behaviours, from simply observing the other group without any communication, to prolonged intimate association with the other group (Cook & Sellitz, 1955).

There are many types of social contact, and those made during a vacation may differ from the everyday social contact of ordinary life. The types of social contacts made while travelling are likely to have any one or several of the four forms illustrated in Figure 1.



*Figure 1.* Possible types of tourist interactions with a third person, adapted from Marsh and Henshall (1987).

Marsh and Henshall (1987) did not include the interaction between tourists and their travel companions; however, they added interaction with the inner-self. Tourists can react internally on an emotional or spiritual level while visiting a new culture and surroundings.

Mathieson and Wall (1982) identified three main contexts in which the tourist-host encounter occurs. Tourists and hosts can interact when the tourist is purchasing some good or service from the host, or when the tourist and host find themselves side-by-side or when the two parties come face-to-face with the intention of exchanging information and ideas.

Sometimes the tourist and host are separated physically, by virtue of the fact that the tourist confines himself/herself to a resort complex or resort cities, where the only hosts they come into contact with are those working in the tourism industry (Bachmann, 1988). The type of accommodation sought also is dependent on the type of traveller, and what they are comfortable with as suggested by Cohen's (1972) tourist typologies. Some forms of accommodation are more conducive to meeting local people; others are not. In some instances the host communities want to keep the tourists separated from their everyday lives. Zeppel (1998) discusses strategies that aboriginal groups (as the hosts) have used to limit the impact tourism has on their community. These strategies involved limiting tourists' access to certain places, restricting the amount of time a tourist may spend, or the type of activity they may engage in, as well as setting limits on access to cultural knowledge and rituals.

The level of tourism development at a destination also is pertinent to tourist-host interaction levels. Places in the initial phases of tourism development may not have a

large tourism infrastructure, and they may still rely on local residents to provide the services, allowing for more interactions. For example if there is no hotel, a traveller may have to stay with a local family. In the initial period, hosts also may be intrigued by the novelty of their guests, whereas over time, the novelty wears off, especially as the volume of tourists increases (Cohen, 1984).

### *Intercultural Contact*

Much of the recent literature does not paint the idealised picture of the tourist-host encounter of which MacCannell (1976) wrote where tourists seek deeper meanings from their travels. In contrast, Reisinger (1994b) has argued that mass tourists have little opportunity for direct tourist-host contact and the influence of differences in the cultural background of hosts on tourists is therefore reduced.

In order for an interaction to take place between tourist and host, contact must be established first. If no opportunities for contact exist, or if these opportunities are minimal, no contact occurs and no change of attitude as a result of contact can be expected (Amir, 1969). Bochner (1982) identified several major dimensions of cross-cultural contact. The first of which is the territory on which the contact occurs - to whom does it belong. Other dimensions involve the time span of the interaction, the purpose of the interaction, the type of involvement, the frequency of contact and finally the degree of intimacy, relative status and power, numerical balance, and distinguishable characteristics of the participants.

Contact hypothesis was developed within a social psychological framework by studying contact situations between different ethnic groups (Amir, 1969; Sellitz & Cook,

1962). Subsequent research investigated whether social contact between tourists and hosts from different cultural groups would lead to enhancement of their attitudes towards each other (Reisinger, 1994b). The research, however, showed that contact between tourist and host did not always lead tourists to have positive attitudes toward their hosts (Amir & Ben Ari, 1985; Anastasopoulos, 1992; Milman, Reichal, & Pizam, 1990). Amir and Ben-Ari found that intergroup contact between Israeli tourists and their Egyptian hosts did not guarantee a positive attitude change towards Egyptian people. They found that the direction of attitude change was related to the direction of the original attitude. When the original attitude was positive, the change was in a positive direction and when the original attitude was negative, the direction of change was negative. They also found that the intensity of the negative attitude towards Egyptians was less in the group they had given the educational information to, prior to the trip. Despite their findings, Amir & Ben-Ari remained optimistic that there were things that could be done to improve relations between peoples - even between two peoples who had been at war with each other.

Cook's (1962) research with foreign exchange students studying in America investigated intergroup contact, prejudice, and attitude change. He looked at amount of contact the exchange students had with Americans, which he referred to as the *frequency of contact*. He also looked at nature of contact, which he called the *intimacy of contact*. Frequency of contact was estimated by a report of participation in various activities with members of the other group and by an estimate of the proportion of free time spent with members of the other group. "Intimacy of contact was defined on a more limited dimension, which ran from interaction of an impersonal nature to interaction revealing

personal, unique or private features of the participants" (Cook, p. 78). He found that the length of stay and nature of stay increased the likelihood of foreign exchange students establishing contact with their hosts. Although the length of stay of the exchange student is longer than that of the typical tourist, Cook's conceptual framework may prove useful in understanding other forms of tourist-host contact. Similarly, Ap (2001) examined the contact relationship. He looked at how tourists visiting the Hong Kong Special Administrative Region perceived the contact they had with local residents. He grouped the contact attributes into two dimensions: quality of contact and intensity of contact. He concluded that tourists who had high levels of contact with host residents were likely to perceive the pleasure vacation experience positively, whereas tourists who had less contact were likely to perceive their vacation experience less satisfactorily.

Cook (1962) identified seven concepts, which he felt might contribute to variations in the contact situation. They included the degree of similarity between races; the direction and strength of the norms of one's own group toward interracial association; the views of authority figures regarding interracial association; relative status; interdependence requirements; acquaintance potential and finally, implications for social acceptance. Although Cook was investigating race relations, these factors have the potential to influence the contact situation between tourist and host as well. However, depending on the frequency of contact with local people, they may not always come into play.

Reisinger (1994b) applied contact hypothesis to propose that contact between tourists and hosts from different cultures gave each of them the opportunity to learn about each other's culture, thus, leading to an enhancement of their attitudes towards each other.

Reisinger wrote quite comprehensively about tourist-host contact and the effects of their interactions. She summarised studies that have shown the positive and negative effects of cross-cultural tourist-host contact (See Table 1). Not all effects, positive or negative, are limited to cross-cultural contact; rather they are possible with any interaction between people. The key to tourism enhancing cultural contact and promoting international understanding would be to eliminate or reduce the negative effects as much as possible.

**Table 1**

***Effects of Tourist-Host Contact***

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**Cross-cultural tourist-host contact - positive effects**

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- Developing positive attitudes towards each other
  - Learning about each other's culture and customs
  - Reducing negative perceptions and stereotypes
  - Developing friendships
  - Developing pride, appreciation, understanding, respect and tolerance for each other's culture
  - Increasing self-esteem of hosts and tourists
  - Psychological satisfaction with interaction
- 

**Cross-cultural tourist-host contact - negative effects**

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- Developing negative attitudes towards each other
  - Tension, hostility , suspicion and misunderstanding
  - Isolation, segregation and separation
  - Clashes of values
  - Difficulties in forming friendships
  - Feelings of inferiority and superiority
  - Communication problems
  - Ethnocentrism
  - Culture shock
  - Dissatisfaction with mutual interaction
- 

Source: Reisinger (1994b), p. 744-745

### ***Is Attitude Change Necessary to Gain Understanding***

Many of the studies using contact hypothesis focus on measuring attitude change of tourists towards their hosts (Amir & Ben Ari, 1985; Anastasopoulos, 1992; Milman, Reichal, & Pizam, 1990) however, perhaps attitude change is not indicative of whether or not a person has developed a better understanding of another culture. Kamal and Maruyama (1990) studied Qatari students studying in America and found that indirect contact with Americans and time spent in the U.S. seemed to have little, if any, impact on their attitude towards Americans, instead it was the type of contact that was important. They also noted that contact did not necessarily result in new values replacing old values. This led them to conclude that contact, by providing opportunities for understanding, might lead to greater appreciation of, and respect for, differences rather than a melding of perspectives.

### ***The Nature of the Contact***

The nature of the contact situation is an additional element that affects tourist-host interaction. Researchers describe tourist-host contact as transitory in nature, temporally and spatially constrained, not spontaneous and unbalanced (Ap, 2001; Mathieson & Wall, 1982). Perhaps a fifth element that could be added is the communication barrier that exists when people that do not speak the same language interact, or when they interpret things differently due to their cultural perspectives (Bochner, 1982; Reisinger, 1994b). Bachmann (1988), in his investigations of tourism in the developing world, proposed that the personal encounter between tourist and host is limited. Tourists generally meet people working in and around hotels and tourist facilities or people living near tourist

places, which is only a small minority of the population. Many of Bachmann's concerns are reflected in the points brought up by Mathieson and Wall. For example, short, incidental, imbalanced and non-repeated contacts do not lead to long term friendships between tourists and hosts, and they do not improve mutual understanding, rather they reinforce their mutual prejudgements about each other.

Tourists and hosts enter the relationship from two different frames of reference. Not only are there cultural differences, but the state of mind of both the tourist and the host causes them to approach the relationship from a different perspective. Mathieson and Wall (1982) have described the tourist-host encounter as one where the tourist is mobile, relaxed and free spending, and the host is relatively stationary and, if employed in the tourist industry, spends a large proportion of the time catering to the needs and desires of visitors. They point out that the characteristics of the groups or individuals involved and the conditions in which the contact takes place affect the tourist-host relationship. Even if the tourist is willing to socialise with their host while on vacation, the relationship from the host's perspective may be seen as a way to better their situation in life, so they may place different expectations on the interaction (Cohen, 1971).

### *Promoting Cultural Exchange Through Tourism*

In order for tourism to promote cultural exchange between people of different cultures the people must interact with each other and provide the other with information about their own culture. The characteristics of the tourist, the nature of travel and the characteristics of the host play a key role in shaping the interaction.

### ***Cultural Exchange: Based on Tourist Characteristics***

The tourist typologies developed by Plog (1972), Cohen (1972, 1979), and others reflect the psychology of the traveller or manner in which an individual travels. These tourist typologies do not necessarily define the "person"; rather they are broad classifications used to help understand behaviour. The likelihood of a cultural exchange between two people of different cultures occurring possibly increases depending on what type of tourist is doing the travelling. The tourists' motives, attitudes, past travel experiences, and own culture also will affect their interaction (Reisinger, 1994b). There are some individuals who initiate cultural contact when they travel no matter what style of trip they are taking. They can be travelling in a mass tourism situation and may just like people and therefore make an effort to talk with whomever they come into contact. There are others who are uncomfortable if they can not communicate in the same language. In fact, any of the negative effects of tourist-host contact listed in Table 1, stand in the way of fostering positive cultural exchange.

For some tourists social contact with others is an important motive for travel. This seems to be true for repeat visitors. According to Gitelson and Crompton (1984), first time visitors tend to be more novelty seeking and spend a great deal of time visiting cultural attractions. Social networks tend to be more important for repeat visitors. In a study of visitors to the Rio Grande Valley in Texas, Fakeye and Crompton (1991) found non-visitors and first time visitors were more likely to report the desire to escape from the cold or to satisfy the curiosity motive as reasons for visiting the Valley. In contrast, with repeat visitors, these motives were not as important as socialisation. An additional factor that can affect tourist-host interaction is whether or not the tourist is travelling on his or

her own or in a group. Nash (1996) points out that the likelihood for tourist-host interaction decreases if the tourist is travelling as part of a group.

Nash (1996) suggested that exchange students have many characteristics of tourists. Information learned from them can be generalised to other forms of travel. By looking at student exchanges, as a form of tourism, many of the problems such as the transitory, temporal and imbalanced nature of the tourist- host interaction as discussed by Reisinger (1994b), Bachmann (1988), Mathieson and Wall (1982) are less relevant. Weaver (2004) argues that destination managers often overlook international students as a tourist segment and illustrates that it is a sector that has broad geographic and sectoral dispersion benefits. Their participation within the nontourism economy benefits the local community more broadly. Litvin (2003) describes some of the many international educational experiences available to students. "They include semester-abroad exchange programs, international internships, good-will expeditions to less privileged locales for civic purposes, and university sponsored vacation-period for credit study trips" (Litvin, 2003, p.78). Kennett (2002) would likely add language learners to this list as she studied language learners as cultural tourists. Student exchanges are usually longer in duration than the average holiday. These programs usually run between two weeks and one year. Perhaps because exchange students are spending longer periods of time in one location, it allows for more interactions between the visitors and their hosts especially if they are living with a host family. Students also tend to be less isolated from the local host community through their exposure to everyday life in their work or school environments. Students participating in exchanges tend to be from more economically advantaged sectors of society, simply because of the costs involved. So even if they come from a less

developed country to a more developed one, there may be fewer imbalances between student and host.

There also is the possibility that two tourists from different countries, vacationing in the same spot can interact (Reisinger, 1994b), as illustrated in Figure 1. It is conceivable that they exchange information and learn about each other's culture. Exchange students often get together with other exchange students or foreign students, not necessarily from their country. They find themselves in similar situations, perhaps dealing with the language and cultural differences of their host country. This kind of cultural exchange may do nothing to benefit the host country, however in the overall global picture some cultural discourse has occurred and maybe something has been learned through the interaction.

### ***Cultural Exchange: Based on Type of Travel***

There are certain types of vacations that create an environment more conducive to allowing a cultural exchange to take place. Cultural tourism is a specific form of travel, where the tourist desires cultural experiences. In its narrow sense, cultural tourism has been defined as visiting attractions such as museums, heritage sites, galleries, theatres, concert halls and other similar environments (Reisinger, 1994a). In its broader sense, it includes experiencing the way of life of the areas visited (Richards, 2000). A cultural tourist does not necessarily have to interact with an individual of the host culture, however they spend at least a part of their vacation taking in the culture their hosts have put on display for them. "People-to-people contact facilitates learning experiences and increases understanding of others' lifestyles and cultures" (Reisinger, 1994a).

Visiting museums and national historic sites or monuments exposes visitors to some aspects of their host's culture. There are other forms of cultural tourism that can bring the host's culture even closer. Student exchange programs could be considered a form of cultural tourism in its broader sense, where visitors experience the way of life of the country visited. In many instances, part of the mandate of the exchange program is to help foster cultural exchange between people of different countries, or even different parts of the same country. According to Bochner, Lin and McLeod, (1979) a major aim of educational exchange is the promotion of mutual understanding and international peace, which parallels the thinking by some, on the goals of international tourism (McIntosh & Goldner, 1990, Kennedy, 1963). Learning about the hosts' language and culture is usually a part of the curriculum for travel study programs. Additionally the students may have made new friendships, developed a more open-minded worldview, and an appreciation for the country in which they spent time. Their hosts also will have benefited through exposure to a person from a different culture, and possibly learned similar lessons.

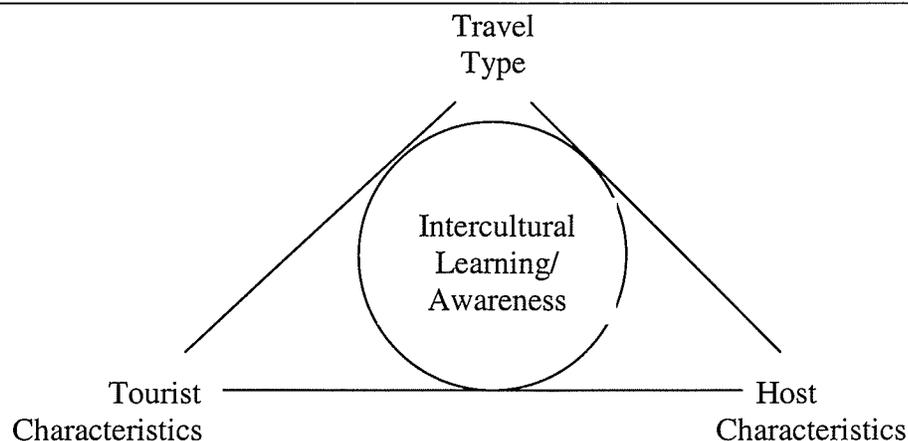
### ***Cultural Exchange: Based on Host Characteristics***

The final player in this cultural interaction is the host. The host's willingness to interact socially with the tourist depends on several factors, such as their cultural beliefs and attitudes towards tourists. Festinger and Kelly (1951) found that local residents with positive attitudes towards visitors tended to be more active in social relations and those with less positive attitudes tended to be less active. The level of equality the host feels in relation to the tourist also affects the nature of the contact. Bachmann (1988) and Cohen

(1971) wrote about under privileged young locals who hoped to improve their lot in life by developing relationships with tourists. In other instances, a local resident may exploit the tourists' wealth by charging them more for products and services.

The level of involvement of the host in the tourism industry also influences the host-tourist relationship (Reisinger, 1994b). Depending on how concentrated or dispersed tourism is in an area, some local residents may not come into contact with tourists on a regular basis. Only those involved in the tourism industry may have regular access to tourists. The host-service-provider is more likely to have an impression of the tourist and relate it to how they are affected by tourism. In addition, the volume of tourists and the stage of tourism development in an area affect host-tourist contact (Cohen, 1984; Reisinger 1994a). The volume of tourists an area receives may impact the residents' attitudes towards how intrusive tourists are upon their community. When volumes are lower, the tourist is a novelty. The possibility of being seen as a guest is greater in destinations receiving fewer tourists, but as the number of tourists increases, they become less and less welcome (Cohen, 1984). Tourists are less likely to interact as much with their hosts in big hotels or tourist resorts, than they would if they were staying in a small inn or bed and breakfast (Stringer, 1981). In the early stages of tourism development, however, the hosts may not be well prepared for the tourist and the cultural impact of their mutual contact may be negative (Reisinger, 1994b). When tourism development increases, so does the local peoples' involvement in the tourism industry and the negative impact of cultural differences may diminish (Reisinger, 1994b).

Based on the literature reviewed, the model in Figure 2 was created to illustrate the elements involved in the cultural exchange process between tourist and host.



*Figure 2.* Elements of the Cultural Exchange Process between Tourist and Host

Intercultural learning and awareness is the central item under investigation in the model. The three points represent possible interactions that might help foster the development of intercultural awareness. Tourist characteristics include their travel motives, age, travel experience, etc. Travel type has to do with the manner of travel and destination characteristics, including type of accommodation, similarity or distance from the traveller's own culture, individual or group travel, etc. Host characteristics include their level of involvement with the tourist population. For example, do they have a personal or impersonal connection with the visitor? How frequent or intense is the relationship between the visitor and host? How does the inter-relationship of these elements impact the development of cultural awareness?

### *Summary*

Even those researchers who question the ability of tourism to promote intercultural understanding remain hopeful calling for more research to be done in the area (Amir & Ben Ari, 1985; Anastasopoulos, 1992; Ap, 2002; Milman, Reichal, & Pizam, 1990; Pearce, 1988). Some of the constructs are difficult to measure, because of

their complexity or that they are best studied over time. With movement towards more environmentally respectful, culturally appropriate and sustainable forms of tourism, developers and communities wanting to gain from the economic benefits of tourism need to incorporate ways of promoting cultural exchange through tourism that dispel negative stereotypes and promote understanding and appreciation for cultural differences.

Creating opportunities for contact, educating the tourism service workers about cultural differences and building their cultural sensitivity, and educating the tourist about cultural norms of the host community, are all things that can be done to reduce the negative effects of cross-cultural contact. Reisinger (1994b) has maintained that the negative experiences of tourists and hosts are caused mostly by lack of exposure to other cultures and that positive tourist-host relations can develop if both parties are able to respect each other's cultural background and eliminate feelings of their own cultural superiority and ethnocentrism. Examining the experiences of exchange students within a foreign culture may shed some light on the complex cultural exchange process.

### *Purpose of the Study*

The purpose of this study is to explore the process of cultural exchange in tourism, and the development of intercultural awareness of exchange students visiting Canada. Exchange students represent a group of travellers that are more likely to interact with their host, which facilitates the study of the cultural exchange process between tourists and hosts.

### *Research Questions*

The idea that tourism fosters cultural exchange and promotes understanding of other cultures is fraught with controversy. Research on the subject has been inconclusive (Amir & Ben-Ari, 1985; Milman et al., 1990). As a result, the following overall exploratory research question is posed: **For foreign exchange students visiting Winnipeg, what are the key factors that contribute to cross-cultural understanding and how can these be applied in the larger tourism context?** The parameters of cultural understanding are limited to an awareness of the objective and subjective culture of the host country.

Based on previous research on contact hypothesis and intercultural contact situations, variables related to access (Amir, 1969), time (Bochner, 1982), motivation (Bochner, 1982), depth of relationship (Bochner, 1982; Cook, 1962), frequency of contact (Bochner, 1982; Cook, 1962), and similarity of cultures (Cook, 1962) are considered important to intercultural contact situations. From these, the overall research question is divided into the following study specific questions. For exchange students in Winnipeg:

Q1: How does type of living arrangement influence the development of cross-cultural awareness? (Access)

Q2: How does length of stay in the host country influence the development of cross-cultural awareness? (Time)

Q3: How does general travel motivation influence the development of cross-cultural awareness? (Motivation)

Q4: How does socializing outside their own cultural group influence the development of cross-cultural awareness? (Access)

Q5: How does the frequency of contact with hosts influence the development of cross-cultural awareness? (Frequency)

Q6: How does level of intimate contact between exchange students and hosts influence the development of cross-cultural awareness? (Depth of relationship)

Q7: How does perceived cultural similarity between home country of exchange students and the host country influence the development of cross-cultural awareness? (Cultural Similarity)

## CHAPTER III

### Methods

This study is of an exploratory nature intended to investigate the types of intercultural experiences foreign exchange students have and their perceived intercultural awareness of Canadian culture. The research was conducted in two phases using a mixed-method approach. There has been some discussion in the literature as to the strength of mixed-method design. According to Mactavish, Schleien and Tabourne (1997) there is increasing support for the idea that qualitative and quantitative methods are not mutually exclusive. This kind of research takes a more pragmatic approach known as *paradigm relativism*. "*Paradigm relativism* rests on the belief that methodological decisions are driven by the purpose of the research question of interest, not by strict adherence to tenets of any particular world view" (Mactavish & Schleien (2000, p.155).

There are instances where a mixed method design has been deemed to be particularly useful. One such instance is for the purpose of expansion, where the intent is to add breadth and range by using different methods for different inquiry components (Mactavish & Schleien, 2000; Greene, Caracelli, & Graham, 1989). If the intent is to examine similarities, contradictions and new perspectives Greene, Caracelli and Graham call this *initiation*. This also adds to the breadth and depth of inquiry. Triangulation refers to the use of multiple methods to investigate the same phenomenon (Greene et al., 1989). This helps strengthen the validity of inquiry by off-setting or counteracting biases (Flick, 1998; Greene et al., 1989). In this study, triangulation of methods was achieved by using the interview data to complement and assess the survey data, as each research

question was analyzed combining the input from both sources of data. Further triangulation occurred by using a subset of web survey respondents to participate in the interview. Although the questions were not identical, the line of questioning dealt with the same research questions. A mixed-method design was deemed appropriate for this research, because its purpose was to elicit multiple levels of information.

### *Research Design*

This study used a mixed method research design. The first phase used a survey research design with data gathered through self-administered web-based questionnaires (51 questions), yielding quantitative information. In the second phase, a sub sample of web survey participants was used for follow-up in-depth interviews. The web survey was designed to elicit a breadth of information (Mactavish & Schleien, 2004), while the qualitative interviews focussed on depth of information. The two phases were sequentially administered but the instruments were designed at the same time to address the same research questions. Factors deemed relevant to intercultural contact within the context of contact hypothesis formed the framework for the line of questioning in both phases. The interview questions were not a verbatim repetition of the web questionnaire, but the essence of the questioning followed the same lines.

### *Phase 1- Questionnaire*

The questionnaire was intended to gather general information about the exchange students, the types of contacts they made and what sort of information they typically exchange (See Appendix A).

## *Participants*

The study involved foreign exchange students, who were participating in a student exchange at the University of Manitoba, either in the regular university program or in the intensive English language program. Participants had to reside permanently outside of Canada and be visiting Canada temporarily for the purpose of engaging in a regular university exchange or English language program. Participants were 18 years of age or older, so that they could provide their own consent. Foreign students who were completing their entire degree or who had studied at the University of Manitoba for more than two consecutive semesters were excluded. People who considered Canada their primary country of residence also were excluded from the study.

As this was an exploratory study a non-probability sample of foreign exchange students was selected from the University of Manitoba campus. The International Student Centre (ICS), departments with English language programs, faculties with exchange programs, and student groups that had study or work exchange programs were contacted and informed of the nature of the study and asked if they would assist in the recruitment of study participants. An alphanumeric list of passwords was developed. The first two characters were letters, where mb = students from the University of Manitoba. The next two digits of the code were a number that identified the faculty or program of study, and the last three numbers were sequential, and made the password unique to each potential participant. Coding the passwords helped the researcher determine what program of study the participants were in, and it allowed the researcher to contact a specific exchange coordinator if any follow-up was necessary. Exchange coordinators were provided a list of password codes, specific to their department, and an

email explanatory cover letter, as well as the link to the web page with the questionnaire (See Appendix B). The exchange coordinator then emailed the explanatory letter to the students in their program, along with their unique password code. In the English language program, teachers made an announcement in class about the study that was being conducted, and a sign-up list was passed around class, where students could volunteer to participate and provide their email address. The email list was returned to the researcher, who then sent out the same introductory email cover letter, unique password, and link to the website. The student's privacy was respected by having the exchange program coordinator send the e-mail, because they were not passing on any personal student information to a third party (the researcher) without the student's permission. Similarly, with the sign-up list, only those students who agreed to be contacted divulged their email address to the researcher.

In the preamble the potential participants were introduced to the study, asked if they would be willing to answer a questionnaire, and offered an incentive for their participation. They were told that they could pick up a Manitoba souvenir from their exchange coordinator. Exchange coordinators were provided with sufficient posters of Manitoba scenes to give to participants by the researcher. Students were told that their information would be kept confidential. In most instances the researcher never collected any names and contact information. Those who agreed to participate in future research provided their first name and a telephone number or email address where they could be reached. In the few cases where the researcher had a name and email address, students were assured that their contact information would not be passed on to any other organization, nor would any of their identifying information be stored in a database

beyond the study period. Their real names would not be used. When the initial contact was made with the exchange coordinators it was determined that there were approximately 100 exchange students at the University at that time so a target of 70 responses was set for the web-questionnaire. During the time of the data collection, additional information about other programs became available and 197 students were contacted, and 62 web surveys were submitted.

### *Data Collection*

A self-administered web-based questionnaire was given to foreign exchange students, visiting Canada, who were participating in a student exchange or English language program, facilitated by the University of Manitoba. Arrangements were made with the exchange program coordinators for them to email the cover letter and web address to the exchange students in their respective departments. By sending the survey through the exchange coordinator, it ensured the student that the survey is coming from a known and credible source (Ennamorato, 2001). For students in the English language program, teachers made an announcement about the study in their class and distributed a sign-up list. Lists were returned to the researcher and checked for duplication.

Duplicates were removed before the students were contacted.

The language of the questionnaire was kept as simple as possible. All foreign students studying in the regular university program were required to pass the TOEFEL test, which examined their English comprehension; therefore they were able to understand the survey questions. However, this did not apply to the English language program students. There were three questions asking students to rate their English

comprehension in the web questionnaire. These questions could be used to screen out participants who said they did not understand English when they read it. In addition, respondents were provided with the email address and phone number of the researcher so that they could contact the researcher if they had any difficulty in understanding the questions.

Some of the advantages of using a web-based format were: a decrease in cost (no printing, mailing or long distance phone charges); a reduction in keying errors; a reduction in time required to enter data; a reduction in the number of questions that are inadvertently skipped, as well as allowing the respondent greater anonymity (Tourangeau & Smith, 1996). An additional factor, which was beneficial for this study is that the respondent had the freedom to answer the survey from virtually anywhere in the world. Since contact information was not collected from any of those participants who did not want to participate in future research, communicating the study results was only made possible by posting them on the website at the conclusion of the study. The study participants could access the results via the Internet from where ever they are. The researcher did not have any control over the setting where the questionnaire was being answered, as it was up to the participant to decide where they wanted to complete the questionnaire. The format of the web questionnaire was very simple. A plain, light coloured background was chosen, with an easy to read, Arial, 12 point, font. No additional graphics were added, so as not to make it distracting. The web site can be found at: <http://home.cc.umanitoba.ca/~umostrop/>. To ensure that the questionnaire was restricted to members of the target sample, the students were assigned a unique password

through their exchange coordinator or by the researcher at the time of initial contact. The password was required in order to submit the web survey.

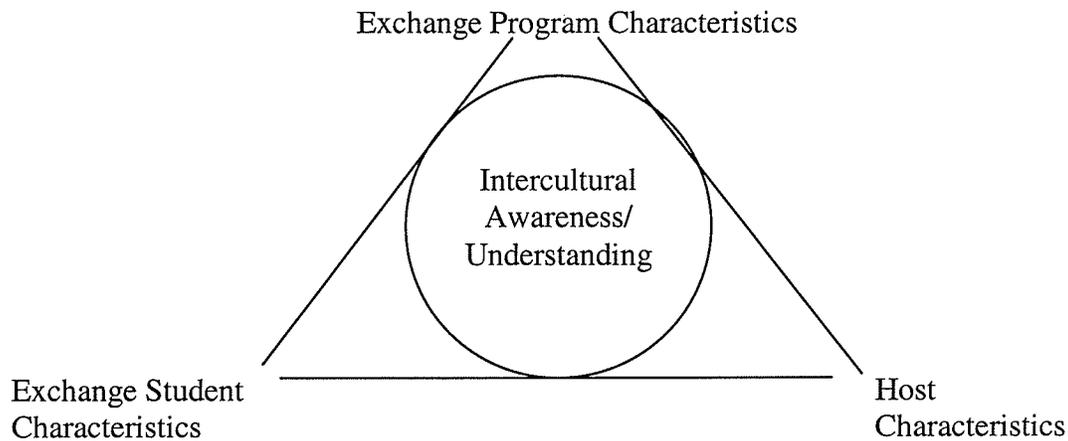
### *Instrumentation & Measures*

A pre-test was used to determine the clarity of questions and to confirm the time required to complete the survey. The pre-test was done using a small number of foreign students (n=4) who were not part of the survey sample. Participants were asked to keep track of how long it took them to complete the questionnaire, and to track any questions with which they had difficulty. Close-ended questions were used for the majority of questions in order to make the questionnaire easier for the respondents to answer. Close-ended questions require less effort and less facility with words (Singleton & Straits, 1999). The coding of close-ended questions was straightforward since there was no need to interpret the response. Many of the close-ended questions were categorical and designed to allow for multiple responses, where the respondent could select all that applied. Other close-ended questions were dichotomous (yes-no), or used rating scales.

Open-ended questions, while subject to more interpretation also were used in the questionnaire to capture additional feelings and impressions that were not captured through close-ended questions (Singleton & Straits, 1999). Some open-ended questions required specific responses. For example “What year were you born?”, or “What is your country of origin?” As this was an exploratory study, open-ended questions allowed access to information that may have been missed, especially in questions where a list of choices was provided. These questions provided an “other” category, allowing the respondent to expand on the list provided, as it may not have been exhaustive.

The tourism literature identified areas where differences in intercultural awareness among respondents might arise, including demographic factors (Richards, 2000) and certain behaviour patterns. The model below, adapted from Figure 2, formed the framework for the specific research questions.

---



*Figure 3.* Elements of the Exchange Student-Host Cultural Exchange

The overall research question is encompassed in the central portion of the diagram. Questions relating to the exchange student characteristics included establishing their home country, travel experience and sociodemographic factors. Similarly there were questions intended to profile the nature of the exchange program, such as length of program, type of accommodation and number of people in their group. Questions surrounding host characteristics result from the students describing with whom they interacted, such as people they lived with, classmates, Canadians, other international students and so on.

### *Cultural learning.*

The main concept under investigation was the perceived intercultural awareness of the exchange students towards the host culture and the factors that may contribute to it. Exchange students were asked which aspects of Canadian life they learned about during their stay by indicating “yes” from a list of six items. This list was compiled based on items included in aspects of culture described in the literature (Reisinger, 1994; Coltman, 1989; Furnham & Bochner, 1982). The list included culture, customs, food, lifestyle, language and climate. There was also an option for open-ended responses, should the respondent not find the list all-inclusive. The responses to the culture question were coded as yes, or as no response, if it was not checked off. The remaining cultural aspects (customs, food, lifestyle, language and climate) were then developed into a cultural learning aspects index. To create the cultural learning aspects base index, respondents were given one point for each of the things they said they learned about (up to a maximum of five points). The variables “cultural learning” and “cultural learning aspects index” were used as the dependent variables for subsequent analyses. Students were also asked if they learned about a third culture, or if they thought others learned about their culture.

For the questions about travel motives and cultural similarity, the base aspects index was re-coded into a cultural learning aspects 2-point index, in order to improve the frequencies within each category of the discriminant analysis. The point at which the categories approached the same size was between 3 and 4. The aspects index was then re-coded into a cultural learning aspects 2-point index, where participants who scored between one and three on the base aspects index were classified as low cultural learning

and those that scored four or five on the base aspects index were classified as high cultural learning.

*Exchange student profile.*

Variables external to the exchange program process identified in the tourism literature that may influence cross-cultural awareness included, sociodemographic factors such as age, income and level of education (Richards, 2000) as well as previous travel experience (Reisinger, 1994b), and whether or not they were repeat or first time visitors (Gitelson & Crompton, 1984). Although differences in level of education were unlikely since the exchange is occurring through a university, these variables were included to illustrate the characteristics of the group under study, and to control for possible differences. These variables were measured by a series of close-ended and open-ended questions at the very beginning and very end of the web questionnaire.

The first few questions asked students for their country of origin (open-ended, fill in the blank), to rate their level of English understanding in reading, speaking and writing (10-point scale), if they had previous travel and/or previous exchange experience (yes/no) and if they had been to Canada before (yes/no). The last few questions in the survey focused on building a demographic profile of the participants. They were asked to check the appropriate answer or fill in the blank, and provide their year of birth, sex, level of education, and economic standing. The same education categories were used as in a study conducted by MacKay (2002). No major differences in level of education were anticipated due to the fact that the exchange is occurring through a university. As income levels would not be meaningful when dealing with people from diverse countries, and

various standards of living, students were asked to report if they came from households that were considered to have incomes that were below average, average or above average.

The program of study variable was extrapolated from the password entered. The password the respondent used to submit the survey was used to classify the respondent as either “regular university program” or “intensive English program” within the new variable “program of study”.

### *Independent variables.*

The specific independent variables deemed important to cross-cultural contact situations (Ap, 2001, Bochner, 1982; Amir, 1969; Cook, 1962) related to access, time, depth of relationship, frequency of contact, motivation, and similarity of cultures, were investigated through a series of close-ended and open-ended questions and are described below.

*Access:* Access to people from the host community was addressed by asking participants about their living arrangements and with whom they socialized through close-ended questions, providing a list of options. An open-ended question was included in the living arrangement question, in case the students felt that there were missing categories. As students may have had more than one type of living arrangement throughout their stay, they were permitted to check off more than one answer. Their choices were: on my own, with friends who are not my host family, in University student accommodations, with people from my home country, with other non-resident visitors

(not from my home country), with a Canadian host family, and various combinations of all of these.

As the purpose was to determine who had access to Canadians through their living arrangements the data were re-coded as a new living arrangements variable. Firstly, an initial case summary was conducted using the questionnaire serial number and living arrangement question. The case summaries were then combined into a new variable in order to account for all the different types of living arrangements reported. A frequency analysis was conducted with the various possible combinations of living arrangements. The resulting new variable had three categories: have lived with Canadians, did not live with Canadians, and may have lived with Canadians. The may have lived with Canadians was necessary, as it was not clear if students living in University residence had Canadian neighbours or not.

Social interactions were also used to determine access to Canadians. A series of close-ended questions asked participants about with whom they socialized (at school/work and outside school/work) and where the interactions took place. The questions provided a list of options, and they could select all that applied. The question on where the interactions took place had an open-ended component to it, so that the respondent could add places they felt might be missing.

*Motivation:* As part of the web survey participants were asked about their general travel motivation and the extent to which they agreed or disagreed with 10 common travel motives (MacKay, 2002; MacKay, Lamont & Partridge, 1996). The response categories ranged from 1 = strongly disagree to 5 = strongly agree.

*Time:* Length of stay was examined at from three different perspectives. The first was length of the exchange program. The start month and end months of the exchange program were used to calculate the length of the exchange. Similarly, the duration of their visit, which included any travel time before or after their exchange started, was calculated using the month of arrival and the month of departure. The third time period was calculated by taking the month of arrival and the date they responded to the survey, which resulted in the variable "Time here when answered survey". This last category perhaps best represented the time period variable, because it did not include the time they had not experienced yet.

*Frequency:* In order to establish frequency of contact, participants were asked with whom contact took place and how often. The frequency of contact questions asked students how often they had contact with Canadians, people from their home country, and other non-Canadian residents. Each question gave a time frame (i.e., everyday, 4-6 days per week, 1-3 days per week, infrequent contact), and they could check off all the categories of people they socialized with in that time frame (see questions 24 to 27 in Appendix A). The responses to questions relating to contact with Canadians were combined to create a new variable - amount of time spent with Canadians. The categories ranged from 0 to 4, where 0 = no response checked, 1 = infrequent (less than once per week), 2 = 1 to 3 days per week, 3 = 4 to 6 days per week and 4 = everyday. Based on the model of tourist- host interactions described in Figure 1, it was recognised that the exchange student also could interact with other non-Canadian residents and

potentially learn about their culture. Therefore, questions accommodating people from their own country and a third culture were included in the web questionnaire, but not analysed beyond descriptive summaries as they were outside the scope of the research questions.

*Depth of Relationship:* Depth of relationship was determined through two separate series of questions. The first question asked them if they planned on staying in touch with people they met. The three categories of people were Canadians, people from their home country they met in Canada, and lastly people from other countries they met in Canada. They had the following response options for each of the people categories: not likely = 1, maybe = 2, and definitely = 3. The second series of questions that measured depth of relationship related to whether they had made any friends. If they checked yes, they were to check off whom they had made friends with. The same three people categories applied. Although participants were asked about their relationships with other non-Canadians, only their responses to the Canadian part of the question were used in the subsequent analysis.

*Cultural Similarity:* Similarity of cultures was examined through a series of questions that asked participants to use a five-point scale to rate how similar or different Canada was to their home country on 14 separate items (see Appendix A, question 31). As with the questions on culture, the items included in the question on cultural similarity were derived from the literature describing culture and aspects of culture from Reisinger (1994), Coltman (1989), Furnham & Bochner (1982). The list of items included an open-

ended component where participants could expand on the list if they wished. The scale values were 1= very similar and 5 = very different, plus an "I don't know" option. There was also an overall similarity question, which used the same five-point scale.

### *Data Analysis*

Data analyses for the web survey phase used the Statistical Package for Social Sciences (SPSS) version 11 (SPSS, 2001). Submitted (completed) questionnaires were automatically stored in a data file. Data from the web based survey responses were transferred electronically to an SPSS data file. Frequency analyses were conducted for all variables. The data were examined for relationships between the key variables identified in the study questions and perceived intercultural awareness using techniques appropriate to the level of data. Open-ended responses were used to give the respondent the opportunity to expand on lists that might have seemed incomplete. They were examined for common themes. In most cases their responses were omitted from the statistical calculations, but included as part of the summary.

Frequency distributions and descriptive statistics were used to profile the respondents and to summarise overall results for a particular research question, such as living arrangements, length of stay, whom they socialized with, where interactions took place, and variables measuring the depth of relationships formed with Canadians.

As cultural awareness was the key variable under investigation in the study, cultural learning and the cultural learning aspects index became the dependent variables in the subsequent analyses.

Chi-square analyses were used to test the relationship between cultural learning and participant characteristics. "Chi-square analysis is used to determine if there is a significant difference between the frequency of observed and expected observations in two or more categories with two or more levels."(Berg & Latin 1994 , pg 143, Jackson, 1999). If the chi-square statistic is large, the null hypothesis of independence is rejected (SPSS, 1999). The variable cultural learning was used as the dependent variable and the questions used to profile the participants (country of origin, program of study, age, income, level of education, sex, previous travel/exchange experience) as the independent variables.

Some of the variables had to be re-coded in order to conduct further statistical analyses. The open-ended country of origin responses were re-coded into a geographically based area of origin variable, in order to prevent individual data exposure/disclosure, as well as to simplify the analysis by having fewer categories. Year of birth was re-coded into age categories in order to simplify the analysis. Initially the year of birth was coded into an age variable by subtracting the year of birth from 2002. Subsequently the age variable was re-coded into age categories, in order to ensure that each variable count was large enough for subsequent statistical analysis. The three age categories were 21 and under, 22 to 25 and 26+. To facilitate the presentation of the data surrounding the three different time periods, the responses for length of exchange and duration of visit were re-coded into four categories: from 1 to 3 months, 4 to 6 months, 7 to 9 months and 10 + months. For the variable "Time here when answered survey" the categories were 1 to 2 months and 3-5 months, and 6+ months. The subsequent statistical analysis however used the actual number of months.

The independent variables living arrangements, socializing with Canadians, amount of time spent with Canadians, staying in touch with Canadians and new Canadian friends also used the chi-square statistic to test for independence between these variables and cultural learning because both variables were nominal or ordinal level data. A chi-square analysis was also conducted between the variables "stay in touch with Canadians" and "new Canadian friends" to determine their level of independence from each other.

In the instances where both variables were interval or ratio level data, a correlation (Pearson's  $r$ ) was used to test how well the "cultural learning aspects index" and the other variable related to each other. Pearson's  $r$  was used to evaluate the cultural learning aspects index and the variables relating to length of stay. As correlations approach  $-1.00$  or  $+1.00$ , they are said to be strong or high, whereas correlations approaching  $0$  are weak or low. A correlation of  $0$  means that absolutely no relationship exists between variables (Berg & Latin, 1994). If the correlation is not significantly different from zero the null hypothesis can not be rejected and no relationship is said to exist between the variables.

If one of the variables was interval or ratio level data and the other was nominal or ordinal level data, an ANOVA or independent test was used to determine if there was a significant difference between the means. An ANOVA was conducted with the cultural learning aspects index and living arrangement and again with staying in touch with Canadians. Each of these variables had more than two categories. Independent  $t$  tests were conducted with the cultural learning aspects index and socializing with Canadians variables and with the "new Canadian friends" variable. The cultural learning variable used  $t$  tests with the three different "length of stay" variables. If the  $F$  statistic for the

Levene test was significant ( $p > .05$ ), the pooled-variance  $t$  test was used and equal variance was assumed (SPSS, 1999).

The scale questions on travel motivations and similarity provided interval level data and were analyzed in two stages. The first stage involved a factor analysis. "Factor analysis attempts to reduce a set of observed variables into a smaller number of hypothetical constructs. The rationale for this is that there is shared variation among a set of observed variables and it would be useful to group observed variables based on this shared variation" (O'Guinn, Faber, McCarty & Meyer, n.d.). A factor analysis was conducted in order to summarize many variables for both the motivation items and the similarity items into a few factors and interpret each factor according to the meaning of the variables (SPSS, 1999). According to O'Guinn et al., one needs approximately ten times the number of people to the number of variables in order to conduct a factor analysis. The sample size for this study was too small to meet this criterion; however, a factor analysis was deemed insightful for exploratory purposes. A principal component analysis model with varimax rotation was employed (MacKay, Lamont, & Partridge, 1996). SPSS (1999) recommends this method of extraction and rotation when approaching a new data set. The factor scores were saved and used in subsequent analyses. Since the sample size of survey respondents was small ( $N=62$ ) the pairwise option for the treatment of missing data was used. The pairwise method was chosen because with pairwise, SPSS treats the calculation of each correlation as a separate problem, using all cases with complete data for the pair, whereas with listwise, the default omits any case if it has one or more values missing for the variables selected for the factor analysis (SPSS, 1999, p.344).

In the second stage, the resulting factors were used in a discriminant function analysis to investigate how well travel motives and similarity factors distinguished between those who reported cultural learning and those who did not and between those with high or low levels of cultural learning. "Discriminant Function Analysis is a procedure for examining the relationship between a nominal dependent variable and ratio independent variables. The basic idea behind discriminant function analysis is to correctly classify into which category a case will fall into when measures of the dependent variable are missing." (Jackson, 1999, p.485) The cultural learning aspects index had to be re-coded in order to improve the number of cases in each category of the analysis. When examining the scores on the cultural learning aspects index the frequency distribution suggested the formation of two categories. The low cultural learning category represented 43.5% of the respondents, which meant they scored from one to three in the base index. The remaining 56.5% were classified into high cultural learning category because they scored at least four in the base index. This became the cultural learning 2-point index. In the research question about cultural similarity, overall similarity was not included in the factor analysis but it was used in the subsequent discriminant analysis.

### *Phase 2- Interviews*

The intent of the personal interviews was to add depth and scope to the questionnaire component of the study as well as gain additional insights into the process of cultural exchange and intercultural awareness (See Appendix C).

### *Subjects*

A sub-sample of questionnaire respondents, who indicated they were willing to

participate in future research, was selected for in-depth interviews. They were contacted via e-mail or telephone, depending on the contact information they provided with their survey. At the time of initial contact they were informed of the intent of the second phase of the research, and offered an additional incentive of \$10 for participating in the interview. The face-to-face interviews were held at the University campus, in a well lit, well-ventilated meeting room. Prior to commencing the interview, written informed consent was obtained (See Appendix D). They were assured that their information would be kept confidential. A target of ten interviews was set, with more to be added if a saturation of data had not been reached. In the end, 11 interviews were conducted. The response rate on face-to-face interviews is generally high (Singleton & Straits, 1999).

Returned questionnaires were reviewed in search of those who said they would be willing to participate in future research. The students were then contacted by e-mail or telephone to schedule an interview. Purposive sampling was used to select the participants. Initially candidates were selected for an interview based on their willingness to participate and their availability. Interviews began at the end of the regular university semester, and a few exchange students in the regular university program were recruited before they went home. The majority of interviews were conducted over the summer months. As a result it became apparent that the majority of participants were from the Intensive English (IE) program. There was also a large number of Mexican participants, so an effort was made to include a greater variety of respondents, so the remaining interviews were conducted in the fall, once the regular session had begun again.

### *Data Collection*

The face-to face interviews were semi-structured with a series of standard questions based on the key variables. Interviewing respondents face-to-face allowed the interviewer to build a rapport with the respondent and clarify any questions they did not understand especially since English may not have been their first language (Singleton & Straits, 1999). A freer interview style helped yield richer and more varied information and allowed the interviewer to probe deeper into responses given (Singleton & Straits, 1999).

The structured portion of the interview was comprised of follow-up questions from the survey phase that added depth to the questionnaire results as well as additional questions that would have required long responses on the questionnaire. Open-ended questions that require a lengthy response may be left unanswered in a questionnaire and are therefore better asked in an interview. The questions focused on the study questions relating to access, time, motivation, depth of relationship, frequency of contact and similarity of cultures as well as their perceptions about Canadians. The qualitative interviews were intended to contribute to the understanding of the structures and mechanisms behind intercultural contact. Winchester (1999) felt that this is where the validity of qualitative interviews rested.

The researcher conducted all of the interviews. The interviews were recorded on audio-tape and transcribed verbatim. The interviewer made field notes during and after the interview. The field notes were used to clarify any questions during the transcription phase. The transcripts were emailed to the interviewee for their review. They were asked to read over the transcript and email it back to the researcher with any changes.

### ***Data Analysis***

The interview transcriptions were read and re-read in order to identify concepts and ideas (Taylor & Bogdan, 1984). The individual transcriptions were sent back to the corresponding interviewees for verification of the information. Field notes were read reviewed and compared to the transcription data.

Each interview subject was assigned a pseudonym. Information on the interviewee's program of study, nationality, age, and length of visit was determined from the web survey data so that a participant profile could be drawn. Interview questions were placed as columns in an Excel spreadsheet. The responses from each interviewee were placed into the spreadsheet under the appropriate question. If any additional questions came up during the interview, a corresponding column was added. Once all the interview responses had been added into the spreadsheet, individual questions with each of the respondent's answers were placed into a word document, where they were summarised by question. They were examined for key concepts and ideas and findings were reviewed to see how they related to the questionnaire data and findings from phase 1 of the study. Results from both phases were used in the interpretation and discussion of study question results.

### ***Limitations***

The nonprobability sample of a relatively small number of exchange students attending the University of Manitoba limits the generalisability of the study and potentially the types of analysis that can be done on the quantitative data. The study is conducted in the English language, which may not be the native language of the

participant. All foreign students studying at the University of Manitoba, however, must pass the TOEFEL test, which tests their comprehension of the English, language and ensures an acceptable level for University study. The question asking about cultural learning provided difficulties in interpretation.

Although the study was exploratory in nature and the interview component was intended to add depth to the research questions, the interviewees were a sub sample of the web survey participants. There was the possibility that the interview participants would provide the interviewer with the answer they thought they wanted to hear, or come into the interview with prepared answers. In an attempt to minimise this problem, the interviews were generally held a few days after the web survey had been conducted. In addition none of the interview questions were asked in exactly the same way as in the web survey. The question on cultural learning was included within a longer list of questions on cultural aspects. It also followed a natural progression of questioning about their interactions with others.

Acquiescence was also a potential problem in the web survey portion of the study (Singleton & Straits, 1999). An attempt was made to reduce the obviousness of what the main variables under investigation in the study were by also including questions about what they learned about other cultures. Due to the exploratory nature of the study, the more information the interviewees could provide the better.

## CHAPTER IV

### Results

This chapter is divided into three sections. The first section provides a profile of the research participants, the second describes the responses to inter-cultural learning and the third section reports the results from the web survey and interview phases, which revolve around the research questions. The first phase of the study involved a web-based survey. The web survey sample consisted of 197 international exchange students studying at the University of Manitoba between April and November. They were contacted via email through their exchange co-ordinator or a sign-up list. A total of N=62 web surveys were completed which yielded a response rate of 31%. Although this seems low according to traditional response rates in survey research it is double that of the 15% response rate reported by Porter and Whitecomb (2003), in their study of web survey response rates.

The second phase involved personal interviews. Interview candidates were selected from a sub-sample of web survey participants who said they would be willing to participate in an interview to discuss their exchange student experience. Of the 26 web survey respondents who said they would be willing to participate in future research, 11 were interviewed. A target of ten interviews had been set, but eleven were conducted to correct for the disproportionate representation of Mexican students and students from the Intensive English program. The survey and interview questions addressed: travel motivation (Reisinger, 1994; Bochner, 1982), length of stay (Bochner, 1982; Cook, 1962), similarity of culture (Cook, 1962), access to local population (Amir, 1969), frequency of contact (Ap, 2001; Bochner, 1982; Cook, 1962), depth of relationship (Ap,

2001; Bochner, 1982; Cook, 1962), and the extent to which these interactions result in cultural learning or the development of cross-cultural awareness.

### *Participant Profile*

#### *Web survey.*

In order to establish a profile of the respondents, students were asked about where they came from, their level of English, their previous travel experience, and the characteristics of their exchange program, as well as demographic questions. The program of study could be extrapolated from the password the student used to enter into the web survey. They also were asked questions related to the overall research question, specifically, did they perceive that they learned about Canadian culture (in general) and about particular aspects of it specifically. (See Appendix A for web survey questions). Tables 2 to 5 provide summaries of participants' characteristics by whether they reported general cultural learning. Chi-square analyses tested if there was a relationship between cultural learning, the main concept under investigation and various participant characteristics. For a Chi square analysis Berg & Latin (1994) explain that the null hypothesis states that there is no difference between observed and expected frequencies and that any observed difference would be attributed to sampling error. Conversely the alternative hypothesis is interpreted as a significant difference between the observed and expected frequencies.

$H_0$ : Observed = Expected

$H_a$ : Observed  $\neq$  Expected

### *Area of Origin*

In order to protect the privacy of the individual respondents, it was not possible to use individual country of origin in the analysis with the small sample size. For the cross tabulations, students were categorized by geographic regions: The Americas, Asia Pacific, Europe and Africa (see Table 2). There were no participants from Africa so three regions were left. The America's included respondents from the North and South American continents (Brazil, Mexico and the United States). Respondents in the Asia Pacific category came from Australia, China, Hong Kong, Japan, Korea, and Singapore. The remaining respondents comprised the Europe category and came from Denmark, France, Germany, Netherlands, Norway, Russia, Spain, or Switzerland. When cultural learning and geographic origin were examined) the  $X^2$  test was not significant ( $X^2$  ( $df=2$ ,  $n=62$ ) = .287,  $p>0.05$ ) so there is no relationship between cultural learning and respondents' geographic origin.

**Table 2**

#### *Area of Origin by Cultural Learning*

Visitor Profile <i>Area of Origin</i>	Cultural learning?		Totals	# of cases	% of total (N=62)	Test Statistic $X^2 = .287$	p	df
	None reported (N=14)	Yes (N=48)						
America's	25%	75%	100%	(20)	32.3%			
Asia Pacific	25%	75%	100%	(16)	25.8%			
Europe	19.2%	80.8%	100%	(26)	41.9%			

Note: None of the results were significant at  $p < 0.05$ .

The largest single group of respondents came from Mexico (29%), followed by Korea and Germany at 12.9% each. Mexicans composed the largest number of those interviewed as well, followed by Koreans.

### ***Program of Study***

As shown in Table 3, two separate programs of study were evident during the recruitment process. Approximately 32% of the students (n=20) were participating in an Intensive English program (IE) in which they had English classes on a daily basis with other international students. The remaining 68 % of the students (n=42) were taking regular university courses. Of the 14 students who did not report learning about Canadian culture, 35% were English language students, compared to 17% in the regular university program. When cultural learning and program of study were examined,  $X^2(1, n=62) = 2.0605, p > 0.05$ , so  $H_0$  could not be rejected and no significant difference in cultural learning by program of study could be found. A larger proportion of the students in the regular university program reported learning about Canadian culture. For the interviews the proportions were inverted. Almost 2/3 of the students interviewed were registered in the Intensive English program and the remaining 1/3 were in the regular university program. Both students who said they did not learn about Canadian culture were in the IE program.

**Table 3*****Program of Study***

<i>Program of Study</i>	<u>Cultural learning?</u>		Totals	# of cases	% of total (N=62)	Test Statistic $X^2 = 2.605$	p	df
	None reported (N=14)	Yes (N=48)						
Intensive English	35.0%	65.0%	100%	(20)	32.3%			
Language Program								
Regular University	16.7%	83.8%	100%	(42)	67.7%			

Note: None of the results were significant at  $p < 0.05$ .

***Socio-Demographic Characteristics***

Table 4 includes sex, age, education, and economic status information. The majority of the survey respondents were female (64.5%). When cultural learning and sex were examined,  $X^2(1, n=62) = .000, p > 0.05$ , so  $H_0$  could not be rejected. The percentage of those who reported learning about Canadian culture and those who did not was almost equivalent when looking at sex. The interview participants had the same proportion of representation between females and males as the web survey group. The average age of the students at the time of the survey was 23 years. The percentage of students who did not report learning about Canadian culture declined, the older they got. Yet, when cultural learning and age were examined,  $X^2(2, n=61) = .613, p > 0.05$ , so  $H_0$  could not be rejected; cultural learning and age were independent of each other.

**Table 4**

***Socio-Demographic Characteristics***

<i>Visitor Profile</i>	Cultural learning?		Totals	# of cases	% of total (N=62)	Test Statistic $X^2 = .000$	p	df
	None reported (N=14)	Yes (N=48)						
<i>Sex</i>							.984	1
Male	22.7%	77.3%	100%	(22)	35.5%			
Female	22.5%	77.5%	100%	(40)	64.0%			
<i>Age</i>	(N=14)	(N=47)			(N=61)	$X^2 = .613$	.736	2
21 and under	29.4%	70.6%	100%	(17)	27.9%			
22 to 25	21.1%	78.9%	100%	(38)	62.3%			
26 +	16.7%	83.3%	100%	(6)	9.7%			
<i>Education</i>	(N= 13)	(N=48)			(N=61)	$X^2 = 11.952$	.035	5
Some high school/ technical school - no certificate	100%	0%	100%	(2)	3.2%			
High school/ technical school - with certificate	0%	100%	100%	(5)	8.2%			
Some trade school or college - no certificate	0%	100%	100%	(3)	4.9%			
Trade school or college - with diploma	16.7%	83.3%	100%	(6)	9.8%			
Some university (without degree)	28.1%	71.9%	100%	(32)	52.5%			
University with degree	7.7%	92.3%	100%	(13)	21.3%			
<i>Economic standing</i>	(N=14)	(N=48)			(N=62)	$X^2 = 6.995$	.030	2
Below average	75.0%	25.0%	100%	(4)	6.5%			
Average	21.1%	78.9%	100%	(38)	61.3%			
Above average	15.0%	85.0%	100%	(20)	32.3%			

Note: Only Education and Economic Standing reported significant at  $p < 0.05$ .

The average age of interview participants was also 23 years old. The most frequently reported level of education reached was “some university without degree”. This seems logical since students were participating in a program at a University. When cultural learning and level of education were examined,  $X^2(5, n=61) = 11.952, p < 0.05$ , so  $H_0$  was rejected and a significant difference in cultural learning and level of education was found. Those with more education were more likely to report cultural learning. Similarly, economic standing was not independent from cultural learning ( $X^2(2, n=62) = 6.995, p < 0.05$ ). When asked about their economic standing in their home country, 61.3% said it was average, 32.3% above average and 6.5% said below average. As economic standing increased, so did the percentage of those who said they learned about Canadian culture.

Students were asked to rate their current understanding of the English language on a scale from 1 to 10, where 1 = poor and 10 = fluent on three separate items (reading, writing and speaking). The means indicated that most students were fairly comfortable with English although the range did go from as low as 2 to 10 (fluent). Reading was rated the highest ( $M = 7.74, SD = 1.60$ ), followed by speaking ( $M = 7.13, SD = 1.92$ ) and then writing ( $M = 6.87, SD = 1.84$ ).

### ***Travel Characteristics***

Students were asked for the primary purpose of their visit to Canada. They could check all answers that applied. The top three responses were Student exchange (56.5%), to learn the language (53%) and to gain international experience (52%). Other things they reported were meeting new people from other countries as well as learning about the

culture.

When asked about their previous travel experience, 85.5% said they had traveled outside their home country before and 29% said that they had been to Canada before. Table 5 displays results of the chi-square analysis using previous travel experience variables and cultural learning. None of the results were significant ( $p > .05$ ).  $H_0$  could not be rejected and no relationship between cultural learning and previous travel experience could be found. The overwhelming purpose for their last visit to Canada was for vacation purposes, including visiting family and friends. A few said their last visit was to learn a language. Almost one third of respondents (27.8%) said they had been on an exchange before. Of these, the two thirds had been on an exchange in an English speaking country (66.7% or 12 of 18). For the people who had not reported learning about Canadian culture, the majority (86%) was visiting Canada for the first time.

**Table 5**

***Previous Travel Experience***

Travel Experience	Cultural Learning			# of cases & % of total	Test Statistic	p	df
	None reported (N = 14)	Yes (N= 48)	Total				
<i>Have you ever traveled outside your home country before?</i>					X <sup>2</sup> =.696	.404	1
No	33.3%	66.7%	100%	(9) 15%			
Yes	20.8%	79.2%	100%	(53) 85%			
<i>Is this your first visit to Canada?</i>					X <sup>2</sup> =1.909	.167	1
No	11.1%	88.9%	100%	(18) 29%			
Yes	27.3%	72.7%	100%	(44) 71%			
<i>Have you ever been on an exchange before?</i>					X <sup>2</sup> =.392	.896	1
No	20.5%	79.5%	100%	(44) 71%			
Yes	27.8%	72.2%	100%	(18) 29%			

Note: None of the results were significant at p< 0.05.

***Exchange Characteristics***

When asked about their current exchange specifically, the mean duration of the exchange was 6.26 months (SD= 3.24) and the mean duration of their total visit was 6.93 months (SD=3.28). Most of the respondents (61.3%) said that they came on the exchange by themselves. The remaining 38.7% said they came with a group. The average group size was four with a range from one to 25 people. Two thirds of the respondents said that the exchange was organized through their university or school, 19%

gave another reason (through a friend or relative or myself), 9.7% said it was organized through an organization not connected with the university or government, and 4.8% said it was organized through a student organization. Some students (40.3%) were provided with a host family prior to their arrival. When asked how long they lived with their host family, the most frequent answer was three days, with a range from one day to 12 months.

*Profiles of interviewees.*

All 11 interview participants were assigned pseudonyms in order to protect their privacy. Table 6 provides an introduction to the interview participants. (See Appendix B for interview guide).

## Table 6

### *Student Profile- Interview Participants*

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#### **Regular University Program**

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**Andrea** (Germany) - Age 22. Rents a room in a house. She is the only exchange-student in her faculty. She is studying in the regular university program through a direct exchange program between the U of M and her university in Germany and will be in Canada for 10 months. There are no other exchange-students in her area of study. She spent her first few days with a Canadian host family, who helped her find a place to live. She still sees them every week. Her landlady also rents a room to a Canadian student. She has a good relationship with the people she lives with and thinks they will keep in touch.

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**Isabella** (Mexico) - Age 22. Lives in residence. She spent her first few days with a host family before moving in to residence, and will be spending 13 months in Canada. She arrived over the Christmas break, and had such a nice time with her host family, that she stayed a few extra days. They have a daughter almost her age. They got along well and continue to do things together. She is on a direct exchange and is studying as a regular student at the U of M. She is one of many exchange students in her faculty.

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**Ivan** (Russia) - Age 21. Lives in residence. He is in a 2-year program at a University in England that has a direct exchange with the University of Manitoba. There are around 50 exchange students from all over the world in his program of study. An active student organization helps orient them and arranges activities for them so they can get to know each other. Two Russian girls and four British girls are also on the exchange with him from the university in England. He is in Canada for 4 months.

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**Maggie** (Australia) - Age 22. Lives in residence. She is the only exchange student in her faculty. She is spending 4 months in Canada. She is studying as a regular student at the U of M. There aren't any other exchange students in her area of study, although she did come to the U of M with

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another girl she knew from Australia. She has been on exchange at the U of M once before for two semesters, and has come back because she fell in love with a Canadian. In her first semester she had several international friends as well as some Canadians. She still sees her Canadian friends but spends most of her time with her boyfriend.

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### **Intensive English Program**

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**Carlos** (Mexico) - Age 23. Lives in residence now, but did live with a home-stay family. He is in Canada for 4 months. He started living in a home-stay family, but they were an older couple and did not have anyone his age. He lived there for one month and then switched to living in residence.

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**Jim** (Korea) - Age 26. Lives in residence. He is in Canada for six weeks. He wanted to live with a home-stay family so he could get to know Canadian people, but there was none available. He thought that living in residence would give him the opportunity to get to know people from other cultures, but in his residence there were mostly other Asians, and a few students from Quebec, who tended to keep to themselves. He did not find the course very challenging, but he just switched to a higher level and is starting to like it more. He has had a difficult time connecting with other students, because they do not share the same interests. Jim has been on an exchange in Toronto previously, and the two experiences have been very different. He still has contact with Canadian and international students he met at that time.

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**Julio** (Mexico) - Age? (Early 20's). Lives in residence now, but did live with a home-stay family. He is in the IE program for 5 months and is in Canada for 9 months. He lived with a home-stay family for the first few months, but they did not have anyone his age so he moved into residence. He maintained contact with them for the first few months, but does not any more.

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**Maria** (Mexico) - Age 24. Lives with a home-stay family who also rents rooms to another couple from overseas. She is in the Intensive English program for 6 months. She has grown very close to her home-stay family. Their lifestyle was completely different to anything she has

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experienced before, and she feels that she has grown and changed a great deal. She was on an exchange in Toronto a few years ago.

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**Pearl** (Korea) - Age 21. Lives with a home-stay family. She is in the IE program for 5 months and is living with a home-stay family. She thinks she might stay in touch with them for the first little while after she gets home, but feels it will dwindle out over time. She heard about the U of M program through a friend that had been here previously. She made some Canadian friends through church.

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**Sandra** (Mexico) - Age 29. Lives in residence. She is in the IE program for 13 months. She lives on campus and does not have any roommates. She heard about the program because her brother had been on it last year and recommended it to her. Most of her friends here are from Japan or Korea. She does have some Mexican friends. She was concerned at first because she didn't want to be speaking Spanish; however they speak English with each other.

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**Violetta** (Mexico) - Age 18. Lives with a home-stay family. She and a friend from home are both in the IE program, although he is in a different level from her. She is spending 11 months in Canada. She spent the majority of the school year at a college in small town Manitoba, where she lived in residence. While with the IE program at the University of Manitoba, she is living with a home-stay family. Her landlady also rents rooms out to four other international students. She still has contact with some of the people she met in small town Manitoba.

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\* Note: all students were assigned pseudonyms.

## *Cultural Learning*

### *Web survey.*

The main variable under investigation is the idea of cross-cultural understanding as measured through learning and awareness. Question 36 of the web survey asked, "What aspects of Canadian life do you feel that you had the opportunity to learn about (check all that apply)." A list of choices followed: culture, customs, food, lifestyle, language, climate (see Appendix A). In response to the single item asking about Canadian culture in general, the majority (77.4 %) answered "Yes - I learned about Canadian culture" (see Table 7).

**Table 7*****Cultural Learning - Overall Response Frequencies***

N= 62		<b>Frequency</b>	<b>Percent</b>
I learned about Canadian culture	Yes	48	77.4
	None reported	14	22.6
	Total	62	100.0
I learned about Canadian customs	Yes	41	66.1
	None reported	21	33.9
	Total	62	100.0
I learned about Canadian food	Yes	35	56.5
	None reported	27	43.5
	Total	62	100.0
I learned about Canadian lifestyle	Yes	47	75.8
	None reported	15	24.2
	Total	62	100.0
I learned about Canadian language	Yes	56	90.3
	None reported	6	9.7
	Total	62	100.0
I learned about Canadian climate	Yes	46	74.2
	None reported	16	25.8
	Total	62	100.0

The individual items - customs, food, lifestyle, language and climate were used to form the cultural learning aspects index described in the methods section. All of the

survey participants scored at least one on the cultural learning aspects index (see Table 8). The mean score on the cultural learning aspects index was 3.63 (SD=1.26).

**Table 8**

***Cultural Learning Aspects Index: (customs + food + lifestyle + language + climate)***

<b>Sum of Aspects</b>	<b>Frequency</b>	<b>Percent</b>	<b>Cumulative Percent</b>	M=3.63, SD =1.26
1 aspect	3	4.8	4.8	
2 aspects	11	17.7	22.6	
3 aspects	13	21.0	43.5	
4 aspects	14	22.6	66.1	
5 aspects	21	33.9	100.0	
Total	62	100.0		

The individual variables about "Cultural Learning" plus the composite "Cultural Learning Aspects Index" were used as the dependent variables to analyze the data from the web survey for the research questions.

*Interviews.*

Interview participants were asked whether or not they felt they had developed an understanding of Canadian culture. Most of the students said they had developed some understanding of Canadian culture. Only two said they had not. In addition, approximately half of the participants reported learning about a third culture. One of the Mexican students felt that he had learned a little about Canadian culture, but he learned more about Japanese and Korean culture, because those were the people with whom he

socialized. Andrea felt she learned about Chinese culture through a friend she had made while in Canada.

During the course of the interview a few students talked about an overarching North American culture. For a few of the students, studying in Canada was a way of experiencing or getting to know the American culture, without having to go to the U.S. For a few who had experiences in the U.S., they could see that there were differences between Americans and Canadians, although the differences were not easy for them to explain. Julio had been to the United States a couple of times because he has relatives there. He agreed that Canadians were different from Americans, and he also said that he would not have been able to say that before coming to study in Manitoba.

A few students talked about things relating to subjective culture such as the fine points of language. For example what people really mean when they ask, "How are you?" Andrea learned that Canadians do not expect a detailed response. Isabella and Maggie also talked about subjective culture and the different meanings of expressions and actions. Subjective culture is hard to describe. Ivan referred to this as there being "some mystery" in each culture. "Secrets that the locals don't want to tell." Other students talked about objective culture. "Canadians like hockey and curling."

The two students, Jim and Sandra, who reported not learning anything about Canadian culture, did express a desire to get to know Canadians, however, they were not able to. Jim often talked about being interested in objective culture, visiting museums and galleries. Yet he did not perceive having learned about Canadian culture. He also said he talked about culture and countries with other international students but did not feel he learned about a third culture. He had a difficult time connecting with someone

who had similar interests, as he had only been in Canada for a short period of time, and the other students seemed to be established in their groups. Sandra felt her poor language skills prevented her from getting to know Canadians because she was unable to talk to them. In both instances the students perceived barriers that prevented them from getting to know Canadians.

*Describe Canadians:* Interview participants were asked to describe Canadians. Even the ones who did not feel they had developed an understanding of Canadian culture were able to give their impressions. The majority of students described Canadians as friendly, kind or nice. They also said they were open-minded, open to new things, non-judgmental, and not racist. Canadians are helpful, easygoing, and they enjoy life. Not all the comments were positive. Isabella found Canadians a little "cold" in comparison to Mexicans. Pearl felt that Canadians did not have enough patience for people who did not speak much English. Jim and Julio each encountered racist comments from strangers. Ivan felt that the people who worked within the university bureaucracy lacked common sense when they encountered an irregular situation.

Several of the research questions related specifically to the respondent's relationship with people he or she met.

**Research Question # 1: How does type of living arrangement influence the development of cultural learning? (Access to people from the host community).**

*Web survey.*

Approximately 31% of survey respondents reported having lived in more than one

type of living arrangement and 69% responded that they lived only in one type of arrangement (see Table 9). The largest single category of living arrangement was in university student accommodations with approximately 39% of respondents saying that this was their only form of living arrangement. This increased by another 19.4% for those who lived in residence for part of their stay. The second largest single category was with a Canadian host family; 13% reported that this was their only living arrangement.

**Table 9**

***Living Arrangements***

	Frequency	Percent	Cumulative %
On my own	2	3.2	3.2
With friends who are not my host family	2	3.2	6.5
In University student accommodations	24	38.7	45.2
With people from my home country	3	4.8	50.0
With other non-resident visitors (not from my home country)	4	6.5	56.5
With a Canadian host family	8	12.9	69.4
<i>Multiple Living Arrangements:</i>			
Canadian specified + other	12	19.4	88.8
No Canadian specified + other	7	11.3	100
Total	62	100.0	

Living arrangements were collapsed into 3 categories for the Chi-square analysis (see Table 10). The first category: "Have not lived with Canadians", represented 18% of

all the responses. These respondents indicated that they either lived on their own, lived with people from their home country or lived with other non-resident Canadians, not from their home country. Since those students who reported that they lived in university student accommodations or those who reported living with friends, may or may not have had Canadian roommates/ neighbours, the second category was "May have lived with Canadians" and they represented 50% of the respondents. The final category, "Have lived with Canadians", represented 32% of the respondents. This included those people who reported living with a host family, even if it was only for part of their stay. A Chi-square analysis was done to determine if there was a relationship between cultural learning and various types of living arrangements (See Table 10).

**Table 10**

***Cultural Learning & Living Arrangement***

	Cultural Learning		Total	# of cases	Test statistic	p	df
	None reported	Yes					
	n=14	n=48			$X^2=0.382$	.826	2
Have not lived with Canadians	18.2%	81.8%	100%	(11)			
May have lived with Canadians	25.8%	74.2%	100%	(10)			
Have lived with Canadians (count)	20.0%	80.0%	100%	(20)			

Note: None of the variables reported significant at  $p < .05$ .

When cultural learning and living arrangement were examined,  $X^2 (2, n=62) = .382, p > 0.05$ , so  $H_0$  could not be rejected. Students who did not live with Canadians reported learning about Canadian culture and the reverse was also true about students who had lived Canadians and did not report learning about Canadian culture. There were

a few students who lived with Canadians, but reported not learning about Canadian culture, similarly there were some students who did not live with Canadians, yet still learned about Canadian culture.

In order to explore the relationship between living arrangements and the cultural learning aspects index, an ANOVA was conducted to test for differences in number of aspects learned by type of living arrangement (see Table 11).

**Table 11**

***Cultural Learning Aspects Index Scores by Living Arrangement***

<b>Living Arrangement</b>	<b>N</b>	<b>M</b>	<b>SD</b>		
Have not lived with Canadians	11	4.09	.94		
May have lived with Canadians	31	4.09	1.36		
Have lived with Canadians	20	3.60	1.23		
<b>Total</b>	<b>62</b>	<b>3.63</b>	<b>1.26</b>		
	<b>SS</b>	<b>df</b>	<b>MS</b>	<b>F- ratio</b>	<b>Sig.</b>
Between Groups	3.02	2	1.51	.952*	.392
Within Groups	93.45	59	1.58		
Total	96.47	61			

\*p ≥ .01

According to Berg & Latin (1994), F-ratios less than 1.00 are not significant, as they infer that the effect of error exceeded the effect of the treatment in causing the mean

scores to vary. In this case, there was no significant difference in number of cultural aspects learned by type of living arrangement the students used.

### *Interviews.*

The students interviewed either lived in a home-stay, in university student accommodations or a combination of the two (see Table 12). Those students who lived with host families either all or at least part of the time, had contact with Canadians. Of the students interviewed, all of those living with a host family reported having learned about Canadian culture. The intensity of the relationship with home-stay families varied. Two students developed close relationships, where they were like part of the family. Several said they did not do very much with the people, with whom they lived. In fact, two students moved from home-stay families into residence, because the home-stay families had no one their age. Living in residence did not prevent some students from meeting Canadians and forming friendships. Other students, however, noted they had contact mainly with other international students in residence and none with Canadians, and consequently felt that they did not learn about Canadian culture. Jim was dissatisfied with his living arrangement in residence. He had said that he had actually wanted to be in a home-stay so that he could get to know Canadians, but there was no placement available. He hoped he would meet people from other countries in residence, but to his dismay he was surrounded by other Asians.

**Table 12**

*Living Arrangements and Socializing*

	<b>Living with Canadians</b>	<b>Lived with Canadians- &amp; Lived in Residence</b>	<b>Living In Residence</b>
<b>With Whom They Socialized</b>	<b>Maria:</b> Canadians & international students	<b>Carlos:</b> International students	<b>Isabella:</b> International students & some Canadians
	<b>Violetta:</b> Mostly international students, & few Canadians	<b>Julio:</b> International students & few Canadians	<b>Ivan:</b> Mostly International students & some Canadians
	<b>Pearl:</b> international students & Canadians from Church		<b>Maggie:</b> Canadians & some international students
	<b>Andrea:</b> Canadians & few international students		<b>Sandra:</b> International students only
			<b>Jim:</b> does things on his own

The two students, who reported that they did not develop an understanding of Canadian culture, had a few similarities. Both lived in residence, surrounded by other international students. They were in the intensive English program, so they only had classes with other international students, resulting in a lack of opportunity to meet Canadians in class or where they lived. There were three other students who lived in residence, yet they felt that they did develop an understanding of Canadian culture. What made their living situation different was that they were not in an exclusively international student residence as were the intensive English students. They had Canadian neighbours

as well as international neighbours. They were also all taking regular university courses and had exposure to Canadians there as well.

**Research Question # 2: How does length of stay in the host country influence the development of cultural learning? (Time period)**

*Web Survey.*

Length of stay was examined from three different perspectives; the length of the exchange program, the duration of their visit, and the amount of time they had spent in Canada at the point of answering survey- "time here when answered". These time periods were examined in conjunction with general cultural learning (yes/none reported) and the cultural learning aspects index. Table 13 provides the breakdown between the time periods and those who reported learning about Canadian culture and those who did not report learning about Canadian culture. The time periods were broken down into categories for ease of viewing. In the subsequent statistical analysis, actual number of months was used. There were those who were in Canada for a shorter period of time, yet still reported learning about Canadian culture, and there were others who were in Canada for longer periods of time and did not report learning about Canadian culture.

**Table 13*****Cultural Learning & Time spent in Canada***

	<b>Cultural Learning</b>		<b>Total</b>	<b># of cases</b>	<b>% of Total</b>
	<b>None reported</b>	<b>Yes</b>			
<b>Length of exchange program</b>	n=13	n=44			
1-3 months	40.0%	60.0%	100%	(10)	17.5%
4-6 months	16.7%	83.3%	100%	(24)	42.1%
7-9 months	20.0%	80.0%	100%	(15)	26.3%
10 months or more	25.0%	75.0%	100%	(8)	14.0%
<b>Total anticipated length of stay</b>	n=13	n=43			
1-3 months	57.1%	42.9%	100%	(7)	12.5%
4-6 months	13.6%	86.4%	100%	(22)	39.3%
7-9 months	23.1%	76.9%	100%	(13)	23.2%
10 months or more	21.4%	78.6%	100%	(14)	25.0%
<b>Time here when surveyed</b>	n=14	n=48			
1-2 months	33.3%	66.6%	100%	(21)	33.9%
3-5 months	15.6%	84.4%	100%	(32)	51.6%
6 + months	22.2%	77.8%	100%	(9)	14.5%

Note: None of the variables reported significant at  $p < .05$ .

A *t* test was conducted with cultural learning and each of the time periods in order to see if there was a significant difference between the means (see Table 14).

**Table 14*****Cultural Learning & Time spent in Canada***

	F	Sig.	<i>t</i>	<i>df</i>	Sig. (2- tailed)
Length of Exchange	.730	.397			
I learned about Canadian culture			-.137	55	.891
					Equal Variances assumed
Total Length of Stay	3.057	.086			
I learned about Canadian culture			-.486	54	.629
					Equal Variances assumed
Time Here When Answered	.006	.937			
I learned about Canadian culture			-.607	60	.546
					Equal Variances assumed

Note: None of the variables reported significant at  $p < .05$ .

For the variables cultural learning and length of exchange, the pooled-variance *t* test,  $t = -.137$ , ( $df = 55$ ). The mean length of exchange for those that did not report learning about Canadian culture ( $M = 6.15$ ,  $SD = 3.69$ ) and those that did report learning about Canadian culture ( $M = 6.30$ ,  $SD = 3.14$ ) did not differ significantly. For cultural learning and "total length of stay" ( $t = -.486$ ,  $df = 54$ ) the mean length of stay for those that did not report cultural learning ( $M = 6.54$ ,  $SD = 3.95$ ) and those that did report cultural learning ( $M = 7.05$ ,  $SD = 3.09$ ) was approaching significance, where those who were staying in Canada for longer periods of time were reporting more cultural learning, however with the relatively small sample size, the results did not differ significantly at the .05 level. As with the other time periods, the pooled-variance *t* test for "time here when answered" ( $t =$

.607,  $df=60$ ), the means number of months they had been in Canada when they answered the questionnaire for those that did not report cultural learning ( $M= 3.36$ ,  $SD=2.24$ ) and those that did report cultural learning ( $M=3.79$ ,  $SD = 2.39$ ) did not differ significantly.

The cultural learning aspects index was also examined in relation to each of the time periods. Pearson's  $r$ , was used to measure the strength of the relationship (Berg & Latin, 1994) (see Table 15).

**Table 15**

***Cultural Learning Aspects Index & Time in Canada (Months)***

Canadian Culture Index ( $M=3.63$ , $SD =1.26$ )	$r$	$df$	Sig. (2- tailed)	% Specific Variance
Length of exchange program ( $M=6.26$ , $SD=3.24$ )	-.110	55	.414	98.79
Length of stay ( $M=6.93$ , $SD=3.28$ )	-.064	54	.641	99.59
Time here when answered ( $M=3.69$ , $SD=2.34$ )	.114	60	.144	99.98

The correlations for each of the time periods is not significantly different from zero, so no relationship is said to exist between the variables. The strength of the relationship is also very weak, as indicated by the high specific variance percentage, which illustrates the percentage of variance not shared by the two variables (Berg & Latin, 1994).

*Interviews.*

Interview subjects were not specifically asked about their length of stay because that data could be extrapolated from the web survey data. When examining the amount of time the interview subjects had been in Canada at the time the interview took place, the results paralleled the web survey results. Of the two students who reported not having developed an understanding of Canadian culture one was still within his first month of arrival (See Table 16). The other was in her third month. Similarly, the web survey results did not indicate a significant difference between cultural learning and length of stay.

**Table 16**

*Length of Stay - When Interview Took Place*

<b>Name</b>	<b>Time here when interviewed</b>	<b>Learned about Canadian culture?</b>
Andrea	4 <sup>th</sup> month	Yes
Carlos	2 <sup>nd</sup> month	Yes
Isabella	5 <sup>th</sup> month	Yes
Ivan	3 <sup>rd</sup> month	Yes
Jim	<1 month	No
Julio	6 <sup>th</sup> month	Yes
Maggie	4 <sup>th</sup> month	Yes
Maria	4 <sup>th</sup> month	Yes
Pearl	2 <sup>nd</sup> month	Yes
Sandra	3 <sup>rd</sup> month	No
Violetta	10 <sup>th</sup> month	Yes

**Research Question # 3: How does general travel motivation influence the development of cultural learning? (Motivation)**

*Web Survey.*

In the web survey participants were asked to indicate the extent to which they agreed or disagreed with 10 travel motives. The response categories ranged from 1 = strongly disagree to 5 = strongly agree. The data for this question was analyzed in two steps. First, a factor analysis was conducted on the 10 motive statements in order to simplify the data analysis by determining the underlying motive dimensions. The resulting factors are displayed in Table 17.

**Table 17*****Motivation Factors***

Motivation Factor <sup>a</sup>	Factor Loading	Eigen Value	Variance Explained
Leisure		3.958	39.583
I want to be entertained	.814		
I expect to be catered to	.774		
I want rest and relaxation	.697		
I like to try different kinds of food	.439		
Novelty		1.420	14.201
I want to see new things	.913		
I like to go to new places	.855		
I like to meet the people of the host community	.483		
Independent Culture		1.190	11.896
I like to venture off on my own	.797		
I like to learn about local culture & history	.763		
I look for educational experiences	.517		

a. Based on a scale of items where 1= strongly disagree and 5 = strongly agree.

When looking at the motives three factors emerged, which were named leisure, novelty, and independent culture. When examining the loading of the variables making up the factors, there were a few that were not unique to that particular factor. O'Guinn et

al. (n.d.) explain that a variable can be considered as loading on a factor if it has a loading that is 40 percent of the higher loading. The variables "I like to try different kinds of food" and "I like to meet people from the host community" are fairly closely loaded on all three factors, therefore they can not be considered unique to the factor to which they were assigned. Similarly, "I look for educational experiences" is assigned to the culture factor but it also loaded on the leisure factor.

The second part of the data analysis involved a discriminant function analysis, using the three travel motive factors and the dependent variable, cultural learning (yes & none reported), in the first analysis and using the two-level cultural learning aspects index (high/low) in the second analysis. This was done to investigate whether cultural learning could be distinguished by particular travel motives.

Discriminant analysis is used to identify a linear combination of quantitative predictor variables that best characterises the differences among the groups (SPSS, 1999). A discriminant analysis using the factors did not yield any significant results (see Table 18). The canonical correlation is .308, which means that together the 3 factors are accounting for just 9.5 % of the variance in cultural learning ( $.308^2 = .0948 \times 100 = 9.5\%$ ). The eigen value (.105), representing the ratio of the between-groups variance to the within-groups variance, is also very small. Wilks' Lambda is .905, indicating that the group means do not differ.  $X^2(3, n=57) = 5.340, p > 0.05$  therefore the difference is not significant. Based on the signs of the group centroids, a positive coefficient is interpreted as more characteristic of those who reported learning about Canadian Culture.

**Table 18**

*Discriminant Analysis: Travel Motivations Factors & Cultural Learning*

Motivation Factors <sup>a</sup>	Function	Structure			
	Coefficients	Coefficients			
Leisure	-.103	-.170			
Novelty	.439	.349			
Independent Culture	.931	.891			
Function 1					
Eigen Value	.105				
Canonical Correlation	.308				
Wilks' Lambda	.905				
Significance	.149	Predicted Group Membership <sup>b</sup>			
<u>Cultural Learning</u>					
Actual Group	Group	No. of	None reported	Yes	
Cultural Learning:	Centroids <sup>a</sup>	Cases			
None Reported	-.585	14	8	6	
			57.1%	42.9%	
Yes	.173	48	16	32	
			33.3%	66.7%	

a. A positive coefficient is interpreted as more characteristic of those who reported learning about Canadian Culture

b. Percent of grouped cases correctly classified: 64.5%

Again, a discriminant analysis using the motive factors and the cultural learning aspects 2-point index did not yield any significant results (see Table 19). The canonical correlation is .281, which means that together the 3 factors are accounting for 7.9 % of the variance in cultural learning ( $.281^2 = .0790 \times 100 = 7.9\%$ ). The eigen value (.086) representing the ratio of the between-groups variance to the within-groups variance is also very small. Wilks' lambda is .921, indicating that the group means do not differ.  $X^2(3, n=57) = 4.406, p>0.05$  and therefore not significant. A positive coefficient is interpreted as more characteristic of those who scored low on the cultural learning aspects 2-point index.

**Table 19**

***Travel Motivations Factors & Cultural Learning Aspects 2-point Index***

Motivation Factors <sup>a</sup>	Function Coefficients	Structure Coefficients
Independent Culture	-.609	-.635
Leisure	.195	.166
Social Novelty	.764	.761

Function 1	
Eigen Value	.086
Canonical Correlation	.281
Wilks' Lambda	.921
Significance	.221

Actual Group	Group Centroids <sup>a</sup>	No. of Cases	Predicted Group Membership <sup>b</sup>	
			Low	High
Low – Cultural	.326	25	13	14
Learning Index Score			48.1%	51.9%
High – Cultural	-.254	32	10	25
Learning Index Score			28.6%	71.4%

a. A positive coefficient is interpreted as being more characteristic of those who scored low on the cultural learning aspects index.

b. Percent of grouped cases correctly classified: 61.3%

### *Interviews.*

In the interview students were asked what prompted them to participate in the student exchange in Manitoba. The two main reasons were to learn English and to get to know another culture. Other reasons given were it had always been their dream to study abroad, they felt it was important for their future career, they had heard good things about Canada and to experience North American culture without actually going to the U.S. As for choosing the particular program, the interviewees had several reasons.

Approximately one third came on a direct exchange from their home university. Some students did not have a choice where they were sent on exchange. They were assigned to the university, or the other programs were already full. Others said that friends or family had recommended the program. A few students also said they did not want to go somewhere where there were too many students from their home country, and they hoped that would be the case with the University of Manitoba. Some said it was cheaper to come to Canada than going elsewhere or that it was safer than going to the U.S. Others liked the course offering, the program or the location.

Of the two students who reported that they did not get to know Canadian culture, both said that they came to Canada to learn English, when asked what prompted them to take part in the exchange. Jim added that he felt Canada is very close to the U.S. and that by coming here he hoped to learn about North American culture.

**Research Question # 4: How does socializing with Canadians influence the development of cultural learning? (Access)**

*Web Survey.*

Survey participants were asked several questions about who they socialized with at work/school and also after work/school. Over two thirds (69.4%) said they socialized with Canadians at work/school and 67.8% said they socialized with Canadians outside of work/school.

Cultural learning was examined in relation to socializing with Canadians at work or school (see Table 20). Over half (63%) of those who did not socialize with Canadians at school still reported learning about Canadian culture and three quarters of those who did not socialize with them outside of school still reported learning about Canadian culture ( $X^2(1, n=62) = 3.187, p > 0.05$ ).  $H_0$  could not be rejected. Respondents also were asked about socializing with Canadians outside of work/school. When examined in relation to cultural learning,  $X^2(1, n=62) = .099, p > 0.05$ , so  $H_0$  could not be rejected and cultural learning was found to be independent of socializing with Canadians outside of work/school.

**Table 20*****Cultural Learning & Socializing with Canadians***

	<u>Cultural Learning</u>		Totals	# of cases	Test statistic	p	df
	None reported n=14	Yes n=48					
Did not report socializing with Canadians at work/school	36.8%	63.2%	100%	(19)	X <sup>2</sup> =3.187	.074	1
At work/school I socialize with Canadians	16.3%	83.7%	100%	(43)			
Did not report socializing with Canadians outside of work/school	25.0%	75.0%	100%	(20)	X <sup>2</sup> =0.099	.753	1
When I socialize outside of work/school I spend time with Canadians	21.4%	78.6%	100%	(42)			

Note: None of the variables reported significant at  $p < .05$

Means were compared between the cultural learning aspects index and socializing with Canadians at work/school and outside work/school (see Table 21).

**Table 21*****Cultural Learning Aspects Index & Socializing with Canadians***

	F	Sig.	t	df	Sig. (2- tailed)
I socialize with Canadians at work/School	.060	.807			
Canadian			.011	60	.992
Culture Index					assumed
I socialize with Canadians outside work/School	.038	.845			
Canadian			.736	60	.465
Culture Index					assumed

When examining the cultural learning aspects index and socializing at work/school,  $F=.060$ ,  $p>.05$ , so equal variance was assumed (SPSS,1999). This resulted in  $t=.011$  ( $df = 60$ ) and  $p>.05$ . Therefore there was no significant difference between the means. The mean for those that did not socialize with Canadians at work/school was  $M=3.63$ ,  $SD= 1.30$  and for those that did socialize with Canadians at work/school was  $M= 3.63$ ,  $SD=1.25$ . The separate-variance 95% confidence interval for the Canadian Culture index means ranges from  $-.695$  to  $+.702$  for a mean difference of  $.004$ . Similarly, when the cultural learning aspects index and socializing with Canadians outside of work/school was compared,  $F=.038$ ,  $p>.05$ , equal variance was assumed, so  $t=.736$  ( $df=60$ ) and  $p>.05$ . The mean for those that did not socialize with Canadians outside work/school was  $M=3.80$ ,  $SD= 1.28$  and for those that did socialize with Canadians

outside work/school was  $M= 3.55$ ,  $SD=1.25$ . Therefore there was no significant difference between the means. At the 95% confidence interval for the Canadian culture aspects index the means ranged from  $- .434$  to  $+.938$  for a mean difference of  $.252$ .

### ***Social Networks***

Web survey participants were asked a series of questions about where their social interactions take place, and with whom. They could check off all answers that applied (see Table 22). The largest number of interactions took place with people from other countries on exchange (293 cases), followed by other people from their country on exchange (267) and Canadians (244 cases). Although the number of cases is fairly close, it appears that exchange participants are socializing the most with other exchange students. The most frequently reported place where social interactions took occurred was at university.

**Table 22**

*Where social interactions take place and with whom*

Where:	I Spend time with ...										
	Canadians		People from my country on exchange		People from other countries on exchange		Non-Canadians not on exchange		Sub total across	Not applicable	
	No. of cases	%	No. of cases	%	No. of cases	%	No. of cases	%		No. of cases	%
N = 62											
At Home (Where you live while in Canada)	30	48.4	36	58.1	42	67.7	12	19.4	120	1	1.6
Restaurants/coffee shops	33	53.2	46	74.2	39	62.9	9	14.5	127	1	1.6
Bars/nightclubs	36	58.1	44	71	47	75.8	11	17.7	138	6	9.7
At university	43	69.4	39	62.9	47	75.8	12	19.4	141	0	
At the work place	8	12.9	8	12.9	10	16.1	2	3.2	28	36	58.1
Through sports/sporting events	27	43.5	30	48.4	34	54.8	10	16.1	101	12	19.4
In the homes of friends	34	54.8	33	53.2	35	56.5	10	16.1	112	7	11.3
Through cultural events	29	46.8	30	48.4	39	62.9	8	12.9	106	9	14.5
Other (specify Church, Photo, Travel)	4	6.5	1	1.6	0	0	1	1.6	6	2	3.2
Total number of cases	244		267		293		75				74

Web survey respondents were asked to rank with whom they spent the most time.

Canadians ranked third, after other non-Canadian visitors on exchange (second) and people from my country on exchange (first).

### *Interviews.*

In the interview phase of the study an attempt was made to develop an understanding of the student's social interactions, so they were asked if they came on exchange on their own or with others from their home university. Over half said they came on their own. This nearly parallels the web survey results, where 61% said they came on the exchange by themselves. Of those who came with others from their home university more than half did not know the person prior to coming to Canada. The degree of time they spent with their compatriots varied from no time at all to a great deal of time. Even those who spent a great deal of time with their compatriots said they still spent most of their time with a varied group of people of several nationalities. Most students were studying in programs that had several exchange students. Maggie and Andrea were the only students that were the only exchange student in their program of study. Although they had some interactions with international students from other faculties, they spent most of their time socializing with Canadians.

There were several opportunities identified for students to meet other international students. There were formal organisations such as the international student centre, international student associations, in class or through the intensive English program. They also met other international students through informal settings in residence, through other students, at parties, bars, a gym, or around campus. All of the students interviewed met other international students, although not all of them socialized with them regularly. Students met Canadians through formal settings such as church or at school, in class and informal settings at home - through their home-stay family or in residence.

Approximately one quarter said they had no or little contact with Canadians. Sandra explains,

No, actually I don't know Canadian people, just my teacher and that's it.

Last session I met a few students from Canada. They were living in St.

John's too but, I haven't the opportunity to know them very well, so just

hello and bye and how are you doing, and that's it.

### *Types of Activities*

In the interview students were asked what types of things they did in their free time. Going to bars and night-clubs, movies, shopping, out for coffee or to eat were all popular activities. Several students visited attractions or special events. A few did outdoor activities. Several took the opportunity to do a little travelling as well.

### *What There is to See & Do*

Interview participants received information about what there was to see and do in Winnipeg from a variety of sources. The overwhelming majority of students reported getting information from people they knew, such as word of mouth from Canadian friends, their host family/landlord, or other international students. Sometimes the sources were impersonal, such as teachers, or through an orientation session. The two largest sources of information that did not involve people were the internet and tourism pamphlets followed by guide books, information provided at the university and the newspaper.

Several students mentioned multiple sources of information others reported just

one. Whether the information was from a person or in print or if it was personal or impersonal, it was able to provide useful information. Impersonal information often provided information on what was happening and where. Personal information sometimes included some additional tips: how to use the bus, or "you have to see this!"

### *Conversation Topics*

In order to gain insight into the information exchange between the students and the people they met, students were asked what was a typical question they were asked when people first met them. There was an even split between personal, getting to know you questions (age, family, school, where are you from, etc.) and questions relating to a cultural stereotype (Do you drink Fosters/Tequila?). Students who were asked questions dealing with cultural stereotypes took the opportunity to breakdown the stereotypes and talk about what things were really like in their country. Maggie said it made her realise how people of other nationalities identify with Australia. She took the opportunity to explain that not all Australians were like Crocodile Dundee or the Crocodile Hunter. She also recognised that she had similar preconceptions about Canada -bears, moose, and the weather. Sandra learned that a question considered strange in Mexican culture was considered polite in Korean and Japanese culture. Ivan found that people still had an old view of Russia. This is how he dealt with the question:

The way people perceive Russia is still more the socialistic view, the more communist view. Is it still like Lenin and Stalin? But especially Moscow has changed a lot. And we really, what I like about it is just you... I have the opportunity to really tell what is going on there, and what the country looks like

and what the city looks like and what I like is that the students really like to here that. But still they have like " four bears on the Red Square and stuff like do you drink Vodka all the time?" and like that. Some more like stereotypes. We really try to make people really think and to re-establish their ideas and their stereotypes about Moscow and Russia. And I think we succeeded in a way. At least we really, people, through our stories, people really want to go and see it.

Students were asked about what kinds of things they talked about with the people they lived with. The students living in residence referred to their friends and neighbours. With the majority of the students cultural themes were predominant. Students talked about Canada, Canadians, cultural things, their customs and culture, about the other person's customs and culture, about cultural differences, about history, politics and about language. Talking about family and friends including boyfriends and girlfriends was the second most popular subject. Followed by "how to" subjects, like how to use the bus, and then very general topics like the weather, food, TV shows, bars and night-clubs. Even among the students who said they did not learn about Canadian culture, cultural themes were a part of their conversations, which may indicate that they lacked the opportunity to have these discussions with Canadians.

**Research Question # 5: How does frequency of contact with hosts influence the development of cultural learning? (Frequency)**

*Web survey.*

To establish the frequency of contact participants were asked about the amount of time spent with Canadians. The relationship between cultural learning and time spent with Canadians was examined (see table 23).

**Table 23**

***Cultural Learning & Amount of time spent with Canadians***

Amount of time spent with Canadians	Cultural Learning		Totals	# of cases	Test statistic	p	df
	None reported	Yes					
	n=14	n=48			$X^2=0.625$	.732	2
None reported	20.0%	80.0%	100%	(5)			
3 days or less per week	29.4%	70.6%	100%	(17)			
4 days or more per week	20.0%	80.0%	100%	(40)			

Note: None of the variables reported significant at  $p < .05$ .

Over half (65%) said they spent four days or more with Canadians per week.  $X^2$  (2 n=62) = 0.625,  $p > 0.05$ . Consequently  $H_0$  could not be rejected and no significant difference in cultural learning across the varying degrees of time spent with Canadians was found.

The cultural learning aspects index scores were also independent of time spent with Canadians (see table 24).  $X^2$  (2, n=62) = 0.99,  $p > 0.05$ . Therefore  $H_0$  could not be rejected.

**Table 24**

***Cultural Learning Aspects Index & Amount of time spent with Canadians***

	Cultural Learning Aspects Index			# of cases	Test statistic	p	df
	Low	High	Totals				
<b>Amount of time spent</b>							
<b>with Canadians</b>	n=27	n=35			X <sup>2</sup> =0.099	.952	2
None reported	40.0%	60.0%	100%	(5)			
3 days or less per week	41.2%	58.8%	100%	(17)			
4 days or more per week	45.0%	55.0%	100%	(40)			

Note: None of the variables reported significant at p<.05.

*Interviews.*

Interview participants were asked with whom they spent their free time and how much time they spent with Canadians (see Table 25). The majority responded that they did most things with other international students. Almost half said they did things with Canadians, and one said he usually did things by himself. Many of the students said they did things in larger groups with people from many nationalities including people from their home country.

Interview participants also were asked if they had any contact specifically with Canadians. Approximately one quarter of the interviewees reported spending a great deal of time with Canadians. About half said they spend most of their time with international students and some of their time with Canadians. They spent time with Canadians in class, at church or through their home-stay/host family or because they were neighbors in residence. Two said they had very low contact with Canadians - mostly just the teachers

and a few other encounters. Jim said he had no contact with Canadians in Winnipeg, but he knew some elsewhere. He did not include his teachers.

Most of the interviewees reported spending some time with people from their home country. A few reported that they were initially concerned with spending time with people that spoke their language, because they came here to improve their English and were worried that they would end up speaking their own language too often.

When asked how much time they spent with other people, the responses ranged from all the time to just on weekends. For some students, their response focused more on their leisure time. Others included class time and meals. In either case a large portion of leisure time is spent with other people, with the exception of Jim, who did most things on his own.

**Table 25**

*Nature of Contact with Canadians*

Frequency of Contact with Canadians			Depth of Relationship with Canadians		
High	Moderate	Low	High	Moderate	Low
Frequency	Frequency	Frequency	Intensity	Intensity	Intensity
Andrea	Isabella	Sandra	Andrea	Isabella	Sandra
Maggie	Julio	Jim	Maggie	Ivan	Jim
Maria	Pearl	Carlos	Maria	Violetta	Carlos
	Ivan		Julio		
	Violetta		Pearl		

**Research Question # 6: How does level of intimate contact between exchange students and hosts influence the development of cultural learning? (Depth of relationship)**

*Web Survey.*

When considering depth of the relationship web survey respondents were asked if they planned to stay in touch with any of the Canadians they met (N=62). The three response categories were "not likely" (6.5%), "maybe" (41.9%) and "definitely" (48.4%). Respondents were also asked if they made any Canadian friends; 72.6% said yes. A Chi-square analysis examined the relationship between "staying in touch with Canadians" and "new Canadian friends" (see Table 26).

**Table 26**

***Staying in Touch with Canadians & Canadian Friends***

	Stay in Touch with Canadians			Test Statistic	p	df
	Not Likely N=4	Maybe N=26	Definitely N=30			
New Canadian friends				X <sup>2</sup> = 10.889	.004	2
None reported	18.8 %	62.5%	18.8%			
Yes	2.3%	36.4%	61.4%			

Note: variables reported significant at p<.05.

X<sup>2</sup> (2, n=62) = 10.889, p<0.05, so staying in touch with Canadians is related to whether respondents reported having Canadian friends. Those who had Canadian friends were more likely to stay in touch with Canadians.

A chi-square analysis was conducted with the cultural learning variable and the two variables "stay in touch with Canadians" and "made new Canadian friends". Cultural learning was examined with respondents saying they would be staying in touch with

Canadians (see Table 27).  $X^2(2, n=60) = 2.364, p>0.05$ . Therefore  $H_0$  could not be rejected and no significant relationship between cultural learning and staying in touch with Canadians was found. Similarly cultural learning and making new Canadian friends was examined.  $X^2(1, n=62) = .625, p>0.05$ , which meant that  $H_0$  could not be rejected once again.

**Table 27**

*Cultural Learning & Staying in Touch with Canadians*

	<u>Cultural Learning</u>		Totals	# of cases	Test statistic	p	df
	None reported	Yes					
<b>Stay in touch with Canadians</b>	n=13	n=47			$X^2=2.364$	.307	2
Not likely	50.0%	50.0%	100%	(4)			
Maybe	23.1%	76.9%	100%	(26)			
Definitely	16.7%	83.3%	100%	(30)			
<b>Made new Canadian friends</b>	n=14	n=48	100%		$X^2=0.625$	.429	1
Did not report any Canadian friends	29.4%	70.6%	100%	(17)			
Yes- I made new Canadian friends	20.0%	80.0%	100%	(45)			

Note: None of the variables reported significant at  $p<.05$ .

An examination of the cultural learning aspects index and the degrees of staying in touch with Canadians was conducted using an ANOVA in order to compare the means of the two groups (see Table 28).

**Table 28*****Cultural Learning Aspects Index and Staying in Touch with Canadians***

<b>Stay in Touch with Canadians</b>	<b># of Cases</b>	<b>M</b>	<b>SD</b>			
not likely	4	3.50	1.29			
maybe	26	3.81	1.29			
definitely	30	3.47	1.38			
<b>Total</b>	<b>60</b>	<b>3.62</b>	<b>1.26</b>			
		<b>SS</b>	<b>df</b>	<b>MS</b>	<b>F- ratio</b>	<b>Sig.</b>
<b>Between Groups</b>		.93	2	.46	.33*	.72
<b>Within Groups</b>		80.41	57	1.41		
<b>Total</b>		81.33	59			

\*p ≥ .01

In this case, there was no significant difference in number of cultural aspects learned by degree of staying in touch with Canadians.

Similarly, an independent t test was conducted to determine if the means from cultural learning aspects index and making new Canadian friends were significantly different (see Table 29).

**Table 29*****Cultural Learning Aspects Index & New Canadian Friends***

		<b>F</b>	<b>Sig.</b>	<b>t</b>	<b>df</b>	<b>Sig. (2- tailed)</b>
<b>New Canadian Friends</b>		.358	.552			
<b>Canadian Culture Index</b>	<b>Equal Variances assumed</b>			.294	60	.770

Since F=.358, p>.05, equal variance was assumed. For the variables cultural

learning and new Canadian friends, the pooled-variance  $t$  test,  $t=.294$ , ( $df=60$ ). The sample means of 3.71 (SD=1.36) and 3.60 (SD = 1.23) did not differ significantly, so there was no significant difference in number of cultural aspects learned and whether or not they had made new Canadian friends.

### *Interviews.*

Interview participants were asked if they spent time with the people with whom they lived, and if they intended to stay in touch with them after they left, in order to provide an indication of the depth of the relationship formed. Age and common ground seem to be two factors raised by a few of the students. Julio, Carlos and Pearl, Maria and Isabella each spoke of having someone their own age or lack thereof. Julio, Carlos and Pearl did not appear to grow close to their Canadian home-stay families because they did not have anyone their age. Julio and Carlos both said that is why they moved into residence. Isabella and Andrea have stayed in touch with their original host families, with age and common ground as reasons. Andrea said her current landlady wanted to adopt her. Maria developed a very close relationship with her host family because they included her as part of the family. She felt that the other international students in her program did not have the same experiences because they lived in residence and did not have as much access to Canadians.

In order to determine the intensity of relationships students may have formed with a Canadian, they were asked if they made any new friends, if they intended to stay in contact with anyone, or if they intended to visit each other (see Table 26). A few of the students developed lasting friendships with Canadians. Maggie is engaged to marry one. Maria's life was changed due to her relationship with her host family. She developed a

deep respect for her "host mother", a woman whom she thought was "crazy" initially. The craziness of life with her host family went from something she was apprehensive about to something she admired. Andrea and Pearl have made good friends through church. Julio made friends with students from Quebec who were in the English Language program. Isabella, Ivan, and Violetta focused more on relationships with other international students, in terms of lasting friendships, although they did socialise with a few Canadians. Carlos did not develop an intense relationship with his former home-stay family, nor did he socialise with Canadians. Despite Carlos having low frequency and low intensity contact with Canadians, he still felt that he developed an understanding of Canadian culture, where as Jim and Sandra did not. The frequency of the contact did not need to be high in order for the intensity of the relationship to be high.

**Research Question # 7: How does perceived cultural similarity between home country of exchange students and the host country influence the development of cultural learning? (Cultural Similarity)**

*Web Survey.*

In the web-survey, students were asked to rate on a 5-point scale how similar or different Canada was to their home country (see Table 30). The questions included an overall similarity question, questions on specific items and two open-ended options for them to add other items.

"Overall similarity" received a fairly neutral mean score of 3.32 (SD=1.11), likewise for the majority of the specific similarity questions. The most similar item was music (M= 2.55, SD=1.05) followed by clothing style (M= 2.65, SD=1.19), recreational

activities ( $\underline{M}= 2.97$ ,  $\underline{SD}=1.14$ ), and transportation ( $\underline{M}= 2.97$ ,  $\underline{SD}=1.21$ ). The largest difference was in the language ( $\underline{M}= 4.33$ ,  $\underline{SD}=1.23$ ), followed by the weather ( $\underline{M}= 4.19$ ,  $\underline{SD}=1.20$ ), and the sports Canadians like ( $\underline{M}= 4.02$ ,  $\underline{SD}=1.08$ ). For the most part the items added in the "other" category were things they found to be different: alcohol policy, church, cultural values, life style, politeness, pollution, the way people socialize in school, the way people show their emotions, thought, and values (honesty). One respondent found "the attitude towards foreigners" fairly similar. Is there more or less pollution in Canada than their home country? This is not clear from their response, the only thing we know is that it is different.

**Table 30**

***Similarity Scale***

	Mean	SD
<b>Overall Similarity:</b>		
I think life in Canada is	3.32	1.11
<b>Similarity items:</b>		
How similar are the homes Canadians live in	3.63	1.23
How similar is the clothing style	2.65	1.19
How similar is the education system	3.67	1.22
How similar are the customs	3.51	0.89
How similar is the music	2.55	1.05
How similar are the recreational activities	2.97	1.14
How similar is the food	3.75	1.16
How similar is the language	4.33	1.23
How similar is the transportation	2.97	1.21
How similar is the weather	4.19	1.20
How similar is the political situation	3.49	1.30
How similar are the sports Canadians like	4.02	1.08
How similar is the landscape	4.00	1.06
How similar are the people	3.30	1.15
Other #1 specify: <u>Alcohol policy, church, cultural values, In Canada, I think it is very boring, lifestyle, politeness, pollution, The way people socialize in school</u> <u>The way people show their emotions, thought, values (honesty)</u>	4.80	
Other #2 specify: <u>Attitude towards foreigners,</u>	2.00	

Note: Items placed on a 5 point scale where 1 = very similar to 5 = very different. Don't know responses were coded as missing data.

As this is an exploratory study, a factor analysis on the 14 specific similarity items was performed to investigate underlying dimensional structure (O'Guinn et al, n.d., Chapter 9, p.12). It also made the analysis simpler by reducing the 14 variables into fewer factors (SPSS Inc., 1999). The open-ended responses were not included in this portion of the analysis. The resulting factors are displayed in Table 31.

**Table 31*****Similarity Factors***

	Factor	Eigen	Variance
Similarity Factor <sup>a</sup>	Loading	Value	Explained
Societal		4.813	34.379
How similar are the people	.786		
How similar is the political situation	.755		
How similar is the language	.725		
How similar is the food	.710		
How similar are the homes Canadians live in	.685		
How similar are the customs	.682		
Environmental		1.772	12.654
How similar are the sports Canadians like	.841		
How similar is the landscape	.722		
How similar is the weather	.686		
Expressions of culture		1.414	10.102
How similar is the music	.827		
How similar are the recreational activities	.727		
How similar is the clothing style	.593		
Infrastructure		1.186	8.469
How similar is the education system	.697		
How similar is the transportation	.573		

a. Based on scale of items where 1 = very similar to 5 = very different

b. Total variance explained 65.61%

Four factors emerged from the analysis. The first and strongest factor involved variables surrounding the people and things that make up Canadian society. The second factor involved environmental items such as landscape and weather. It also included sports, which may seem a little odd, but not when one considers the importance of some winter sports, like hockey, that are not as important in countries with more temperate climates. Music, fashion and recreational activities formed the expressions of culture variable. The final variable that emerged had to do with systems and institutions, so it was labeled the infrastructure factor.

When examining the loading of the variables comprising the factors the variables were quite unique to that particular factor in most instances. There were a few variables that did not meet the 40% threshold recommended by O'Guinn et al. (n.d.). For example "How similar are the homes Canadians live in" was part of the societal factor, but it also loaded somewhat on the infrastructure factor. Clothing style loaded highest on the expressions of culture category, but it also loaded somewhat on the societal and the infrastructure factors. The education variable loads on societal, and transportation loads on environmental. This may suggest that the distances are not great between some of the categories and that they are not mutually exclusive.

Next, a discriminant analysis was conducted using the similarity factors in order to examine the relationship between the similarity factors and cultural learning (see Table 32). In addition to the four factors responses to the overall similarity question ("I think life in Canada is") were included in the discriminant analysis.

**Table 32*****Discriminant Analysis: Cultural Similarity & Cultural Learning***

	Function	Structure
Similarity Factors <sup>a</sup>	Coefficients	Coefficients
Infrastructure	.832	.822
I think life in Canada is	-.124	.587
Societal	.483	.480
Expressions of Culture	.215	.285
Environmental	.358	.267

Function 1	
Eigen Value	.108
Canonical Correlation	.313
Wilks' Lambda	.902
Significance	.647

Actual Group	Group Centroids	No. of Cases	Predicted Group Membership <sup>b</sup>	
			Yes	None reported
No – Cultural	.610	14	7	7
Learning Reported			50.0%	50.0%
Yes – Cultural	-.168	48	37	11
Learning			77.1%	22.9%

a. A positive coefficient is interpreted as more characteristic of those who did not report learning about Canadian Culture

b. Percent of grouped cases correctly classified: 71%

The discriminant analysis was able to correctly classify 71 % of grouped cases, however, it did not yield any significant results, suggesting that similarity to home factors do not distinguish between those who report cultural learning and those who do not. In the test of equality of group means none of the results was significant. The canonical correlation is .313, which means that together the 5 factors are accounting for 9.8% of the variance in reported cultural learning ( $.313^2 = .0979 \times 100 = 9.8\%$ ). The low eigen value (.108) does not provide a great ability of the independent variables to discriminate between categories of the dependent variable. Wilks' Lambda is .902, indicating that the group means differ very little.  $X^2(5, n=37) = 3.347, p > 0.05$  therefore the relationship is not significant.

A discriminant analysis also was conducted using the cultural learning aspects 2-point index (high/low) and the similarity factors (see Table 33). Again, no significant results were determined. The discriminant analysis was able to correctly classify 59.7% of grouped cases.

**Table 33**

*Cultural Similarity & Cultural Learning Aspects 2- Point Index*

	Function	Structure		
Similarity Factors <sup>a</sup>	Coefficients	Coefficients		
Expressions of Culture	.729	.482		
I think life in Canada is	-1.539	-.273		
Environmental	.002	-.175		
Societal	1.173	.155		
Infrastructure	.478	.100		
Function 1				
Eigen Value	.215			
Canonical	.421			
Correlation				
Wilks' Lambda	.823		Predicted Group Membership <sup>b</sup>	
Significance	.276		Low Cultural	High Cultural
Actual Group	Group Centroids	No. of Cases	Learning	Learning
Low – Cultural	.613	27	13	14
Learning			48.1%	51.9%
High – Cultural	-.332	35	11	24
Learning			31.4%	68.6%

<sup>a</sup> A positive coefficient is interpreted as more characteristic of those who reported low cultural learning aspects

<sup>b</sup> Percent of grouped cases correctly classified: 59.7%

Although the discriminant analysis results were not significant, the factors that emerged provided interesting insight into understanding the similarity to home variables.

### *Interviews.*

Those students who participated in the interview found both similarities and differences between Canada and their home country. A few students found similarities in physical aspects, such as the landscape, the climate, the houses and the university campus concept. A few found the people similar because of their general character - easy going, friendly, etc. Others mentioned that the lifestyle was similar, and that they engaged in similar leisure activities. Jim liked to go to the movies, museums and theatre in Korea, and he did the same kind of things while in Canada. Ivan was on a two-part exchange. His actual exchange was with a university in England, who in turn has an exchange with the University of Manitoba. Ivan found that Canadians were more similar to Russians than the British in certain aspects. Also the climate was similar to Russia. The winter snow made him homesick for Moscow. Violetta and Sandra found things to be completely different compared to Mexico, although Sandra said she did not feel out of place.

### *Differences*

When differences were discussed in the interviews, students talked about structural/physical differences, differences in climate, food, beliefs, values, regulations and customs. Customs, such as the time of day meals were eaten, were different. There also were differences in the people in terms of the social distances between people and dating rules.

Differences were not necessarily considered to be negative. They were often seen as a learning opportunity. Isabella learned that she had to push a button at a crosswalk before crossing the street from a passing motorist. Maria's home-stay family was completely different from anything to which she had ever been exposed. At first she found the difference shocking, but as she got accustomed to it she was impressed by the independence of Canadian women and she wanted "to be like a Canadian woman." In Maria's case there was a change in attitude, where beliefs she once held no longer applied. In other instances there was no attitude change, rather just an understanding that things were different in Canada. Several students commented on the fact that Canadians did not judge others by what labels people wear. In their home countries there was much pressure to conform in order to belong to the group. They liked that no one cared what brand of jeans they were wearing. Ivan learned that he can not deal with the Canadian bureaucracy in the same manner that he deals with the Russian bureaucracy. He felt this was an important lesson for him to learn as he aspires to a career in international business. Isabella recognized that the personal distance between people was different than in Mexico or Brazil and that the dating rules were also a little different. In some instances their examination of the differences resulted in a change of attitude or belief. In other instances it resulted in a simple recognition of differences. Exposure to cultural differences may be an important factor in the process of developing cultural understanding.

### *Likes*

As part of the interview, students were asked what they liked about their stay in

Canada. A few students talked about their own personal development. Others focused on the human element. They liked the people, the lifestyle, the mentality and they liked meeting people from different cultures. Jim liked the Canadian lifestyle and pace of life compared to Korea. He would like to find a job in Canada someday. A few had Canadian boyfriends. Some liked environmental features, the nature, the weather and the seasons. Some liked the way the infrastructure worked such as buses that ran on schedule. A related question asked them what they would miss about Canada when they returned home. Several said they would miss their friends. A few said they would miss their independence and freedom. Others said they would miss the open-mindedness towards foreign people, the weather, the seasons, the cleanliness, how organized things are and the student life. Only one student reported that he would not miss anything.

### *Dislikes*

When asked what they disliked about their stay in Canada, what some had found positive, others found negative; for example the weather, the infrastructure and the bus system. A few of the students brought up negative experiences they had with Canadians. Jim and Julio each encountered racism, but felt the incidences were isolated. Carlos was nearly robbed downtown. Ivan had a negative experience with the university bureaucracy and Pearl found that some people were not very friendly with international students because they do not speak English well. The negative encounters were largely impersonal, since they involved complete strangers (university administration, strangers on a bus, muggers downtown).

## *Adjustment*

Interviewees were asked how difficult it was for them to adjust to life in Canada. The most common response was the difficulty was adjusting to the cold weather. One student found it difficult to adjust to the different family structure and interpersonal relationships in her host family. She grew to admire the differences. Another student found it difficult at first because of the language and cultural differences. Some found the adjustment very easy because they had been to the U.S. before, or they were used to living away from home. A few said it was easy to live in Canada because of the lifestyle. Another found it easy because of the similarities with their home country. Another felt that her host family really made her adjustment easy.

Isabella: I think my host family helped a lot. Because for example I thought New Year was going to be hard to be here really with exchange people. And no, it was really good. We went out with friends of the daughter and we had fun. It was good. They were really nice and I really felt comfortable. I even stayed one or two days more than I was supposed to be with them. It was easy.

Ivan: It wasn't that difficult. Because partly it reminds me of Russia and partly it reminds me of England. And it would be difficult, but I know for like the exchange students who is the first exchanges. Because they miss their families, they miss their country. But I'm just used to traveling and used to coping. To be alone... well not alone...but to be away from the country, from family, from friends.

**Additional Interview Questions: Has the exchange experience changed you in any way? How have you benefited from the experience?**

Questions that facilitated excellent open dialogue about the effect of exchange on students were - had the exchange experience changed them in any way, and how have they benefited from their experience. Several students reported growing as a person. Others said they developed a tolerance of other cultures. They learned that there are different ways of doing things and different ways of thinking. A few said they had improved their English skills. Several said they learned about other cultures. Maggie said she developed a sense of worldliness but the best thing was that she met "the man of her dreams". Only Ivan and Julio felt that it had not really changed them, because they were used to being away from home. Ivan felt that he was still the same person he always was, although he realized that things are done differently in Canada than in Russia. Carlos and Isabella said the experience made them more open-minded and that it is acceptable to have different ideas. Carlos explains, "I can accept different ideas. Back home, if I think one way, I can see that people can think differently, and that's ok." Isabella took it one step further, she explains,

Understand that people is different [*sic*] ... You don't need to try to change, not even yourself or to try to change other people, in order to get along and to be in the same place and to talk or what ever. Because that's the things that are important. Those are the things you can learn from and I don't know, if we were all the same it would be really boring. It's really good to see people really different than you are.

Maggie said the experience " opened her eyes up to the world". The experience gave her a sense of worldliness and she would like to continue her travels. " I would like to go and live in all those countries to understand those cultures like I've understood the Canadian culture. So that "worldliness" word is a good word for it. Even though nobody really knows what the concept of it is, it's just a feeling inside."

The exchange experience affected students in a variety of ways. Some students had life altering revelations in terms of their personal development, some learned about different ways of doing things, and some gained a new respect for cultural differences.

Another item that appeared through the interview process but was not related to a direct line of questioning was how the same type of experience could be interpreted differently by people of different cultures. A simple case of taking the bus provided some interesting insight. Isabella, a Mexican student, liked how helpful and friendly the bus drivers were and that buses actually followed a schedule. The two Korean students had other experiences. Jim found the bus system very complex and not convenient. Pearl was not fond of the bus either. She felt that the bus driver did not have any patience with people who could not speak English properly. Pearl and Isabella were not likely on the same bus, nor was it very likely that they had the same bus driver, so these experiences are not very generalizable. However, it is likely that the public transportation system operates differently in Mexico, Korea and Canada, so the students each bring their own perspective when evaluating the Winnipeg transit system.

## CHAPTER V

### Discussion

The interview participant sub-sample mirrored the larger web survey group in many aspects. Although results from the web surveys showed no significant differences in cultural learning based on the variables considered important in intercultural contact situations the follow-up interviews were able to elicit further insights into relevant factors for intercultural learning. In this chapter, findings are interpreted in light of the overarching research question: what are the key factors that contribute to cross-cultural understanding for foreign exchange students visiting Winnipeg, and how can these be applied in the larger tourism context?

#### *Cultural Learning*

In the interview, participants were asked if they developed an understanding of Canadian culture. The percentage that said yes (81 %) was virtually the same as the web survey. Culture is a complex concept to define, which has both subjective and objective components (Cushner & Brislin, 1996; Triandis, 1977). The web survey attempted to investigate the concept by including different components of culture that comprised the cultural learning aspects index. The interview responses provided richer information on cultural learning because the students could explain their thoughts in greater detail, or simply say something was difficult to explain. Ivan provided some great insight when he was asked if he had developed and understanding of Canadian culture:

It's like there are some aspects of the culture even Canadians are not sure. It's like, I think, it's in every country. Some,

even foreigners know more about your culture than you do.

Because you definitely learn a lot about the way of life, about the pace of life. But still there are some things that remain unsolved. There is some mystery in each culture. And I think that's what, what do you call it, stakeholders, the representatives of the culture, they want to be mysterious.

They don't open up all the secrets.

In addition, information about cultural learning was provided throughout the interview, not just when they were asked the direct question about cultural learning. Students talked about their preconceptions of Canada. A few wanted to experience American culture, so they came to Canada. Others said they found differences between Americans and Canadians, whereas previously they did not distinguish between the two countries. They talked about objective and subjective culture and about the difficulty in defining culture. They also mentioned learning about a third culture through the people they met. The students who did not report learning about Canadian culture expressed a desire to learn about it, but they felt they lacked the opportunity. McIntosh and Goeldner (1990) suggested that tourism helps to build a better world by bringing people from different cultures together and allowing them to become better acquainted with each other. Whether or not the world is truly a better place was beyond the scope of this study, however results indicated that people from different cultures were brought together, they did become better acquainted with each other, and in many instances also learned about another culture.

### *Living Arrangements*

Reisinger (1994b) proposed that contact between tourists and hosts from different cultures gave each of them the opportunity to learn about each other's culture. In order for contact to occur, access to the other culture is required. Depending on where the exchange students lived, their access to Canadians varied. Living arrangement was one of the variables used to determine those who had access to Canadians and those who had lesser access. The web survey results did not show a significant relationship between living arrangement and cultural learning or the cultural learning aspects index. Students that did not live with Canadians still reported learning about Canadian culture. The web survey results also showed that a few students, who reported living with Canadians, did not report learning about Canadian culture. This highlights the complexity surrounding the concept of cultural learning. It also indicates that simply having access to Canadians does not guarantee cultural learning will occur.

The interview results revealed that the relationship students had with their host families varied depth. A few of the students were included as part of the family and had close relationships with their host families. The three students who did not develop a close relationship with their host families indicated that they were not very involved with their host family. Of the interview participants that lived with host families, even for a short time, all reported learning about Canadian culture. From a tourism perspective, parallels could be drawn between living in residence and staying in a big hotel or a resort and also between living with a home-stay family and staying in a B&B. The interactions between host and guest are on a different level based on the choice of accommodation. In a hotel there might be more personal interactions amongst the guests than with the

service providers, where as in a Bed & Breakfast there might be more personal interaction between the owner and the guest.

The web survey was not able reveal the information in the same way. None of the complexities of the actual personal relationships were brought to light. The students who lived in university student accommodations did not necessarily come into contact with Canadians, because during the summer months when several interviews were conducted with IEP students, there were not many Canadian students living on campus. There were other factors that came into play, such as how many other international students were in a particular program of study. There were a few exchange students taking regular university courses, who were studying in programs with a large number of exchange students, most of whom lived in residence. They reported doing a lot together as a group, and sometimes their Canadian neighbors would be included too. Several students indicated that there was a problem when too many students of the same nationality were grouped together on a floor, because they tended not to socialize outside their group. Several of the IE students did not want to spend too much time with people from their own country because they wanted to make sure that they spoke English, or they wanted to get to know people from other countries. This mirrors the tourism context where different opportunities for cultural learning also arise. A mass tourist destination or popular vacation spot might experience receiving many visitors from the same country. There are often groups of nationalities staying in the same hotel or visiting the same region. Some people might seek interaction with their compatriots, and some might be annoyed that there are so many people from their home country there as well. If a

destination was interested in promoting cross-cultural exchange, they might want to provide opportunities for their guests to intermingle.

Living arrangements provide a type of relationship, which in turn can be connected to the quality of experience. Through the interviews it became clear that living arrangements were perceived to be partially responsible for how good or bad their experience in Canada was. For some it was the quality of the experience. For others it was the relationships formed or lack thereof. Jim was dissatisfied with his living arrangement in residence because it was not providing him with the experience he had hoped for. Julio and Carlos moved out of their home-stay families and into residence, because they wanted to live with people their own age. Where students lived played a role in the experience they were having in addition to facilitating relationships with other people. These contacts created the possibility for people to learn about each other. Even when the relationships were not particularly good some lessons were learned. Pearl might not have been close with her home-stay family, but she did exchange cultural information with them. Sometimes the lessons learned were more about personal development. Maria felt she "changed 100%" through her experiences with her host family. This was not her first time on exchange in Canada, but this time the family structure and values were so different from anything she had experienced before, that it became a life altering experience. Maria also said that she felt that some of her classmates were not getting to know Canadians to the same extent she was, because most of them were living in residence.

The interview results showed that living arrangements can directly impact access to Canadians, but access did not guarantee that the experience was enjoyable or that the

relationship between visitor and host was a good one. Having said this, they also showed that a relationship did not have to be good for cultural learning to occur. In addition, the web survey results showed that access to Canadians did not guarantee cultural learning either, since some students who reported living with Canadians did not report cultural learning. Again, the tourism literature comes into play in the analysis. In some instances tourism providers may want to shelter the tourist from a true cultural learning experience, so segregating the tourist from the host community is an effective strategy. In many countries the multi-million dollar resorts offer a stark contrast to the living conditions of the local people, and vacationers should not be burdened with the troubles of the world. The host community may also want to keep the tourists separate from their everyday (Zeppel, 1998). In these situations, a visitor's exposure to the host community may be very limited. At most they may hope to learn about the culture of their fellow travelers. If travelers are interested in a cultural learning experience, the living arrangement they choose may help facilitate some of the interactions they experience and provide them opportunity to learn about a culture.

### *Length of Stay*

Part of the reason exchange students were chosen as a form of traveller for this study was because they were going to be in Canada for a longer period of time than the average vacationer. They would be more likely to come into contact with Canadians more often, and therefore could provide more information about their interactions and cultural learning experiences. The majority did report learning about Canadian culture. It is conceivable that their longer length of stay, in comparison to vacationing tourists,

contributed to the low variability in their responses to learning about Canadian culture. Most web-survey and interview participants who did not report having learned about Canadian culture had been in Canada for less time than the other students. However, an extended length of stay on its own did not appear to be a determining factor as to whether or not cultural learning occurred. The results from the web survey indicated that there were a few people who had been in Canada for 10 months or more and did not report learning about Canadian culture. Conversely, there were others who were in Canada for one month or less who did report learning about Canadian culture. The interview participants who did not learn about Canadian culture alluded to lack of opportunity to meet Canadians. Sandra spoke of her shyness, and that she was scared to talk to Canadians because of her poor English skills. Jim spoke of having difficulty finding anyone with common interests. Their opportunities may have increased the longer they stayed, but there were other factors such as the timing of their stay, their living arrangement, and their personality that also played a role in their cultural learning experience. For other forms of travel, it is important to remember that length of stay is only one component of the cultural learning equation. It can help increase the opportunities for interactions over time, but it cannot happen without access to the other culture. For some an opportunity might arise on the moment of arrival or even along the way. Isabella spoke of getting tips about Winnipeg from a lady on the plane on her flight to Canada. For others it might not happen at all.

### ***Travel Motivation***

A factor analysis was conducted on ten travel motives, which resulted in three

underlying dimensions - leisure, novelty and independent culture. A few items, however loaded on more than one factor. " I look for educational experiences " loaded on all three factors. The very fact that all of the participants were taking part in student exchange made this a fairly predictable result. Two other variables that loaded on all three factors were " I like to meet people from the host community" and "I like to try different kinds of food". This suggests that education, meeting people and trying new food are embedded across/within leisure, novelty, and cultural travel motivation. The other purpose of the factor analysis was to reduce the number of variables in order to simplify the data analysis for the subsequent discriminant analysis.

In this instance travel motivation factors were examined to see if they could discriminate between those who learned about Canadian culture and those that did not learn about Canadian culture. No motives were significant differentiators however, the leisure motive had the highest contribution weight. Had the results been significant the leisure motive might have been used to predict those who are more or less likely to learn about Canadian culture. Those with high leisure motive may be less likely to learn about culture.

In the interview, participants were not asked about their general travel motives, rather they were asked what made them want to go on the exchange. Almost two thirds of the interview students mentioned an educational component in their reasons why they came. In contrast when looking the mean scores of the general travel motives " I look for educational experiences" ranked sixth. It is not surprising that the motive behind participating in a student exchange would be for educational purposes as opposed to a regular vacation, where other things might be more important. It would appear that the

students neither saw their exchange experience as a vacation, nor did they consider themselves tourists. As Ryan (1991) explains "The irony of tourism is that for many tourists they achieve the highest levels of satisfaction when they feel that they have ceased to be a 'tourist'. [...] They seek the status of a guest, because in being such they are welcomed into what McCannell (1976) calls the 'backroom', the area not normally seen by the outsider" (p.35). So although the students did not necessarily consider themselves tourists because they are not on vacation, operationally with the temporal nature of their stay, they still comply with the WTO's definition of a tourist.

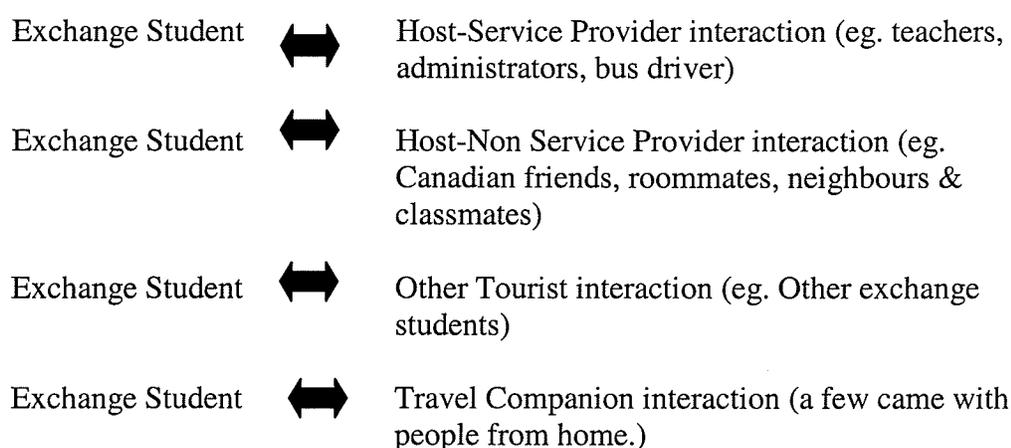
It was also apparent in the interview that students had multiple motivations for undertaking the student exchange. Since they were not asked which was the most important reason, there was no way of knowing if one thing was more important than another. Jim and Sandra both expressed a desire to get to know Canadian culture and people, however once here, they were unable to do so, confirming what MacCannell (1976) said about the desire to know other cultures is part of what motivates all tourists to some degree. However, as Jim and Sandra have shown motivation on its own does not guarantee a particular outcome. There were other circumstances that prevented them from realising this goal. Perhaps there were other motives that were higher on their priority list as well.

Unlike the mass-tourist-host contact that is limited and superficial (Reisinger, 1994b; Macnaught 1982; Bachmann, 1988), 91% of the exchange students reported socializing with Canadians and 72.5% said they had made new Canadian friends. The research questions that delved into socializing with Canadians, frequency of contact and

depth of relationship, are interconnected because they all focus on interactions between visitor and host.

### *Socializing with Canadians*

The types of tourist interactions described by Marsch and Henshall (1987) were relevant for the exchange student as well (see Figure 4). The mix of interacting groups was likely different for the exchange students in comparison to a regular traveller, but the various interactions were reported none the less.



*Figure 4.* Possible types of exchange student interactions with a third person, adapted from Marsh and Henshall (1987).

Results for the web survey did not indicate a significant difference in cultural learning between those who socialized with Canadians and those who did not. In the interviews it became clear that getting to know Canadian culture had more to do with getting to know people than being exposed to cultural objects. Jim visited museums and galleries, where Canadian art and history would have been on display, but had not connected with any Canadians on this particular visit and he did not feel he had

developed an understanding of Canadian culture. Sandra said she had not developed an understanding of Canadian culture, because she did not know any Canadians, other than her teachers. She was scared to talk to Canadians because she did not think her English skills were good enough. Several students reported learning about a third culture through the people they had met. Carlos said he learned "a little about Canadian culture, but more about Japanese and Korean culture" because these are the people he met.

Maria pointed out that her classmates were likely not having the same experience as her, because most of them lived in residence and they were not meeting any Canadians, unless she introduced them. Students who were in the Intensive English program during the summer months and lived in the student residence had less access to Canadians than they would have had during the regular session. Julio had made friends with some students from Quebec that had been in the IE program. Although their teachers were Canadian, there would have been very few, if any, Canadian students living in residence or in their classes, thus limiting their ability to socialize with Canadians on campus.

The most frequently reported place for social interactions to take place was at the university. Students were not limited to meeting people solely through their classes or based on where they lived. Social recreation also played a role. Meeting new people was sometimes also facilitated by other activities in which the students engaged. The next most frequent place for social interactions to occur was at bars/night clubs, followed by restaurants/coffee shops and then at home. Carlos said he met a Canadian waitress in a bar. Pearl and Andrea made good friends through church. Tourists generally spend a large portion of their time engaged in social recreation, so even if they do not have access

to the local population where they are staying, engaging in activities can provide an important venue for cross-cultural interactions.

Conversation topics often included cultural themes. Interview participants said they talked about Canada, Canadians, cultural things, their customs and culture, about the other person's customs and culture, about cultural differences, about history, politics and about language. Sometimes students would be asked questions dealing with a cultural stereotype when they first met someone. Maggie and Ivan used the opportunity to breakdown cultural stereotypes and explain what their countries were really like. In order to break down stereotypes, personal interaction and explanations of how things really are, or experiences that show how things really are, are often required. Often cultural stereotypes get perpetuated in what is presented at tourist attractions and by the types of souvenirs that are offered. In many instances these things are portrayed in the stereotypical fashion because this is what the visitor has come to see (Pi-Sunneyer, 1982; Brewer, 1984, MacCannell, 1984, Krippendorf, 1989). The Indian Chief with a big-feathered head-dress, next to a tepee, might be what a tourist would like to see or expect to see on a visit to a First Nations Community. The community in question may want to reinforce or dispel the cultural stereotype depending on what they felt would be most beneficial to them. In order to change opinions it would take a concerted effort to provide an educational experience, and to make inter-cultural learning a specific mandate of the project.

Social interactions appear to be a key component in the cultural learning process. Many students reported learning about a third culture through the people they met. Jim and Sandra felt that not getting to know Canadians prevented them from learning about

Canadian culture. Social recreation played a large role in facilitating interactions. Some learning can also occur through non-social interactions, as Isabella described learning how to use a crosswalk from a passing motorist, or as Andrea described learning what Canadians mean when they ask, "How are you?"

### *Frequency of Contact*

The web survey and the interview results both showed that students spend a great deal of time socializing with other exchange students, either from their home country or another country. In the interview, many reported doing things in large groups with people from many different nationalities. Sometimes a few Canadians would be included as well. Andrea and Maggie were the only exchange students in their program of study, and although they did socialize somewhat with other international students, they spent most of their time with Canadians. Jim and Sandra did not have any Canadian friends so their contact with Canadians was largely impersonal for example, teachers, university staff, and service providers, to name a few. These interactions parallel those discussed by Marsch and Henshall (1987) and they illustrate what so often happens in touristic situations. If there are a large number of tourists in a particular area, they will most likely spend most of their time with the other tourists and their frequency of contact with the host community might be lower. Ergo the people they learn about might be the other tourists, rather than the host community. If there are fewer tourists, the visitor is almost forced to interact with the local population, and therefore the frequency of contact with their hosts might be higher.

The web survey results did not show a significant relationship between either the cultural learning variable or the cultural learning aspects index and frequency of contact. To emphasize the complexity of this concept, the web survey results indicated that there were people who spent time with Canadians everyday, yet did not get to know Canadian culture and others who reported having infrequent contact, or did not report contact with Canadians, yet still learned about Canadian culture. As Julio, Carlos and Pearl demonstrated it was possible to live with Canadians and not have a close relationship with them. Pearl also indicated that it was possible to learn about culture without having a close relationship. Frequent contact does not automatically mean that the relationship is close. Jim provided another example. Not only did he not have contact with Canadians, he was having difficulty finding other exchange students who shared his interests. Since he could not get a room with a home stay family, he had hoped to get to know people from other countries in residence. However, to his disappointment, he found himself surrounded by other Asians, who already had their circle of friends. He had frequent superficial contact with his classmates and neighbors, but was not able to connect with anyone. Frequency of contact on its own does not ensure a meaningful connection between people.

Those students with low contact with Canadians reported impersonal contact in formal settings. Those who reported more contact with Canadians often had personal contact in informal settings such as through their home-stay family. A few reported personal contact through formal settings such as church. For those who were taking regular university classes, they tended to have less contact with their Canadian classmates, and more with people where they lived. Frequency of contact is very closely

ted to access. Without access to Canadians, it is not possible to have frequent contact. The two interview participants that did not develop an understanding of Canadian culture complained about not having access to Canadians on a personal, informal level. Providing opportunities for informal, personal contact can foster intercultural exchange between visitors and hosts. Smaller, less formalized tourism destinations or specialized types of tourism providers may have an easier time incorporating these opportunities into their tourism offering, especially if the local community is open to interacting with tourists.

### ***Depth of Relationship***

Almost two thirds of those that said they had made new Canadian friends said they planned on staying in touch with Canadians. The web survey found a significant relationship between "staying in touch with Canadians" and "new Canadian friends", but not between these two variables and cultural learning or the cultural learning aspects index. These results confirmed that meaningful interactions did occur during their stay, and that many students hoped to maintain contact with their new friends. However it was difficult to link these meaningful interactions directly with cultural learning. What these friendships did address was the broader idea that a benefit of tourism is that it helps to bring people of different cultures together.

In the interviews it became apparent that high intensity relationship did not have to be a high frequency relationship. Julio and Pearl both had high intensity relationships with Canadians, although their contact was moderately frequent, compared to the other students who also reported high intensity relationships with Canadians. Jim and Sandra

had low intensity and low frequency contact with Canadians and did not learn about Canadian culture. However, just as in the web survey, not all who had a low frequency, low intensity contact with Canadians said they did not learn about Canadian culture. Carlos had low intensity and low frequency contact with Canadians, yet he still said he learned about Canadian culture. Unlike Jim and Sandra, he did live with a Canadian family for a short period of time.

Age and common interests seemed to be factors that had an impact on the depth of relationships when participants were asked about the relationships they had with the people with whom they lived. Julio and Carlos both moved from home-stay families into residence because their home-stay families "didn't have anyone their age". Pearl did not undertake any activities with her home-stay family because they were retired and had already done things during the day and were resting in the evenings. Jim was having difficulties because he could not find anyone who shared his interests. Even students living in residence reported not having anything in common with their immediate neighbours, so they would usually seek out their friends on other floors. Isabella and Andrea both stayed in touch with their original host families, where they spent their first few days, stating age of children and common interests as reasons. This reinforces the idea that tourism planners need to know their target market so they can ensure that the appropriate front-line people with whom the visitor may interact (tour guides, social coordinators, etc).

Although the exchange students' visits are often for a longer period of time than those of the average vacationer are, their visits are still transitory and temporary in nature. Ap (2001,1992) said that the transitory and temporary nature of tourist-host interactions

was not conducive to the formation of any meaningful contact relationships however, this was not the case for the exchange participants. The exchange students' choice to travel for the purpose of study provided an opportunity for many to have more of an insider's glimpse into Canadian life, through the people they met. Almost half (48.3 %) said they would definitely be staying in touch with Canadians, and another large portion said they might (41.9%). Maria and Andrea had very close relationships with the families they lived with. They felt like part of the family. Similar to what Ryan (1991) described as a continuum for the traveller that moves him or her from being a 'tourist' to being a 'guest' and potentially a 'friend'. Andrea's landlady wanted to "adopt" her. Maria was included in all family activities and talked about her "Canadian brother" and her "Canadian mother". Maria and Andrea have developed what they hope are lasting relationships. Other lasting friendships were formed that were separate from living arrangement. Maggie is engaged to marry a Canadian. Pearl and Andrea both made friends through church.

### ***Cultural Similarity***

Although Cook (1962) was examining race relations, some of the concepts, which he felt might contribute to variations in intercultural contact situation, had to do with cultural similarity. Initially, just by looking at the country of origin, one could argue that the Australians and Americans are the most similar, culturally, to Canadians. Maggie highlighted this sentiment by saying that Canadians and Australians were very similar in many aspects. The people were friendly; the landscape was diverse and isolated- just like in Australia.

In order to examine the idea of cultural similarity more closely, the web survey asked participants to rate a series of elements as to how similar or different these elements were in Canada compared to their home country. Language was considered the most different, and music the most similar. The majority of responses to the 14 similarity questions approached the "different" side of the scale, indicating that students found things in Canada different compared to at home. A factor analysis was conducted using the similarity items and four factors emerged; societal, environmental, expressions of culture and infrastructure. The subsequent discriminant analyses did not produce any significant results using these four factors to examine cultural learning.

In the interviews, students discussed similarities, differences, what they liked and what they did not like. In some instances what one person found similar, another found different. Ivan really liked that the weather was similar to Russia. For others the wind, cold and snow was something they had never experienced before. Some students found the new climate experience very exciting others were not so keen. Maggie felt that Canadians and Australians had very similar characteristics (friendly, helpful) and that the countries had similarities in terms of size - "they are both big countries" and landscape - "wide open spaces". Isabella found that the social distance between people was different, compared to Latin countries. Many of the students found the food to be quite different, "too much pasta and potatoes". Sandra found things to be different in general, but she said it did not make her feel uncomfortable. Similarly, when tourists visit a new destination they interpret and evaluate their experiences through their own existing perspectives and collective experiences. A destination may wish to cater to the likes and dislikes of their visitors, if they want the visitor to feel at home at the destination, but this

could potentially take away from the cultural learning experience. There are certainly ways of finding a balance between the two.

Cohen (1979) used touristic modes to describe the various types of tourists. His five modes related to a quest for meaning. They ranged from the recreational and diversionary modes, motivated by the desire for mere 'pleasure', which he called the most 'superficial', to the existential mode or the most 'profound', motivated by the quest for meaning. The quest for meaning is a substantial part of the learning process. In the interviews it became apparent that discovery of differences played an important role in cultural learning. Differences were not necessarily considered to be negative as they were often seen as a learning opportunity. The affect that learning about differences had on the individuals varied. In some cases they involved little things, for example Isabella learned how to use crosswalks. Both of the Korean students made observations about Canadians enjoying their leisure time, or having leisure time. It was something that appealed to them. For others the learning about differences had a more profound effect. Maria liked the independence of Canadian women and she wanted "to be like a Canadian woman." She no longer wanted to get married right away and have children. She felt that could wait. She said that she "changed her mind 100%". In Maria's case there was a change in attitude, where beliefs she once held no longer applied. In other instances there was no attitude change, rather just an understanding that things were different in Canada. Ivan learned that he could not deal with the Canadian bureaucracy in the same manner that he deals with the Russian bureaucracy. He felt this was an important lesson for him to learn as he aspires to a career in international business. Isabella realized that some of the dating rules were different in Canada, and she had to adjust her expectations

somewhat. She was able to excuse behaviour from Canadian men that she would not have tolerated from Mexican men on a date. In some instances their examination of the differences resulted in a change of attitude or belief. In other instances it resulted in a simple recognition of differences. The discovery of differences appeared to be an integral part of the learning experience. As Isabella pointed out "It would be boring if we were all the same."

The interview portion of the study was able to highlight the various ways the exchange experience affected students. There were some who had life altering revelations in terms of their personal development, such as Maria who experienced an attitude change. She said that she is 100% different than when she came and that it had to do with her interactions with her host family. Andrea's preconception of Asians changed through her friendship with a Chinese person. " Not judging people right by their face. Like this is an Asian person and he is like this and this .... " She learned not to judge people based on stereotypes. Other students did not report an attitude change as such; however they did say they learned something about differences. Ivan's experience with Canadian bureaucracy was a learning experience. It showed him that things are done differently in other countries. No matter how ridiculous he found the system, he felt it was a beneficial lesson to learn, and in future dealings with different countries he said he will make sure to pay more attention to the way things are done. He also felt that his experiences allowed him to become a bit of a Canadian expert, and he would be able to advise others who may come to Canada. Isabella and Carlos reported becoming more open to differences. The two students who did not report learning about Canadian culture talked about personal development experiences. Sandra said that she is no longer as shy

as she was. Jim changed classes so he would be challenged. Open mindedness, tolerance, acceptance or acknowledgement of differences and a sense of worldliness, all speak to the theme of developing an understanding of a different culture. The experiences relayed by the interviewees paralleled the idea that tourism leads to better understanding between people of different cultures, as advocated by McIntosh and Goeldner (1990), MacCannell (1976), Ryan (1991), Shivji (1975), Kennedy (1963). They also concurred with the ideas expressed by Kamal and Maruyama (1990), who suggested that contact between tourists and hosts provided opportunities for understanding and Litvin (2003), who suggested that at the very least, even if tourists did not get to the point of understanding others, they would at least appreciate that differences exist.

### *Summary*

Nash (1996) characterised the overseas study programs of today as the Grand Tour of the past. The study results reflected the ideas presented McIntosh & Goeldner (1990), Shivji (1975), and MacCannell (1976), who felt that tourists are on a quest for deeper understanding of other cultures and that tourism helps foster cultural exchange promoting understanding and respect for differences. The web survey results found that 82% of the participants said they like to learn about the local history and culture when they travel, and 77% reported actually learning about Canadian culture. These findings were also reflected in the discussion with the interview participants, even amongst those who did not learn about Canadian culture. Jim and Sandra both expressed a desire to learn about Canadian culture, even though they did not. The cultural learning did not

limit itself to learning about Canadians, as many students reported learning about a third culture through the people they met. Several students spoke of developing a new respect for cultural differences. All of the interview participants said they benefited from their experience.

Due in part to the small sample size and the low variability in the data, the web survey was not able to elicit any significant results in regards to the specific research questions under investigation. The factor analysis for motivation and similarity provided interesting insights on underlying concepts that might provide some direction for future investigation.

Based on the interview results, study travel motivation did not appear to play a determining role in cultural learning. Length of stay did not necessarily affect the likelihood of contact, although those who did not learn about Canadian culture felt they lacked the opportunity. Frequency of contact and depth of relationship did not need to be high for some cultural understanding to develop. A moderate frequency relationship can be high intensity in terms of the depth of relationship. The people the students had access to, were the ones they learned about. This was very apparent when they talked about learning about a third culture through the people they met; however in one case language skills prevented a student from gaining access to Canadians. The findings, although mixed, suggest possible avenues for promoting cultural understanding through learning based travel, beyond student exchange programs.

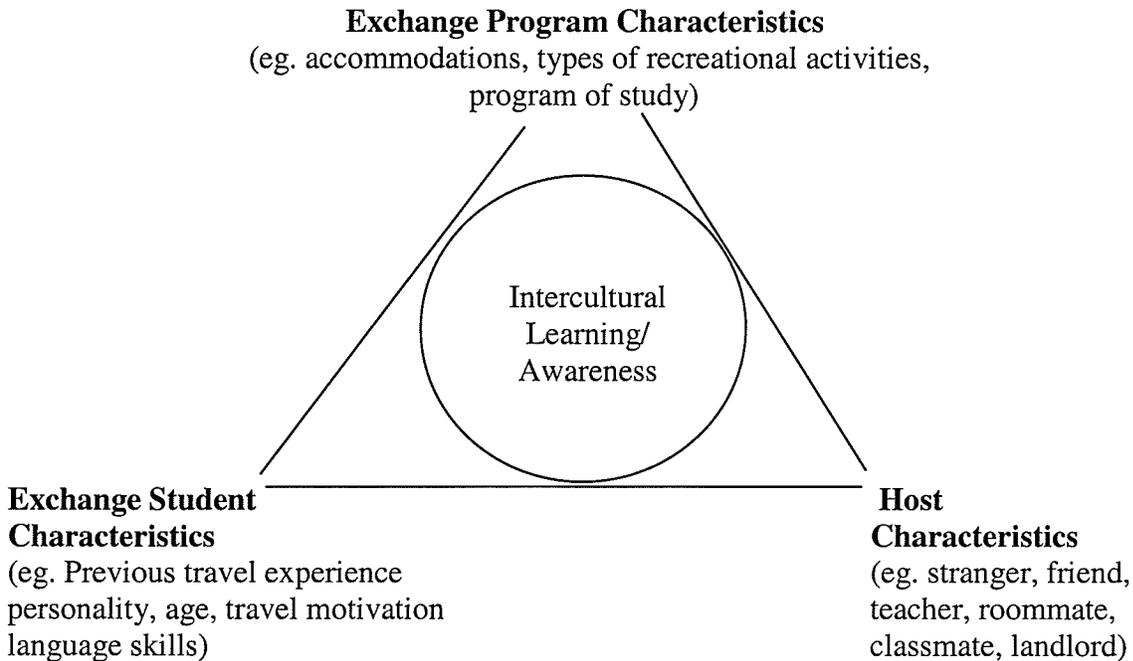
By using a mixed method design, the interview component of the study provided depth to the web survey data by adding further insight on the process of cultural exchange. The changes experienced by students related to personal growth, tolerance of

other cultures, sense of worldliness and improved language skills, even amongst those who had reported not having developed an understanding of Canadian culture. The interviews raised additional issues relevant to the cross-cultural interactions, such as insights into differences and the importance of some common interests. Although attitudes and beliefs do sometimes change as a result of cross-cultural contact, they do not have to change in order for understanding to develop. Age and common interests seemed to sometimes help or hinder the development of connections between the students and their Canadian hosts. Several students did not interact much with their host families stating that the age difference was too great. What they really lacked were common interests. Other students made a deeper connection with their host families, where the age difference was not a factor. Jim was not able to find someone who shared his interests, so he often did things on his own. Pearl and Andrea made good friends at the church they attended. For all interview participants, getting to know a culture, whether it was Canadian or a third culture, had to do with getting to know people, and their subjective culture. Jim visited museums and galleries but did not connect with people, so the cultural items that were put on display for him (objective culture), were not enough for him to develop an understanding of Canadian culture.

## CHAPTER VI

### Conclusion

Visitor-Host contact is complex and there does not appear to be one single factor that helps ensure the development of intercultural understanding, rather it appears to be a combination of several things. When re-examining the model in Figures 1 and 2, it becomes evident that all three outer components (i.e., Exchange Student Characteristics, Exchange Program Characteristics, Host Characteristics) played a role in the intercultural learning process (see Figure 5). Although no definitive conclusion could be drawn from the survey results, the interviews revealed that where the students lived, what program of study they were enrolled in and what they did in their free time affected the contact they made with Canadians. The student's own personal characteristics also played a role. Interviewees, who gave examples of their independence and self-reliance (e.g., Ivan and Julio), felt prepared and engaged. While others who spoke of their shyness and hesitance with language, like Sandra, had less contact with Canadians. Students also learned about Canadian culture from a variety of different hosts, including strangers, friends and people they lived with. Various permutations and combinations of the student/traveller characteristics, host characteristics and travel type influenced the process of intercultural learning.



*Figure 5.* Elements of the Cultural Exchange Process between Student/Tourist and Host

### *Contribution of Research*

The interview segment of the study reflected the web survey results in many ways. Although the web survey results were not statistically significant, the interviews were able to add the necessary depth to the study in order to elicit several key points of interest. By taking a more pragmatic approach to the research the qualitative and quantitative methods were not mutually exclusive, rather they were used to complement each other. Thus the mixed method approach proved more useful than either single approach.

The web survey in and of itself is on the cusp of a new method of conducting research. Although the use of the Internet is becoming increasingly prevalent in Universities today, the creation of an interactive survey that collects data still requires a certain amount expertise. The intricacies of designing a web survey are not necessarily

immediately apparent to the uninitiated thereby creating a barrier to the use of web surveys in areas of study that are not technologically based. This study helps expand on the limited body of knowledge in this field.

In regards to the actual process of cultural learning it became clear over the course of the interviews that getting to know a culture had to do with getting to know people, rather than exposure to cultural objects. In the interviews, those that did not learn about Canadian culture said that they did not get to know Canadian people. In addition, cultural learning was not limited to learning about the host culture. These two ideas were reinforced by the number of interviewees that reported learning about a third culture through the people they met. Interviewees also indicated that culture was difficult to explain. It was not a question that could be answered with a simple yes or no. Even some of those who said they did develop an understanding of Canadian culture, qualified their response by saying they learned a little bit, about some aspects.

Although opportunities for contact may have increased the longer the students stayed, length of stay on its own did not appear to be a determining factor as to whether or not cultural learning occurred. There were other factors, such as the timing of their stay, their living arrangement, the friends they made, and/or their personal characteristics that also contributed to their cultural learning experience.

Living arrangements played a role beyond access to Canadians. Of the interview participants that lived with host families, even for a short time, all reported learning about Canadian culture. This was not reflected in the web questionnaire, as some respondents who reported living with Canadians did not report learning about Canadian culture. The interviewees were able to highlight some of the complexities associated with their living

arrangements, such as the importance of age and common interests of host family members that had an influence on the depth of relationships formed. Also linked to living arrangements were relationships formed and how these were perceived to be partially responsible for having or not having a good time. Relationships, however, did not need to be good in order for learning to occur.

The social interactions the students experienced also provided opportunities for cultural learning. The students spent a great deal of time at the university, however social recreation was an important venue for interaction, because it included the people they had met in a variety of places, such as classmates, room mates/neighbors and friends met elsewhere. The cultural learning about Canada had a variety of sources, but the cultural learning surrounding a third culture only occurred through the interactions that took place in social recreation settings. The importance of social contact was also illustrated by interview participants who said they did not develop an understanding of Canadian culture because they did not have access to Canadians on a personal, informal level.

Interactions take many forms, which may be part of the reason why the web survey was not able to produce significant results. The web survey and the interviews illustrated that frequency of contact on its own did not ensure a meaningful connection between people and that relationships did not have to be deep or frequent in order for cultural learning to occur. A few interviewees discussed cultural learning experiences brought on by events or impersonal interactions with strangers.

When looking at similarity to home factors it was found that the similarity factors could not distinguish between those who report cultural learning and those who do not. The value of differences should not be under estimated. Exposure to differences provided

a very important opportunity for cultural learning. Many of the students mentioned things that were different in Canada compared to their home country. The differences ranged from physical differences that could be touched or seen like faucets or crosswalks, to very intangible things like different ways of thinking, different lifestyles and systems. Differences were not necessarily considered to be negative. A significant realisation that occurred for some students was an appreciation for differences. Interview findings also suggested that attitudes and beliefs do not need to change in order for an appreciation of differences to develop.

### *Implications for Tourism: Practice and Theory*

The results have several practical and theoretical implications for tourism. In the realm of cultural tourism, the results show the importance placed on personal, social, and informal as well as formal interactions between visitor and host. Reisinger (1994a) linked tourist-host contact with cultural tourism, since one way of participating directly in new cultural experiences is by meeting local people and interacting with them. Richards (2000) considered cultural tourism to go beyond visiting sites and monuments and included experiencing the way of life of the areas visited. If the visitor wants to get to know the culture of a destination it is important for the visitor to get to know the host, and not just the objects associated with that particular culture. This is an opportunity that smaller tourism operations (attractions and/or services) wanting to capitalize on their personal service and opportunities for authentic encounters with host nationals. Choosing smaller forms of accommodations like youth hostels, bed and breakfasts or inns, might provide more opportunity for personal interaction.

Cultural learning can also be fostered between visitors and a third culture. Providing an environment that would give visitors the opportunity to learn about others by socializing with them. Tourist – tourist interaction (see Figure 4) can occur at attractions, accommodations, tours, etc. and might be considered a supplementary benefit for cultural tourists who travel to destinations that attract travelers from all over the world. It may also stimulate travel to the homeland of the other tourist as friendships develop and interest in the other culture evolves.

The results also have implications based on the visitor characteristics. Weaver (2004) highlighted the economic contributions international students made, as a form of traveller. Travel destination planners should not overlook the economic contribution exchange students can make to the local economy. Exchange students stay longer than the average mass tourist does and because they live within the host community they may also contribute more directly to the local economy. In addition, they often extend their visit beyond the time of their exchange in order to travel and see more of the country. Having made friendships and connections their intention to return or even immigrate are greater.

The interview participants spoke of the differences they encountered. Taking a fresh approach to what makes a destination unique might prove beneficial in terms of tourism development. The interviewees showed that differences do not need to be feared. They often provoke interest and thought and might also contribute to the feeling of adventure. Providing opportunities for visitors to experience differences may enhance their learning experience as well as increasing their satisfaction with their experience. For example, cultural stereotypes can be used to create a learning opportunity. This type

of touristic encounter would go a long way to creating a form of tourism that would help improve intercultural understanding between visitors and hosts.

### *Scope and Limitations*

The generalizability of this study is limited due to the non-probability selection of participants as well as the small sample size. As this was an exploratory study, investigating the factors that contribute to cross-cultural understanding, the generalizability of the results was not a primary concern.

The high percentage cultural learning reported in the web survey resulted in low variability in the data. Had the sample size been larger, the variability may have improved. The small sample size and low variability of the data also posed a challenge for the statistical analyses for some of the questions. The categories for some of the variables had to be collapsed quite far in order to improve the frequencies within each cell for statistical analysis. For the discriminant analysis, the cultural learning aspects index had to be reduced to a two-level index. O'Guinn et al. (n.d.) recommended approximately ten times the number of people to the number of variables in order to conduct a factor analysis. It was still deemed insightful for exploratory purposes.

The open-ended nature of the cultural learning question on the web survey left room for misinterpretation. Participants were not forced to choose between a yes and no response, so it is not known if they really did not learn about Canadian culture, or they just chose not to answer that part of the questionnaire (i.e., missing data). In order to ensure that the results were not misinterpreted as a "no" response, the results on cultural learning refer to - yes and none reported. The question should have had a dichotomous

response option, or better yet, provide a rating scale so that respondents could indicate the degree to which they felt they learned about Canadian culture, especially since it is a difficult concept to define, and absolute understanding is not possible. Providing degrees of understanding or learning would have made the question easier for people to answer. The way the question stands; the interpretation of "no response" is limited. However, since none of the results were statistically significant, this did not become a problem.

There were also limitations surrounding the participants selected for the study. Exchange students are a special form of traveller, and they have the opportunity to experience a country and a culture in a way that the average mass tourist does not. The screening process was fairly broad. Some participants were at the beginning of their exchange and had not acquired a wide range of experiences yet, and others were close to the end of their stay. In order to account for differences, the time-here when answered variable was introduced. The students also were still in the midst of their exchange, so they had not finished gathering experiences. This presents an interesting opportunity for further research.

The logistics of gathering the information made it more feasible to conduct the web questionnaire first and use it to solicit participation for the second phase of the study. Had the interviews been conducted first, they could have been used to develop and better focus the survey instrument. As this was an exploratory study, the range of questioning was very broad, resulting in a fairly long questionnaire. Cultural learning, understanding and awareness are complex issues as were the many items that made up the individual research questions. A more refined focus might have shortened and simplified the quantitative component of the study.

### *Future Research*

Despite the small sample size, the factor analyses using travel motives and cultural similarity yielded interesting dimensions that seemed worthy of further investigation with a larger sample size and a specific focus on travel motivations or cultural similarity.

A web survey is an ideal format for a post-exchange survey. The students who participated in this study were still in Canada, and therefore could not refer to the experiences they had after they had participated in the study before returning home. Completing the study after returning home might have yielded different insights, since some of the impacts of the experience will only become apparent to the student after they have returned home and reflected on their time away.

Another possibility for future research is to investigate if there is a certain portion of the population that will not experience cultural learning, as a similar percentage of people did not report cultural learning, amongst the non-English speaking regions of the world.

### *Conclusion*

Although attitudes and beliefs do sometimes change as a result of cross-cultural contact, they do not have to change in order for understanding to develop. Interactions do not have to be positive for learning to occur. Exposure to differences is an important way of contributing to the cultural learning process. It is the nature of the inter-cultural contact rather than the frequency or length of contact that provided the learning opportunity.

By gaining insight into the process of cultural awareness and cultural learning through the experiences of exchange students, it may be possible to incorporate key findings into tourism planning to foster cultural learning. In conclusion, there must be opportunities for meaningful (e.g., personal, social, informal) tourist – host interaction, if intercultural understanding is to develop. These findings, although preliminary, are relevant to the increasing number of tourist destinations and attractions that position themselves as cultural tourism experiences. The findings also shed light on ways that individual travellers on the road to intercultural understanding can achieve their goals.

“Certainly, travel is more than the seeing of sights; it is a change that goes on, deep and permanent, in the ideas of living” - Miriam Beard (n.d).

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## Appendix A - Web Questionnaire

### Understanding Cultural Exchange

Insights from Visitors to Canada

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#### **Introduction:**

Thank you for taking the time to participate in this survey.  
This survey should take about 20 to 25 minutes to complete.

Purpose: As a part of my University of Manitoba Master's thesis, I am investigating the concept of cultural exchange. The information you provide will contribute to the understanding of the process of cultural exchange and its outcomes. As visitors to Canada, your experiences and impressions are important to our research. We hope that this survey will help us see cultural exchange through your eyes. Please be assured that all of the information provided will be kept confidential.

#### **Definitions of terms**

There are a few terms we use throughout this study that can have several interpretations. To simplify matters we have chosen to provide a few definitions to explain whom we mean when we use the terms Canadian, Home Country and Non-resident visitor.

**Canadian:** For the purposes of this study, we will be referring to a Canadian as any person who has made Canada their permanent home. They can be a Canadian citizen, or a permanent resident that has emigrated from another country.

**Non-resident visitor:** A person who is not a citizen, nor a permanent resident of Canada. The term non-resident visitor includes tourists, business travelers, as well as persons who are on an exchange, students who are completing several years of studies in Canada, or people who are working in Canada on a temporary basis. We do **not** wish to question people who may have been born in a different country, but now have made Canada their permanent home.

**Home Country:** This is the place you consider your home. It is not to be confused with Canada, which is your temporary home. It does not have to be the country of your birth, but rather the place you spent most of your life and where your family may reside. It may also be the country to which you are returning upon completion of your exchange.

#### **Directions:**

Questions will appear on the screen, and you can use your mouse or tab key to click onto the appropriate response. Some questions will require you to type in an answer.

**Next:** If you do not wish to respond to a question, you can hit the **<Tab>** button on your keyboard to move to the next question.

**Back:** If you wish to go back to a question, you can hit **<Shift> + <Tab>** on your keyboard to move back to the previous question.

**Submit:** At the end of the survey, please hit the 'Submit It' button, and your responses will be added anonymously to all other responses, thereby ensuring confidentiality.

If you have any questions please feel free to contact me at [e\\_ostrop@hotmail.com](mailto:e_ostrop@hotmail.com) or at the University of Manitoba Leisure and Tourism Lab at 474-7494.

Thank you,

Elisabeth Ostrop

# Understanding Cultural Exchange

Insights from Visitors to Canada

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Please note:

Before proceeding, please note that hitting **<Enter>** on your keyboard will submit your answers even if you have not finished answering all of the questions in the survey. Please take caution to use the **<Tab>** key to move through the questions until you are finished, then click on the **'Submit it'** button at the bottom of the page to submit your answers.

---

[Begin the survey](#)

*(Please note that the survey may take a minute to load.)*

# Understanding Cultural Exchange

Insights from Visitors to Canada

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Please carefully type in the password assigned to you in the introductory letter or email, then press <Tab> on your keyboard or click your mouse pointer in the boxes below to answer the questions.

\*Password:  (\*Note: Password is required to submit the survey.)

---

The following questions ask about where you are from and some of your previous travel experience.

1. What is your home country?

2. Please rate your current overall understanding of the English language (reading, writing, speaking) on a scale from 1 to 10 where 1 = poor to 10 = fluent. (Please click on appropriate number.)

My understanding of the English language is

	Poor									Fluent
	1	2	3	4	5	6	7	8	9	10
Reading	<input type="radio"/>									
Writing	<input type="radio"/>									
Speaking	<input type="radio"/>									

3. Not including your exchange experience, we would like to know a little bit about the things that are important to you when you **travel in general**. Please indicate the extent to which you agree or disagree with the following reasons for your travel in general: (Check most appropriate responses)

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I want to see new things	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like to go to new places	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like to try different kinds of food	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I expect to be catered to	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I want to be entertained	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like to venture off on my own	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like to learn about local culture and history	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like to meet the people of the host community	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I want rest and relaxation	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I look for educational experiences	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. What is the primary purpose of your visit to Canada? (Please click on all that apply)

- work exchange
- student exchange
- learn the language
- visit friends and family
- gain international experience
- to study abroad

other (please specify)

5. Have you ever traveled outside your home country before? (Please click on appropriate answer)

- Yes
- No (If 'no', please proceed to Question 9)

6. Is this your first visit to Canada? *(Please click on appropriate answer)*

Yes *(If 'yes', please proceed to Question 8)*

No *(If 'no', please proceed to Question 7)*

7. Please fill in the following blanks:

a) How many times have you been to Canada?

b) In what year was your last visit to Canada?

c) How many days was your last visit? *(approximately)*

d) What was the primary purpose of your last trip to Canada?

8. Have you ever been on an exchange before? *(Please click on appropriate answer)*

Yes

*(Type in Country and Year of last exchange)*

Country:  Year:

No

**This next section asks you about your particular exchange program.**

Since you may have traveled before your exchange started, or plan on travelling afterwards, the length of time you are in Canada may not reflect the actual duration of your exchange.

9. Please indicate the starting month and year of your exchange (*Do Not include travel time prior to your exchange*)

Month:  Year (*Please type year*):

10. Please indicate the ending month and year of your exchange (*Do Not include travel time after your exchange*).

Month:  Year (*Please type year*):

11. Did you come on this exchange by yourself?

Yes

No

If 'no', how many are in your group? (*Please Specify*)

12. What is the primary purpose of your exchange?

To study

To work

To learn a language

Other (*Please Specify*)

13. Is your exchange organized by

Your home university or school (includes faculty or department)

A student organization

A governmental organization

An organization not connected with the Universities / schools or government

Other (*Please Specify*)

14. Were you provided with a host family prior to your arrival in Canada?

Yes

No (*If 'no', please proceed to Question 16*)

15. How long will you be living/did you live with your host family?

16. Did you have any other names of contact people prior to your arrival in Winnipeg?

Yes

No (If 'no', please proceed to Question 18)

17. Did you contact them?

Yes

No

18. Did anyone from Winnipeg help you get settled in when you first arrived?

Yes

No

19. If yes, who were they?

Friends/family

From a student organization

From the exchange program organization

Other (Please Specify)

**The following set of questions are intended to help us understand who you spend time with. Answer the questions as they apply to you.**

It is possible for you to have lived in more than one place during this visit. You may also have one or more people sharing accommodations with you. *(Please click all that apply.)*

20. While in Canada, I am living/have lived:

- With a Canadian Host family
- With other Non-resident visitors (not from my home country)
- With people from my home country
- In university student accommodations
- With relatives
- With friends who are not my host family
- On my own

Other *(please specify)*:

21. While I am **at work or school** I socialize *(spend time with)* with: *(Please check all that apply).*

- Canadians
- People from my home country
- Other Non-resident visitors

22. When I socialize **outside** of work or school I spend time with: *(Please check all that apply).*

- Canadians
- People from my home country
- Other Non-resident visitors

23. We would like to know a little bit about where your social interactions take place (at school/work, outside of work, school, at home etc.). For each of the categories of people, please check all the appropriate places. Check all that apply.

I Spend time with...	Canadians	People from your country on exchange	People from other countries on exchange	Non - Canadians not on exchange	Not applicable
At Home (Where you live while in Canada)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Restaurants/Coffee shops	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bars/nightclubs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
At university	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
At the work place	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Through Sports/Sporting Events	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In the homes of friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Through cultural events	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (specify) <input type="text"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (specify) <input type="text"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**We would like to determine how often you socialize (*spend time with*) with the people around you in an average week.**

**Clarification of terms:**

The term **day**, refers to interacting with a person at some point during that day not to spending your entire day with that person.

It is possible to **interact socially** with many people, however this is not intended to include people who you may interact with everyday but on a non social basis.

24. Think back to the last two weeks. Who do you "spend time" with on a social basis **Everyday?** (*Check all that apply.*)

- Canadians
- People from my home country on an exchange
- People from my home country **not** on an exchange
- Other Non-Canadian visitors on an exchange
- People from other countries **not** on an exchange

25. In the last two weeks who did you "spend time" with on a social basis **4-6 days** per week? (*Check all that apply.*)

- Canadians
- People from my home country on an exchange
- People from my home country **not** on an exchange
- Other Non-Canadian visitors on an exchange
- People from other countries **not** on an exchange

26. In the last two weeks who did you "spend time" with on a social basis **1-3 days** per week? (*Check all that apply.*)

- Canadians
- People from my home country on an exchange
- People from my home country **not** on an exchange
- Other Non-Canadian visitors on an exchange
- People from other countries **not** on an exchange

27. Were there any people you "spent time" with on a social basis, in the last two weeks with **whom you do not normally spend time with on a weekly basis?** (Check all that apply.)

- Canadians
- People from my home country on an exchange
- People from my home country **not** on an exchange
- Other Non-Canadian visitors on an exchange
- People from other countries **not** on an exchange

**For the next questions please rank the answers from 1 = most to 5 = least for each of the categories. If you do not interact with a category, you can score them as 0.**

28. Whom do you interact with (*spend the most time*) ? (Rank from 1 = most to 5 = least, 0 = not at all)

Rank

- Canadians
- People from my home country on an exchange
- People from my home country **not** on an exchange
- Other Non-Canadian visitors on an exchange
- People from other countries **not** on an exchange

29. Who do you interact with (*spend the most time with*) most on weekends? (Rank from 1 = most to 5 = least, 0 = not at all)

Rank

- Canadians
- People from my home country on an exchange
- People from my home country **not** on an exchange
- Other Non-Canadian visitors on an exchange
- People from other countries **not** on an exchange

**This section asks how Canada compares to your home country.**

On a scale from 1 to 5, where 1 is extremely similar and 5 is extremely different, please rate how similar you think life in Canada is to life in your home country.

Very similar                      Very Different

1      2      3      4      5

30. I think life in Canada is:

31. We would like to know how different or how similar you find particular things in Canada compared to your home country.

*On a scale between 1 to 5, where 1 is very similar and 5 is very different. Please click on the number that would indicate how different or how similar things in Canada are to your home country.*

	Very similar				Very different	Don't know
The homes Canadians live in	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
Clothing style	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
The education system	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
Customs	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
Music	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
Recreational activities	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
Food	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
Language	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
Transportation	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
Weather	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
Political situation	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
The sports Canadians like	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
The landscape	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
The people	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
Other (specify) <input type="text"/>	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
Other (Specify) <input type="text"/>	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>

We like to understand how easy or difficult it was for you to adapt to life in Canada. On a scale from 1 to 5, where 1= very easy to adapt and 5= very difficult to adapt, please rank how your adaptation to life in Canada was during your exchange program.

	Very easy				Very difficult	Not Applicable
	1	2	3	4	5	6
32. In the first few weeks my adaptation to life in Canada was	<input type="radio"/>					
33. By the end of the fourth month my adaptation to life in Canada was	<input type="radio"/>					
34. By the end of the eighth month my adaptation to life in Canada was	<input type="radio"/>					

35. During your stay in Canada, have you ever discussed any of the following topics with people you have met? (For each topic Please check all that apply for each of the categories of people)

Discuss Topics:	With whom:	Canadians	People from my country	Other non-Canadian visitors	I did not discuss this topic.
The weather		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Politics		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Recreational activities		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Customs		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Language		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Educational systems		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Family		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Music		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sports		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Food		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (Please Specify) <input type="text"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (Please Specify) <input type="text"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

36. What aspects of **Canadian life** do you think **you** have had the opportunity to learn during your current visit to Canada? (*Please check all that apply.*)

Culture

Customs

Food

Lifestyle

Language

Climate

Other (*Please specify*)

I do **not** feel I have experienced these aspects of Canadian life.

37. What aspects of life of other countries, other than Canadian, have you had the opportunity to learn from other non-resident visitors that you have met, while you were in Canada? (*Please check all that apply.*)

Culture

Customs

Food

Lifestyle

Language

Climate

Other (*Please Specify*)

I do **not** feel I have learned about aspects of another country while in Canada.

38. Do you think **Canadians** have had the opportunity to learn about **your country**, through what you have told them while you were in Canada? (Please *click on the number* that best represents how much you think each group has learned about your country on a scale from **1 = not at all** to **5 = very much**).

<b>Canadians</b>					
<b>Have learned about my home country</b>	<b>Not at all</b>				<b>Very Much</b>
Culture	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Customs	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Food	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Lifestyle	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Language	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Climate	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Other (Please Specify) <input type="text"/>	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Other (Please Specify) <input type="text"/>	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

I do **not** feel Canadians have learned about my country while I have been in Canada.

39. Do you think **non-resident visitors** have had the opportunity to learn about **your country**, through what you have told them while you were in Canada? (Please click on the number that best represents how much you think each group has learned about your country on a scale from 1 = not at all to 5 = very much).

<b>Non-Resident Visitors</b>					
<b>Have learned about my home country</b>	<b>Not at all</b>				<b>Very Much</b>
Culture	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Customs	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Food	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Lifestyle	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Language	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Climate	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Other (Please Specify) <input type="text"/>	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
Other (Please Specify) <input type="text"/>	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

I do **not** feel others have learned about my country while I have been in Canada.

40. Do you think you will maintain contact with any of the people you have met during this stay in Canada?

Yes

(If yes, please select appropriate degree of likelihood (definitely, maybe, not likely) for each of the categories of people you may maintain contact with.)

Canadians

People from my home country that I met in Canada

People from other countries that I met in Canada

No

41. More specifically, have you made new friends while in Canada? *(Please click on appropriate answer)*

Yes

*(If 'yes', who are they? Please check all that apply.)*

Canadians

People from my home country that I met in Canada

People from other countries that I met in Canada

No

42. Do you plan on visiting Canada again? *(Please click on appropriate answer)*

Yes

*(If 'yes', indicate approximately the number of years)*

When?

No

Not sure

43. Do you think people you met while in Canada will visit you in your home country? *(Please click on appropriate answer)*

Yes

No

Don't know

44. Do you feel you have benefited from your experience in Canada? *(Please click on appropriate answer)*

Yes

No

Don't know

**We would like to be able to see if there are differences between respondents based on their length of stay.** *(Please remember that all your answers will be kept strictly confidential).*

45. Please provide the date you arrived in Canada :

Month:  Year *(Please type year)*:

46. Please provide the date you expect to leave Canada:

Month:  Year *(Please type year)*:

**These last few questions help us understand who participates in an exchange and build a profile of our survey participants.**

47. What year were you born? *(Please type in Year)*

48. What is your sex? *(Please click on appropriate answer)*

- Male  
 Female

49. Please indicate the highest level of education you have completed prior to your visit to Canada. *(Please click on appropriate answer).*

- Some elementary school  
 Some high school/ technical school – no certificate  
 High school/ technical school – with certificate  
 Some trade school or college – no certificate  
 Trade school or college - with diploma  
 Some university (without degree)  
 University with degree  
 University with some post graduate (for example: Master's , Ph.D.)  
 Postgraduate degree

**Demographic questions usually ask about income. This is difficult to compare for the purposes of this study, so I would like you to consider your standard of living in your home country.**

50. Is your economic standing in your home country: *(Please check one answer)*

- Below average  
 Average  
 Above average

51. Would you be willing to participate in an interview to further discuss your experience as an exchange student? Your cooperation would help me to better understand the cultural exchange process. *(Please check one answer)*

Yes

*If 'yes', please provide a phone number and/ or email address where we can reach you.  
(Please note, this information will be stored separately from the rest of the survey data, so it will not be linked directly to your responses.)*

your first name

your phone number in Winnipeg

your email address

No

That concludes our web-survey.

**THANK YOU FOR YOUR PARTICIPATION!**

## Appendix B – Email Cover Letter

March 27, 2002

Your password will be: ABC123 (changes with each student)

Dear University of Manitoba Exchange Student Participant,

As an exchange student, studying at the University of Manitoba, you are invited to participate in a web-based survey of exchange students. The survey is an integral part of my U of M Master's thesis.

**Survey Title:** Understanding Cultural Exchange

**Purpose:** I am investigating the concept of cultural exchange. The information you provide will contribute to the understanding of the process of cultural exchange and its outcomes. As visitors to Canada, your experiences and impressions are important to my research.

**Time:** The survey should take 20 to 30 minutes to complete.

**Compensation:** Participants will be given a Manitoba memento for their time. (*Options for pick up: from exchange coordinator or at the Leisure and Tourism Lab 3<sup>rd</sup> floor Max Bell Centre. Please email me at [e\\_ostrop@hotmail.com](mailto:e_ostrop@hotmail.com) to make arrangements to receive your gift.*)

**Procedure:** Your participation is completely voluntary. You may discontinue your participation at any time and for any reason. The user-friendly format makes the survey easy to complete. Questions will appear on the screen, and you can use your mouse or tab key to click onto the appropriate response. Some questions will require you to type in an answer. At the completion of the survey simply click on the submit button and all your responses will be sent directly to a data base and aggregated with other respondents so that none of the information will be identified directly with you.

**Confidentiality:** The password assigned acts as a serial number for your responses, and helps to ensure the anonymity of your responses. If you agree to participate in a subsequent phase of the research, you will need to supply me with some contact information. Please be assured that any contact information you provide will be stored separately from the survey data to ensure that the information you provide can not be directly linked back to you. The survey data will be accessed only by me and my thesis advisor. Submitted data is stored in a secure file, which is password protected, and it will be transferred to a file not connected to the internet. Only I will have access to your contact information, and it will be destroyed once the research is completed.

**To begin:** the questionnaire go to <http://home.cc.umanitoba.ca/~umostrop/> and follow the instructions that appear on the screen. You will be asked to type in your password, which is provided at the top of this email. Directions will be provided as you go along and will prompt you on how to proceed.

**Consent:** By submitting the survey your consent is assumed. Upon completion of the study, a summary of the survey results will be posted on this website as well, so please keep the web address, for future reference.

If you have any questions about the study, please feel free to contact me or my advisor at:

Researcher: Elisabeth Ostrop

Advisor: Dr. Kelly MacKay

Phone:

Phone:

Email:

This research has been approved by the Education/Nursing Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at . Thank you.

Sincerely,  
Elisabeth Ostrop  
Faculty of Graduate Studies  
University of Manitoba

## **Appendix C - Interview Guide**

Thank you for coming today and consenting to participate in the interview. I'd like to tape record what you have to say so that I don't miss anything of it. I don't want to take the chance of relying on my notes and thereby miss something that you say or inadvertently change your words somehow. We can stop recording at anytime if you wish.

**(The following set of questions deals with the characteristics of the exchange program, including information about interactions facilitated by the program and their motivations for participation.)**

1. What organization was the exchange organized through?
2. What prompted you to participate in this student exchange?
3. Was there any particular reason you chose to come to the University of Manitoba?
4. Were there other students from your University here as well? How many? How much time did you spend with them?
5. Did you meet other exchange students in your program of study? Where did you first meet them?
6. Tell me about your arrival in Winnipeg  
Prompts:
  - Did anyone meet you when you first arrived?
  - Did anyone help you find a place to live?
  - Were you provided with a host family?
  - Are you still in contact with any of these people?
  - Do you hope to maintain contact with any of these people?

**(This next set of questions is intended to establish access to host locals as well as depth of relationship.)**

7. Tell me about your current living situation here in Canada.  
Prompts:
  - Do you live with other people or on your own?
  - Were these your living arrangements for the entire duration of the exchange?
  - Do you spend time with the people you live with?
  - What kinds of things do you talk about?
8. When you do things in your free time, who did you usually do things with?  
Prompts:
  - Where were they from?
  - Where did you go?
9. Tell me a bit about the people you socialized with while on this exchange?  
Prompts:
  - Where did you meet them?
  - Where are they from?
  - Would you consider any of them as good friends?
    - What about acquaintances?
  - Do you think you'll keep in touch with any of them?
  - Did you spend a lot of time with the people you met?
  - When did you spend the most time together? (school, weekends)
  - Did you ever get to meet any Canadian families or spend time in Canadian homes?

How did you find out about what there was to see and do in Winnipeg and the surrounding area?

Prompts:

- Was there anyone who showed you around?
- Where were they from?

**(The following questions are intended to explore how close the exchange student felt Canada was to their own culture as well as probe into what their perception of Canadian culture is. Do they perceive that they know something about Canadian culture? To what extent will they report items related so subjective or objective culture.)**

10. What were the typical questions people would ask you when they first met you?

11. What similarities does Canada have with your home?

Prompts:

- How are they different?
- What are some of the things you **liked** about your stay in Canada?
- What are some of the things you **disliked** about your stay in Canada?
- What do you think you'll miss about Canada when you return home?
- How difficult was it to adjust to life in Canada?
- To what extent do you feel you fit in with Canadians?

12. How would you describe Canadian people?

- Do you feel you have developed an understanding of Canadian culture?
- What aspects of life in Canada and/or Canadian culture have left an impression on you so far during your visit?

**(The final set of questions seeks to assess if anything has been learned from the exchange experience, and whether or not they enjoyed the experience.)**

13. Has this student exchange experience changed you in any way? (Please explain why or why not)

14. How have you benefited from this experience?

15. What do you plan on doing next? Would you like to live in another country again?

That concludes our interview.

**Thank You Very much for Your Participation!**

**(Upon conclusion of the interview, participants will be given a \$10 honorarium for their participation.)**

## **Appendix D - Consent Form - Interview**

*On University of Manitoba Letter Head*

### **Informed Consent Form (Interview)**

**Research Title:** Intercultural Awareness as Seen Through the Eyes of International Exchange Students Studying in Canada

**Researcher:** Elisabeth Ostrop

Elisabeth Ostrop, a master's student at the University of Manitoba is conducting this survey, as part of her master's thesis. This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

**1. Purpose of the Research:**

I am investigating the concept of cultural exchange through social interactions from the perspective of exchange students to Canada. I hope that the information you provide me will contribute to the understanding of the process of cultural exchange and its outcomes. As visitors to Canada, your experiences and impressions are important to my research. This interview is intended to draw on your personal experiences.

**2. Participant Compensation:**

Each participant will be an International Exchange Student and of majority age. You will receive an honorarium of \$10 for participating, even if you chose to withdraw from the interview.

**3. Research Procedure:**

The interview participants will be asked a series of questions relating to your experiences as exchange students in Canada. Subsequent to the interview, you will be provided a draft report of the interview in order for you to review it for accuracy, to which you will be asked to respond.

**4. Time Requirement:**

The interviews are expected to take about 45 minutes to complete.

**5. Description of Recording Devices:**

Interviews will be recorded on audio tape only with the permission of the participant. The participant may ask that the recording be stopped at any time.

**6. Confidentiality**

The audio tape will only be used to aid the researcher in accurate recollection and analysis of the data and will be destroyed after transcription. Your information will be kept completely confidential. Your name will not be used in any of the reports generated. No information provided will be traceable to any specific respondent. Only the researcher and her advisor will have access to your data.

**7. Voluntary Participation:**

Your participation is completely voluntary. You may discontinue your participation at any time and for any reason.

**8. Feedback:** A summary of the study results will be posted on the website at the conclusion of the study at <http://home.cc.umanitoba.ca/~umostrop/>

**9. Participant Consent:**

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

Researcher: Elisabeth Ostrop

Advisor: Dr. Kelly MacKay

Phone:

Phone: |

Email:

This research has been approved by the Education/Nursing REB. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at [redacted]. A copy of this consent form has been given to you to keep for your records and reference.

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Participant's Signature \_\_\_\_\_ Date \_\_\_\_\_

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Researcher's Signature \_\_\_\_\_ Date \_\_\_\_\_