
An Overview of Core Domains Impacting a Short-Term CLIL-Based Study-Abroad Program¹

Midori SHIKANO, Brad DEACON
Kazuki KAGOHASHI and Takakazu YAMAGISHI

Abstract

In order to internationalize higher education more, a number of initiatives have been attempted by the Ministry of Education, Culture, Sports, Sciences and Technology (MEXT) and Japanese universities. One of these initiatives has been to promote more study-abroad programs within higher education. In addition, Content and Language Integrated Learning (CLIL), which integrates basic educational principles in a context-sensitive and complex way, is gaining attention as an advanced pedagogical approach in higher education in Japan these days. Moreover, some universities in Japan are now fusing study abroad with CLIL-based academic programs. In spite of this increased interest in CLIL-based study-abroad programs recently, little is known about the impact, including the effect and influence, of such programs on students' academic learning experiences abroad. In this paper, the authors provide an overview and generalization of conceptual frameworks based on a mixed-methods study that is currently examining the impact of a short-term CLIL-based study-abroad program on a cohort of Japanese university students². The main domains included within the context of this paper are CLIL attitudes, intercultural competence development, and global citizenship competence. The main purpose of this paper is to offer a research synthesis of these thematic domains. International education is

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 - 2 The program is the Arizona State University (ASU) Sustainability Program, a 6-week CLIL-based study-abroad program designed and implemented through mutual agreement between the Faculty of Global Liberal Studies at Nanzan University, Japan, and the School of Sustainability at ASU in the US.

significant within higher education and there is a growing need to measure the impact and influence of student outcomes abroad through effective assessment approaches. Given the growing importance of assessment in study-abroad education, this paper offers a strong call for program administrators to more effectively assess the various domains, such as those outlined here, in their own programs.

Introduction

Due to the era of globalization, we can see that businesses, technologies, products, investment, people, and philosophies are spreading more throughout the world. This impact can also be seen with the crossing of national borders and cultures in the area of education, as well. According to a 2017 Japan Student Services Organization (JASSO) survey, 66,058 Japanese university students participated in study-abroad programs based on university-to-university exchange agreements in 2017 (JASSO, 2019). Including the students who went abroad on their own, a total of 105,301 students was determined. Of the total students, 66,876 participated in less-than-one-month-long programs, 10,404 between one month to three months, 11,689 between three to six months, 13,704 between six months to one year, and 2,022 studied abroad for one year or longer (JASSO, 2019). These figures indicate that the majority (84.5%) of these participants selected short-term (up to three months) study-abroad programs.

To date, attempts have been made to examine the effects and influence of study-abroad programs in various categories such as: (1) intercultural competence/foreign language proficiency, (2) academic performance, (3) social and personal growth, (4) career employability, and (5) social contributions (Niimi, 2018, p. 29; Yokota, 2016, 2018). When one attempts to explore the impact of short-term study-abroad programs, the pedagogical approach, program length, aims/goals, and expected outcomes may also come into play. In the scant research to date, however, pedagogical approaches and program aims/goals have rarely been specified in research studies and incorporated into assessment.

In this paper, the authors provide an overview and generalization of conceptual frameworks based on a mixed-methods study that is examining the impact of a short-term Content and Language Integrated Learning (CLIL)-based study-

abroad program on a cohort of Japanese sophomore university students attending a required six-week academic program at a university in the USA. Currently in its pilot stage, the first phase of this three-year project is aimed at exploring what impact, in terms of effect and influence, the participating cohort receive from their academic learning experience abroad. For the purposes of this paper, however, the main focus is to outline a framework of interconnected thematic domains specific to: CLIL attitudes, intercultural competence development, and global citizenship. In what follows, a research synthesis of these thematic domains is offered.

CLIL domain: CLIL as a research and pedagogical framework

In this section, a conceptual framework of CLIL will be discussed as one important domain of the assessment of a short-term CLIL-based study-abroad program. CLIL has become an established and widely used research framework in education and applied linguistics (Smit & Dafouz, 2012, p. 1). Behind its development, the European Union's general policy (European Commission, n.d.) has promoted CLIL concepts to enhance individual plurilingualism and societal multilingualism in European countries, with its motto of 'united in diversity,' by providing self-rating assessment criteria through the Common European Framework of Reference for Languages (CEFR). In Japan as well as Europe, CLIL approaches are gaining attention as advanced pedagogical methodologies, which integrate basic educational principles in a context-sensitive and complex way (Watanabe, Ikeda, & Izumi, 2011). With its aim of internationalization in higher education, a number of initiatives have been attempted by the Ministry of Education, Culture, Sports, Sciences and Technology (MEXT) and Japanese universities, which include the internationalization of Japanese universities and colleges and promotion of non-Japanese students' enrolment, as was mentioned earlier.

Under such political and social causes, CLIL practices have contributed to the development of students' potential "for acquiring knowledge and skills (education) through a process of inquiry (research) and by using complex cognitive processes and means for problem solving (innovation)," as claimed by Coyle, Hood, and Marsh (2010, p. 5-6). They defined CLIL as follows:

Content and Language Integrated Learning (CLIL) is a dual-focused educational approach in which an additional language is used for the learning and teaching of both content and language. That is, in the teaching and learning process, there is a focus not only on content, and not only on language. Each is interwoven, even if the emphasis is greater on one or the other at a given time. (p. 1)

Although Cenoz, Genesee, and Gorter (2014) criticized CLIL approaches for often lacking conceptual clarity or for displaying contradictory definitions, the definition provided by Coyle, Hood, and Marsh (2010) seems to be widely accepted today. CLIL and foreign language educational practices are often clearly distinguished due to the nature of methodological differences. CLIL is dual-focused, providing dual learning and teaching objectives, and therefore its assessment should be dual-focused as well.

To date, for the purpose of enhancing students' bilingual competence or second language competence, there have been a variety of curriculum forms other than CLIL, such as content-based teaching (CBT), English as a medium of instruction (EMI), and immersion programs, while CLIL in higher education (ICLHE) is often discussed in a separate context. Table 1 below, cited from Dale and Tanner (2012, pp. 4-5), shows the fundamental framework differences among several of these various curriculum forms. It should be noted here that CBT was originated in the rise of second language acquisition research in the US in the 1980s, whereas CLIL was established with an intention to foster European citizenship in the 'mother tongue plus two' movement in Europe.

As it has been pointed out, some terminologies were used interchangeably and in a misleading way. Cenoz (2013), in his comparison of several CLIL settings and immersion education, indicated that researchers and practitioners have misconceptions about the core characteristics of CLIL including: goals, characteristics of student participants, and instructional integration of language and content. To avoid such confusion, Table 1 will show the readers the fundamental differences of these terminologies (Dale & Tanner, 2012).

Table 1. Framework Differences Between CBT, CLIL, and Immersion

(Dale & Tanner, 2012, pp. 4-5; partially adapted)

More language ←————→ More content

	CBT	CLIL		Immersion
Who teaches?	language teachers	CLIL language teachers (in language lessons)	CLIL subject teachers (in subject lessons)	immersion subject teachers
What is the aim?	to teach language	to teach language	to teach content and some language	to teach content
What do teachers teach?	non-curricular subject matter in the target language	the language curriculum as well as the language of the subject to support subject teachers	curricular subject matter and subject language	curricular subject matter
Who do teachers work with?	work alone or with language department colleagues	work with language department colleagues and subject teachers on developing subject and language with learners	work with language teachers on developing subject and language with learners	work with their subject department colleagues
How do teachers assess?	assess and mark language	assess and mark language	assess and mark content (sometimes language)	assess and mark content
What do teachers give feedback on?	on language	on language	on content (sometimes language)	on content but not on language
What pedagogical assumption?	that language is learned in context, through topics	that language depends on content; content depends on language	that content depends on language; language depends on content	that content is learned without explicit attention to language

Outcomes of CLIL

CLIL not only requires students to be equipped with a good command of the target language but also requires lecturers to adjust their instruction to the learners' language proficiency level. It is a complex, organic process of learning and teaching. To date, a number of micro-level classroom CLIL assessment studies have been conducted to investigate students' competencies and attitudes (see Hellekjaer, 2004; Lasagabaster & Huguest, 2007, to name a few). In Coyle, Hood, and Marsh's (2010) research, the main issues of assessment included the definition of CLIL per se, weight on language and content, method, timing, and assessors.

As to the learners' performance evidence, Chostelidou and Griva (2014) attempted an empirical research study on the target-language reading skills development and the subject knowledge in Greek in the context of higher education. Their results showed that the CLIL group outperformed the non-CLIL group in both reading skills and content knowledge, and that the former group also showed a positive attitude toward CLIL.

As for the affective evidence, in a study on affective factors of CLIL, Fortanet-Gomez (2012) investigated the students' positive attitudes toward CLIL and concluded that their positiveness was related to their study-abroad experience. To take another example of affective evidence research, Goris, Denessen, and Verhoeven (2019) explored the impact of CLIL on grammar school learners' confidence in their use of English as a foreign language (EFL) and on their international orientation. They concluded both CLIL and mainstream groups showed a positive development in the above two variables, although the value added by such educational intervention was small. In the context of primary and secondary school CLIL in Europe, Temirova and Westall (2015) investigated when and how students used their mother tongue and target languages, also with respect to the effect of teacher instruction and feedback. Moreover, motivation towards CLIL was investigated by Lasagabaster and Doiz (2015), who concluded that learners' motivation towards CLIL was not sustained over time; however, they found that learners' motivation to study the content was maintained in CLIL courses. When Lopez-Deflory and Juan-Garau (2017) compared EFL setting and CLIL learning, the results of their quantitative analysis based on a questionnaire and qualitative analysis of essays revealed the positive impact of CLIL on the construction of summative multilingualism making the classroom a genuine

community of practice.

The construction of language expertise in English-as-a-lingua-franca (ELF) interaction has also been studied. In an EMI setting, an ethnographic observation of naturalistic interactions was attempted (Hynninen, 2012). She found some instances of metalingual commenting during the EMI interactions, where four expert roles were identified: (1) one based on subject expertise; (2) one based on L1 (English) expertise; (3) negotiation between speakers; and (4) expertise of a target-language instructor (p. 18).

When it comes to the impact of a CLIL program, to the writers' knowledge, literature becomes scarce. However, some research on conventional bilingual immersion programs can offer templates for CLIL assessment (see Baker, 2006; Bostwick, 1992; Cummins, 1984; and Swain & Johnson, 1997, to name a few), although a question might be posed about its applicability to study-abroad CLIL contexts. Having said that, Coyle, Hood, and Marsh (2010) attempted to suggest a portfolio of evaluation measures, with respect to performance evidence, affective evidence, process evidence, and materials and task evidence (see Table 2).

The evaluation elements listed in Table 2 seem to be valid and useful general parameters for pursuing future research with which to assesses 'CLIL plus study-abroad' outcomes.

Learning objectives and assessment: Bloom's taxonomy and CLIL

CLIL pedagogically focuses on the following four Cs: content, communication, cognition, and culture (Coyle, 2005 in Chostelidou & Griva, 2014; Watanabe, Ikeda, & Izumi, 2011). Since CLIL puts great weight on the content knowledge, the cognitive aspect of learning is particularly significant. To understand this, the revision of Bloom's (1956) taxonomy of educational objectives (Anderson et al., 2001) can offer some logical perspectives in order to understand and design CLIL tasks (Marzano & Kendall, 2007).

The 2001 version of Bloom's taxonomy provides a hierarchical order of tasks in terms of cognitive demandingness, by using verbs of learning: remember, understand, apply, analyze, evaluate, and create (Anderson, Lawton, Rexeisen, & Hubbard, 2001; Marzano & Kendall, 2007; Wilson, 2013) (see Figure 1). Higher-order thinking skills will be required for learners to be engaged in creative,

Table 2. Portfolio of Evaluation Measures
(Coyle, Hood, & Marsh, 2010, p. 136)

Evaluation elements	Subjects	Nature of data	Method of analysis
Performance evidence	Learners	• Testing which is commensurate with national methods and expectations	Statistical, comparative
		• Informal assessment within teaching programs	Criterion-referenced
		• Portfolios of work	Criterion-referenced, comparative with work in L1
		• Summary, predictive and value-added data	Statistical, comparative
Affective evidence	Learners (and potentially also their families)	• Questionnaires	Statistical and qualitative for open-ended questions
		• Interviews (group and individual)	Qualitative
		• Motivational evidence (take-up)	Statistical
	Teachers	• Questionnaires	Statistical and qualitative for open-ended questions
		• Interviews (individual)	Qualitative
Process evidence	Learners	• Transcripts of verbal reports arising from individual think-aloud or paired/group tasks	Qualitative/coded interaction/discourse analysis
Materials and task evidence	Materials and task	• Material analysis • Task analysis	Qualitative/coded by theoretically underpinned criteria/discourse analysis

evaluative, and analytical tasks, while cognitively demanding thinking skills are not required in the tasks to remember, understand, or apply something. If CLIL-based study-abroad programs are to be designed in consideration of the aforementioned parameters, inevitably the assessment criteria should incorporate such elements. To establish valid and reliable program assessment tools, the program goals should also be established in the first place. The program goals should be informed to and understood by the participants, and regular feedback should be given to the participants.

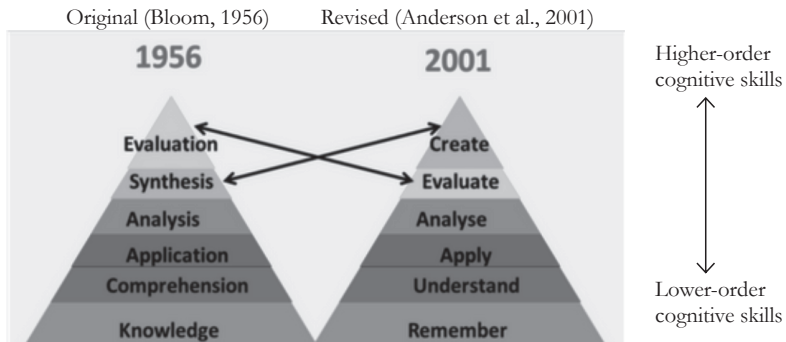


Figure 1. Bloom's Taxonomy (1956) of Educational Objectives and Revised Version (Anderson et al., 2001)

To summarize, CLIL-based study-abroad program administrators should recognize and incorporate the core domains that comprise their respective programs (such as CLIL in both content knowledge and language learning, CLIL attitudes; and others such as intercultural competence, and global citizenship competence in this paper) into the making of appropriate instruments for assessment. This section has focused on a conceptual framework of CLIL, which is one of the important domains of assessment in the short-term study-abroad program context in this paper. Given the importance of internationalization in higher education in general, and within the CLIL-based program context influencing this conceptual framework in particular, the paper focuses next on the domain of intercultural competence development.

Intercultural competence development domain

Intercultural competence (ICC) has been identified as one of the key areas to develop in order for people to interact effectively with others cross-culturally (see Deardorff, 2009). This is true in both domestic and international contexts, including the study-abroad context. At present, examining the impact of short-term study-abroad programs in particular is an understudied area (Czerwionka, Artamonova, & Barbosa, 2015), especially as it relates to ICC development. Thus, it can be said that understanding the ways that ICC develops relative to visiting

students in study-abroad contexts is an area in need of further investigation.

Given the central importance of ICC development in the study-abroad context, several important questions demand attention including: What is ICC? ; How can people become more effective in their ICC? ; What models exist for understanding it more concretely? ; and How can it be effectively measured? In the rest of this section, we will begin with the challenge of defining ICC. Some of the key models for understanding this competency will then be shared along with one particularly useful tool to effectively measure it. Lastly, a brief examination of the literature on study-abroad relative to Japanese students, which to date has largely focused on second-language development, is offered as it relates to the area of ICC development.

Intercultural competence defined

If readers are confused by the term ‘ICC’ then they are not alone as there has largely been a lack of consensus in defining this competency in the literature. In fact, the literature reveals that several terms tend to be used in overlapping and interchangeable ways such as: ICC, global competence, intercultural sensitivity, internationalization, multiculturalism, and still others.

Further complicating matters are that some definitions being offered are rather general, such as Byram’s (1997) description of ICC as ‘a person’s ability to relate to and understand others from different countries’. In searching for a more concrete understanding of what exactly ICC comprises, we can observe several other definitions in the literature, which nevertheless have been known to cause confusion. Twombly, Salisbury, Tumanut, and Klute (2012), for instance, have commented on the challenges amongst scholars to provide a clear definition of ICC, which in turn has made it more complicated to measure. For their part, Twombly, Salisbury, Tumanut, and Klute (2012) say that ICC “refers to the successful engagement or collaboration towards a single or shared set of goals between individuals or groups who do not share the same cultural origins or background” (p. 69) which they contextualize as a process spanning cognitive, intrapersonal, and interpersonal developments. Offering another definition are Spitzberg and Chagnon (2009), who refer to ICC as, “the appropriate and effective management of interaction between people who, to some degree or another,

represent different or divergent affective, cognitive, and behavioral orientations to the world” (p. 7). Chen and Starosta (1996) also recognize the affective, cognitive, and behavioral aspects of ICC which they frame in their definition as being encapsulated in the three dimensions of intercultural sensitivity, intercultural awareness, and intercultural effectiveness, respectively. Given the diverse range of such expert attempts, including but not limited to the above-mentioned scholars, to define ICC, it may be surprising to know that efforts have been made to forge a shared definition of ICC that appears acceptable to most. Currently, perhaps the best-known definition is provided by Deardorff (2006) who helped to form a general consensus, through using the Delphi technique, among several leading experts’ definitions and concluded with the following: “(Intercultural competence is) the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (p. 249). This definition will serve to guide our understanding of the concept of ICC throughout the rest of this section.

Intercultural competence models and measurements

In the same way that diverse examples exist in the literature to define ICC, there are also several scholarly models which have been used to conceptualize it. Three of the more well-known models that help to conceptualize the various components that make up ICC are Deardorff’s (2009) Pyramid Model of Intercultural Competence, Byram’s (1997) Intercultural Competence Model, and Bennett’s (1993) Developmental Model of Intercultural Sensitivity (DMIS).

In particular, Bennett’s DMIS was used to develop the Intercultural Development Inventory (IDI) (Hammer & Bennett, 2002), which is one of the most widely used instruments for ICC measurement in the literature. The IDI is considered by many to be the premier psychometric instrument for measuring ICC, in particular for its rigorous testing that has shown it to be highly valid and reliable (see Hammer, 2011). The IDI can be used to provide an individual profile of a person’s ICC along an Intercultural Development Continuum (IDC) (Hammer & Bennett, 2002; Hammer, 2009) (see Figure 2). The IDC spans various mindsets ranging from monocultural mindsets (denial and polarization), to a transitional mindset (minimization), and then to intercultural mindsets (acceptance and

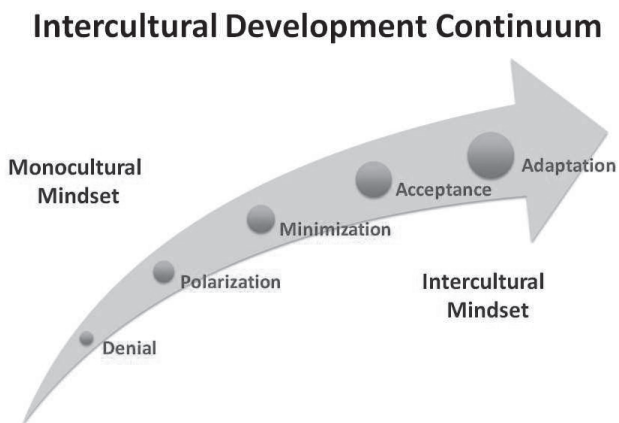


Figure 2. Intercultural Development Continuum (IDC)
(Hammer & Bennett, 2002).

adaptation).

Individuals who take the 50-item, Likert-scale IDI questionnaire then receive a profile that demonstrates how they see themselves along the IDC, as determined by both a Perceived Orientation (PO) score, and also through a Developmental Orientation (DO) score. The PO score, as the name suggests, demonstrates the way that participants perceive themselves to be interacting with culturally diverse others. The DO score represents a more accurate reading that illustrates how participants interact in situations where cultural differences and commonalities require bridging. For instance, a PO score may demonstrate that a person views themselves as being in the “Acceptance” stage along the IDC, but their DO score may reveal that they are actually situated in the “Minimization” stage. Comparing the PO and DO scores, respectively, then allows participants to recognize their Orientation Gap (OG). Individuals are then invited to reflect on their OG (which in almost all individual cases is reflected in results that show a higher PO score relative to the DO score) and to explore ways to develop their ICC more fully through an IDI-related Intercultural Development Plan (IDP) that is provided. The IDI is one of several tools that are used for ICC measurement and development. Readers who are interested in further examples of ICC assessment measurement tools besides the IDI are invited to see Fantini (2009).

Intercultural competence and ‘success’

Determining the extent to which students, and the programs within which they are situated, are successful or not is no easy endeavor. In order to be effective, Deardorff (2006) stresses the importance of knowing exactly what one is assessing and linking assessment to the aims and objectives of study-abroad programs, respectively. However, this is not always easy given that some program goals are either fuzzy at best or even unarticulated in other cases. Another challenge with assessment is that some programs may be attempting to achieve too much. In a review of the literature, Anderson, Lawton, Rexeisen, and Hubbard (2005) suggest, “most overseas programs seek to achieve multiple objectives” (p. 47). However, these ‘multiple objectives’ can at times be either too wide or lacking cohesive connections between each objective to reveal meaningful results. For students to effectively develop their knowledge, attitudes, and skills associated with ICC while abroad, it is imperative that educational programs be intentionally designed with these objectives in mind and to monitor students’ achievement, accordingly (Tarrant, Rubin, & Stoner, 2014).

Given the increase in the number of study-abroad programs at the university level in Japan, it is important to ask how successful these programs are towards cultivating more globally minded students. In many cases, however, reports on the perceived degree of ‘success’ in study abroad require careful scrutiny, as Twombly, Salisbury, Tumanut, and Klute (2012) remind us, thusly: “The master narrative running through public discussion (and much research) of study abroad is one of heroic motives (international understanding, global citizenry) and glowingly beneficial outcomes for students, institutions, and participating countries” (p. 8). Therefore, it is important to keep in mind the need to focus on both the overall picture and on the more specific individual elements within it when assessing the success of ICC in study-abroad programs. To do so effectively requires more specific measures than merely asking participants: “How was your experience abroad?” In other words, concrete methodologies and measurement tools are necessary for more accurately gauging changes in areas such as ICC development (e.g., changes in knowledge, skills, and attitudes) through study abroad. Gathering such data can also allow program leaders to determine the degree to which students are being provided with meaningful opportunities to

develop as cultural beings and to reflect on questions such as: What does ICC success look like in practice? Instruments, such as the IDI, can provide a snapshot of where individuals, and groups, are at a moment in time in terms of their ICC development in quantitative terms. This snapshot perspective can be especially useful when examining multiple assessments as given, for instance, through a pre-test and post-test design. However, such assessments do not tell the whole story of what it means to be successful when it comes to ICC. Quantitative results provide one view, developmentally speaking. It is also important to recognize that ICC ‘success’ can also manifest in individuals bringing a curious mind and positive intention to becoming more aware of themselves, and others, as cultural beings whilst pursuing greater effectiveness in their cross-cultural interactions. In other words, ICC ‘success’ can be seen as an intentional developmental journey rather than a destination with an end.

Intercultural competence research on Japanese study-abroad

The development of greater linguistic competence is frequently the focus of research that is associated with study-abroad programs. However, scholars, such as Cabrera and Renard (2015), have suggested that programs need to go deeper than providing students with just second language study by also including (and recognizing the importance of) and measuring the knowledge, attitudes, and skills that are necessary for successful ICC development to take place through study abroad. Apple and Aliponga (2018) echoed this call for a need to place greater focus on ICC development, rather than over-focusing on language test scores, in their study of Japanese students participating in a short-term study-abroad program in Thailand. Unfortunately, the development of ICC is an area that has not received a lot of attention to date especially in the area of short-term outbound mobility research involving Japanese students. Filling this research gap is necessary given that significant challenges exist, especially for first-time Japanese travelers abroad, with understanding and interpreting the ambiguities of cross-cultural experiences.

As stated above, assessing the development of ICC through short-term study-abroad programs involving Japanese students is currently an under-researched area. To explain this lack of research, Koyanagi (2018) says there may be an

assumption by some people of ‘automatic internationalization’ occurring through study-abroad experiences during short-term overseas programs involving Japanese participants abroad. Specific to these programs, she adds: “It is not sufficient simply to send students abroad; we must also assess the actual impact of study-abroad programmes, especially shorter ones, which are often viewed more as a holiday than as a learning experience” (p. 106). In the same vein, Take and Shoraku (2018), for instance, have asked what Japanese universities expect students to learn from their compulsory study-abroad programs. One mismatch that Take and Shoraku (2018) found in several study-abroad programs is that students are often required to participate more actively in student-centered, interactive classrooms abroad which contrast with the traditional teacher-centered lecture-style education that dominates in their native environments. Thus, in these cases students are not being adequately prepared, in their home environments, to participate more effectively in their intercultural environments abroad.

Koyanagi’s (2018) mixed-methods study illustrated how changes in Japanese students’ ICC development during short-term study abroad could be observed through a model of cognitive modification and appraisal to explain a broadening of students’ views, activeness, deeper reflection on their future orientation, and skills to communicate with others abroad cross-culturally. Moreover, based on a review of other research Koyanagi (2018) concluded, “it can be said that short-term study-abroad programmes can contribute to the development of intercultural competences” (p. 106). To understand the ways that ICC development transpires abroad, it is necessary to know what kinds of interactions take place between visiting students and natives. In one study, Tanaka (2007) provides an illustrative example of the issues that can arise from observations of students isolating themselves due to “personal reasons”. Tanaka (2007) interviewed a group of Japanese students, who participated in a three-month study abroad in New Zealand, and found that many students favored their own “cozy Japanese environment” (p. 50) rather than proactively interacting with natives overseas. This was due to students’ self-reported shyness and their perceived lack of English proficiency. Tanaka concluded by stressing the importance of students’ motivation and Willingness to Communicate (WTC) as major factors that impact the amount of L2 contact that can be expected to occur between students and natives abroad. In another short-term study-abroad program, Ottoson, Croker, Hirano, and

Deacon (2018) conducted a qualitative study on a group of visiting Japanese students who were partnered with local Thai tutor hosts during a four-week study abroad in Thailand. The visiting students positively emphasized, through self-reporting, their experiences related to the encountering of differences, relationship developments and emotional contacts, and communications in general with their hosts.

Some ICC studies involving study abroad with Japanese students have been conducted under the umbrella of volunteer-based programs. In one study, Ujitani (2017) reported ICC development on a short-term volunteer-based program abroad through interactions with local Vietnamese natives where Japanese students improved their intercultural communication skills. In another study involving Japanese university students who joined international volunteer projects abroad, Yashima (2010) reported development in students' ICC with an emphasis on openness and ethnorelativism being key contributors that resulted in higher satisfaction levels.

It is worth repeating that if programs want students to genuinely achieve larger objectives such as ICC development, then merely sending groups of students to study abroad in academic programs is not enough (Vande Berg, 2007). There is an urgent need in the research for increased assessment of short-term study-abroad programs, especially related to the context of Japanese outward mobility programs surrounding students' ICC development. The paper now shifts to another domain that is strongly connected to ICC development and that is also in need of increased assessment – that of global citizenship.

Global citizenship and sustainability domain

This section will include the topics related to sustainability education, especially focusing on the idea of *global citizenship*, as the 'C' component of CLIL in the program that the authors are examining is sustainability studies and pro-environmental attitudes. In the context of education and sustainability, the concept of Education for Sustainable Development (ESD) has been proposed recently. It partially incorporates the idea of global citizenship in that it stresses the importance of universal care for future generations. ESD was brought into the international arena by the United Nations Economic Commission for Europe

in the early 2000s by proclaiming the years 2005 to 2014 the World Decade on Education for Sustainable Development. It “aimed at integrating the principles and practices of sustainable development into all aspects of education and learning, to encourage changes in knowledge, values and attitudes with the vision of enabling a more sustainable and just society for all” (UNESCO, 2014, p. 9).

ESD seeks to promote sustainable thinking and acting, which enables children and adults to make decisions and understand how those decisions affect future generations and the life of others (Bell, 2016, p. 49). ESD is defined as such an education which “empowers everyone to make informed decisions for environmental integrity, economic viability and a just society for present and future generations, while respecting cultural diversity” (UNESCO, 2014, p. 20). As will be discussed later, respect for cultural diversity is also relevant to the concept of global citizenship. Higher education for sustainable development is thus needed to enable people to “reflect on further effects and the complexity of behavior and decisions in a future-oriented and global perspective of responsibility” (Barth, Godemann, Rieckmann, & Stoltenberg, 2007, p. 416). This emphasis on ‘future-oriented and global perspective of responsibility’ completely resonates with the idea of global citizenship and will be discussed later in this section.

The development of global citizenship

Citizenship traditionally entails two different conceptions. One is a view of citizenship as participation in civil society such as voluntary associations, social movements, and so on; the other is as legal status and rights of a citizen (e.g., civic, political, social, and cultural rights) (Delanty, 2005, pp. 93–94). The perspective of duties (e.g., taxation, mandatory education, conscription, and so on.) is associated with the legal status and bundle of rights (Bauböck, 2008, p. 3). More recently, *identity* has been recognized to be a relevant addition to those traditional conceptions of citizenship. The citizenship concept was originally equated with nationality, however, a growing consciousness has occurred that citizenship has to address the question of culture and the problem of globalization (Delanty, 2005, p. 96). Along with the recognition of globalization problems such as global environmental degradation, migration, and the inability of nations to solve them, it has been taken for granted that the citizenship concept needs

to be extended beyond the horizons of nation-states to encompass global forms (Delanty, 2005, p. 98; Myers, 2006, p. 2). This has brought about the emergence of a new conception of *global citizenship*; however, “[n]o clear definition of global citizenship or as otherwise referred to, cosmopolitan or world citizenship have been concisely articulated” (Rhoads & Szelényi, 2011, p. 22).

Yet a minimal definition can be provided that global citizenship should encapsulate global democratic multiculturalism to complement (not substitute) the national citizenship and reinforce the robustness of representative and participatory democracies worldwide (Torres, 2017). A conception exists behind this definition that the world is becoming increasingly interdependent and diverse. As a reference, UNESCO (2015) also gives a more broad definition of global citizenship that “refers to a sense of belonging to a broader community and common humanity. It emphasizes political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global” (UNESCO, 2015, p. 14). It may seem too simple as a definition, but it is nonetheless of use as a starting point.

There is another approach to define global citizenship that tries to abstract common threads over existing definitions. According to Deardorff (2009), those common threads are: “(1) global knowledge; (2) understanding the interconnectedness of the world in which we live; (3) intercultural competence, or the ability to relate successfully with those from other countries; and (4) engagement on the local and global levels around issues that impact humanity” (Deardorff, 2009, p. 348). Similar results are shown by Schattle (2009, p. 10), through a survey of the contemporary public discourse on global citizenship, in which primary and secondary concepts therein are proposed (as shown in Table 3). Dower (2003) also notes that global citizenship may well include the perspective of an active engagement to and self-identification as a global citizen (Dower, 2003, p. 11). Table 3 shows the key conceptions on global citizenship in each study.

Table 3. Key conceptions on global citizenship

	Responsibility	Competence / Awareness	Engagement
Deardorff (2009)		<i>Intercultural competence; Global knowledge; and Understanding the interconnectedness of the world</i>	<i>Engagement on the local and global issues</i>
Schattle (2009)	Primary concept: <i>Responsibility</i>	Primary concept: <i>Awareness</i> Secondary concepts: <i>Cross-cultural empathy; Personal achievement; International mobility</i>	Primary concept: <i>Participation</i>
Dower (2003)			<i>Active engagement to global community/ self-identification as a global citizen</i>
Morais and Ogden (2010)	<i>Social responsibility</i>	<i>Global competence</i>	<i>Global civic engagement</i>

The idea of global citizenship and its theoretical accounts

Global citizenship has two theoretical fractions within political theory. One is the *transnationalism* that focuses either on institutions such as the International Court, European Union, World Trade Organization that transcend national boundaries, or the migration of people which in turn transfers citizenship experiences across national boundaries; and the other is the *cosmopolitanism* that accompanies a worldview of interconnectedness between people (Schmidt, 2010, p. 109). Based on these theoretical accounts (and the minimal definition implied by Torres (2017) above), the authors define global citizenship as: *an idea that humanity has universal rights and duties that transcend one's specific affiliations or nationality and that gives a sense of belonging to global civil society without losing one's conception on the interdependency and diversity of our world.*

Diversity is one of the key characteristics of global citizenship. As Dower (2003) pointed out, “[...] a global citizen has very little reason to be hostile to other global citizens whose theories or worldviews are different, so long as there is general convergence on the values and norms to be promoted and followed in the world. This is one aspect of respect for diversity” (p. 10). Global citizenship will not

harm the conception of nationality but rather complement it through augmenting respect for diversity in our world. This is consistent with the author's definition of global citizenship above.

Although global citizenship is still a blurry concept lacking an agreed-upon definition by experts, Dower (2003) provides an account for it through classifying three different claims – i.e., the normative claim about how humans should act; the existential claim about what is the case in the world; and the aspirational claim about the future (Dower, 2003, p. 7). The normative claim of global citizenship requires us to recognize certain moral duties that are universally applied to human beings in the world. Global citizenship embodies a “global ethic,” which specifies universal values (such as life, subsistence, security, liberty, and so on), universal norms (such as the moral order of “do not kill anyone”, “do not lie”, and so on) and global responsibilities that we have with respect to others in the global community (Dower, 2003, pp. 9–10). Universalism can be traced back to *Immanuel Kant's Groundwork of the Metaphysics of Morals*, which requires us to pay the same attention to future generations as to the current one, and is at the heart of the concept of human development (Neumayer, 2012, p. 1). The existential claim means the sense of belonging to a kind of global community, or the membership to it. Based on these two claims, the aspirational claim includes the notion of seeking a better world in which basic values are fully and appropriately appreciated. These claims also provide a theoretical basis for the definition of global citizenship adopted in this paper.

The emergence of global citizenship education

Recently, the idea of Global Citizenship Education (GCED) has been proposed in the international political arena (e.g., Pigozzi, 2006; UNESCO, 2015; 2018). It is defined as “an educational approach that nurtures respect and solidarity in learners in order to build a sense of belonging to a common humanity and helps them become responsible and active global citizens in building inclusive and peaceful societies” (UNESCO, 2018, p. 2). In line with the Sustainable Development Goals (SDGs), GCED is related to Goal 4 (Quality Education) and specifically converges in Target 4.7:

By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.

While there are some disputes on what the term “global” really means (some worry that the word “global” might override the local needs and realities), GCED has three core notions: (1) respect for diversity, (2) solidarity, and (3) a shared sense of humanity (UNESCO, 2018, p. 2). In addition, UNESCO (2018) reveals the existence of local narratives and concepts in the world (such as in Mali, South Africa, Oman, Tunisia, Bhutan, the Republic of Korea, Canada, France, Bolivia, and Ecuador) which resonate with the core notions of GCED above. As it is seen in Canada, multiculturalism is one of the examples of *respect for diversity*, which enables us to construct peaceful social relationships (UNESCO, 2018, p. 9). Hospitality, generosity and equitable socio-economic development are included in *solidarity* and the perspectives of food security and harmony with the natural environment in *shared sense of humanity* (UNESCO, 2018, pp. 9–10). These categories are specifically useful for interpreting the meaning of global citizenship and in its assessment.

How can we assess one's development on global citizenship?

When it comes to assessment, global citizenship provokes controversy and some difficulties in its measurement. This is partly due to the argument that there have been no instruments that appropriately measure global citizenship (Morais & Ogden, 2010, p. 1). In this section, the global citizenship conceptual model developed by Morais and Ogden (2010) will be shown. As previously shown in Table 3, global citizenship can be interpreted by the categories of responsibility, competence, and engagement, which are equivalent to the constituents of *social responsibility*, *global competence*, and *global civic engagement*. The overall framework of Morais and Ogden's model is shown in Table 4.

Table 4. Framework for the assessment of global citizenship (Morais & Ogden 2010)

1. Social responsibility	2. Global competence	3. Global civic engagement
Components:	Components:	Components:
a) Global justice and disparities	a) Self-awareness	a) Involvement in civic organizations
b) Altruism and empathy	b) Intercultural communication	b) Political voice
c) Global interconnectedness and personal responsibility	c) Global knowledge	c) Global civic activism

Social responsibility

Socially responsible students evaluate social issues from the perspective of global justice and understand the interconnectedness between local actions and their global consequences, such as global warming, microplastics, and so on. The constituting variables of social responsibility are *global injustice and disparities*; *altruism and empathy*; and *global interconnectedness and personal responsibility*.

Global competence

Global competence is the ability to appreciate others' cultural norms and expectations and to engage in intercultural encounters. Those students who demonstrate high global competence have capacities to engage successfully in an intercultural encounter while recognizing their own limitations (labeled as *self-awareness*); express their opinions in the context of intercultural communications without losing respect for the different cultural norms (*intercultural communication*); and display interest and knowledge about world issues and events (*global knowledge*).

Global civic engagement

Global civic engagement is the willingness to demonstrate political voices toward recognizing the issues from local to global community level and/or participate in social activities such as volunteer work, political activity, and so on. The variables of global civic engagement include: *involvement in civic organizations*, *political voice*, and *global (global and local) civic activism*. The first variable refers to the engagement in or contribution to volunteer work or assistance in global civic organizations; the second stands for the students' ability to construct their political views by synthesizing their global knowledge and experiences; and the third represents the degree of engagement in purposeful local activities that would

advance global agendas.

Global citizenship can be understood as a multidimensional concept that hinges on the interrelated dimensions of social responsibility, global competence, and global civic engagement (Morais & Ogden, 2010, p. 5).

Measurement of global citizenship in Morais and Ogden's (2010) model

Based on the conceptual model above, Morais and Ogden (2010) developed scales for global citizenship. Following a formal procedure of scale development, they conducted initial item pool generation based on previous scales on social responsibility, global competence, and global civic engagement; refinement of the items through two expert face-validity trials was then attempted at the Pennsylvania Council on International Education annual conference in October of 2008 and at the Active Global Citizenship conference in November of 2008. A survey was distributed to North American postsecondary students (N = 310), then scale testing and development based on exploratory factor analysis was conducted, and overall scale validation based on qualitative group interviews was completed (N = 25) (Morais & Ogden, 2011, pp. 6–15).

The results of the exploratory factor analysis show that three variables in each component of global competence and global civic engagement proved to be sufficiently reliable in the measurement of global citizenship. However, the component of social responsibility remains unclear as it did not exhibit a statistically significant relationship with global citizenship. It should be conducted in further research to examine the validity and robustness of the component of social responsibility, as it has been theoretically regarded as a vital component of global citizenship. It is also interesting to analyze whether the cultural setting would affect the robustness of the three components and the subsequent variables. On this point, Morais and Ogden (2010) note the following:

This article reports on the seminal efforts of developing a scale that must now be gradually refined as a consequence of subsequent efforts to adapt and apply the scale for different educational and cultural settings. The scholarly literature informing the proposed conceptualization of global citizenship includes mostly contributions from Western scholars; therefore, in

the future it would be useful to see commentaries examining the applicability and limitations of this construct to varied cultural contexts. (p. 17)

This model is useful in that it is explicitly constructed to assess global citizenship. It also offers relevant variables and items of the questionnaire, so their study should be appreciated as a starting point toward the empirical measurement of global citizenship.

Summary

Global citizenship is a relevant concept to sustainability as it seems to contain a norm that requires us to think and act as a member of global civic society. However, it does not mean that our affiliations or nationality should be disregarded. Rather, it is a complement to the traditional conception of citizenship although there remain disputes on the validity of the concept.

This section explored the theoretical grounds of global citizenship and the surrounding institutional settings such as ESD, SDGs, GCED, and so on, mainly led by the initiative of the United Nations.

Still, it should be rewarding to explore the concept of global citizenship in the age of *Anthropocene* which means that humanity has come into an era that we have commenced to make a significant impact on the global environment such as climate change, and loss of biodiversity. Although there has been heated debate on global issues in the diplomatic arena, we have not found a way to solve these issues yet. In this point, one would insist the need for *global ethics* (Dower, 2003) that might be of help in solving global issues. Without the concept of global citizenship, it should be difficult to broaden our views and behavior that would otherwise burden future generations. Of course, it is not an easy task to construct persuasive logic to defend the idea of global citizenship. We need to investigate in detail the theoretical bases concerning ethics and citizenship theory, in particular.

Finally, it is important to note that not only theoretical bases, but also empirical analysis matters. The assessment of global citizenship is another big task, however. Morais and Ogden (2011) provide us with a useful framework toward measuring this concept. As we have seen in the previous section, further analysis is needed to test the robustness of Morais and Ogden's three components,

subsequent variables, and to verify the effectiveness of their model in different cultural settings including Japan.

Conclusion

This paper was an attempt to synthesize prior research and discourses for the purpose of formulating conceptual frameworks of core domains that relate to the assessment of the impact of short-term CLIL-based study-abroad programs pertaining to: CLIL, ICC development, and global citizenship competence. The first section offered a literature review of the prior studies of CLIL a dual-focused educational approach in which a target language is used for the learning and teaching of both content and language. The major findings of prior research were positive; however, the approach of using CLIL in study-abroad programs has not been well documented yet. The next section provided a framework for examining the development of ICC, which focused mainly on the usage of the IDI for assessing this competence. One developmental model that is linked to the IDI, the IDC, was shown to be effective as a means to determine the progression of participants abroad spanning their monocultural to intercultural mindset development. Uncovering the extent to which students in the present CLIL-based study-abroad program are developing their ICC is considered an especially rich area of potential research given the overseas learning context within which they are situated. The last section focused on synthesizing prior research on global citizenship competence and offered a window into some of the challenges surrounding its assessment. Nonetheless, the assessment of global citizenship is a particularly relevant issue that also can be expected to bear fruit in the context of this CLIL-based study-abroad program. Admittedly, the authors of this paper mainly took a micro-perspective about the assessment of students' individual performance and perception changes. In future attempts, macro-level views about program administration as to how one can assess the program itself will be discussed.

In conclusion, the first phase of this project, currently in its pilot stage of study-abroad program assessment research, aimed to synthesize prior research in three core domains, in order to generalize common elements that can be applied as valid, reliable, and useful instruments in study-abroad contexts. Future research

will use mixed-methodological approaches to assess these domains in greater detail and provide concrete results that illustrate student development within the context of the CLIL-based study-abroad program mentioned in this paper.

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