Intercultural Competence Based on Collective Learning in Association with Intangible Cultural Heritage: Experiences in a Study Abroad Program and a Digital Environment

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Abstract

This article describes the impact of a didactic proposal implemented in a visual arts course which intends to promote intercultural competences and work on identity awareness through collective learning activities, using the framework of UNESCO's Intangible Cultural Heritage (ICH). Firstly, the term "collective learning" is defined in the context of humanities teaching as a multimodal and multi-source process of learning that contemplates the feedback between the individual the collective. Secondly, the framework of ICH is presented. Lastly, a quantitative comparative analysis of data from two different versions of the same course is performed: Group 1 in an in-person study abroad context and Group 2 in a remote environment. The examination of the results offers insight on a generalized effective acquisition of intercultural competences following the framework while highlighting the translation of study abroad elements of collective learning into the digital environment as a means to promote horizontal learning and self-assessment.

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Abstract in Spanish

Este artículo describe los resultados de una propuesta didáctica implementada en un curso de artes visuales que pretende promocionar la competencia intercultural y trabajar la conciencia identitaria a través de actividades de aprendizaje colectivo y usando el marco teórico del Patrimonio Cultural Inmaterial de la Humanidad de la UNESCO (ICH por sus siglas en inglés). Primero se describe el término "aprendizaje colectivo" en el contexto de la educación de humanidades como un proceso de aprendizaje multimodal que integra múltiples inputs y que contempla la retroalimentación entre lo individual y lo colectivo. Posteriormente, se presenta el marco teórico del ICH. Por último, se realiza un análisis comparativo de datos de dos versiones diferentes del mismo curso: el Grupo 1 siendo presencial en un contexto de estudio en el extranjero y el Grupo 2 siendo de aprendizaje a distancia. El estudio de los resultados indica una adquisición generalizada de competencias interculturales dentro del marco teórico, a la vez que enfatiza como la traslación de elementos de aprendizaje colectivo en estudios en el extranjero al ámbito digital puede funcionar como un elemento que promueva el aprendizaje horizontal y la autoevaluación.

Keywords:

Introduction

The case study presented in this article is based on three main postulations: collective learning as applied to the field of humanities, the use of Intangible Cultural Heritage to promote intercultural competence, and the migration to the digital environment of both previous proposals.

The study took place in a second semester visual arts/art history topic (LVIS 223) course created and offered at the study abroad program at Berklee College of Music in its campus of València, Spain. LVIS 223 courses are mandatory for all degree type completion as part of the Liberal Arts and Sciences Department (hereafter LARTS) requirements. These requirements are to be completed between the third and fifth semesters of any of the major grids offered at Berklee College of Music. The course takes place in the study abroad program that Berklee College of Music offers in Valencia, Spain, and it lasts 14 weeks. During the semester of fall 2020, due to the COVID-19 pandemic, all Berklee courses had moved online and were being offered remotely, albeit in a synchronous manner. This situation created the opportunity to pilot the

concepts incorporated into the course in a digital environment, offered to all the study body at Berklee College of Music, and to study its applications in the field of visual arts as a whole, and not just in the study abroad context.

The course, titled 'Ephemeral structures: the art of fairs, festivals and fire,' was offered to a cohort of 21 students from January to May 2020, and to a cohort of 15 students from September to December 2020. The main objective of the study is to describe and compare, through a quantitative analysis of both semesters, whether the students' intercultural competence had increased by using the concepts of collective learning and the framework of UNESCO's Intangible Cultural Heritage, and how teaching online had modified these results.

Defining the Terms

Collective Learning

The inclusion of the study abroad experience in higher education in US universities has been considered to strive towards an "internationalization movement of college curricula" (Cubillos & Ilvento, 2018, p. 249). According to United States Department of State (n.d., Study Abroad Data section), in the academic year 2015/2016 over 300,000 students joined a study abroad program, with a 4% increase from the previous academic year. Out of the 10 most popular destinations, six were located in the European context (UK, Italy, Spain, France, Germany and Ireland) of which two have English as a main language. Currently, data suggest that students are selecting short-term experiences over semester-long experiences. Diversity has increased in both racial and ethnic minorities as well as in groups of students with disabilities that participate in study abroad programs. Data reflect a correlation in this increase that links lesser economic investments (shorter programs) with a larger impact in diversity and inclusion.

As Cubillos and Ilvento highlight (2018), about half of the students participating in a study abroad program are part of the "island" model of administration, where the US college context is transferred to a different physical location while still following the same parameters as the location of origin. Norris and Dwyer (2005) call this model "self-contained" (p. 121). Most of the formal research on the study abroad experience answers to the development of proficiency of the target language (Norris & Dwyer, 2005, p. 123). However, the development of intercultural exchange and the impact this has on

the student body has recently become a source of analyses which is not secluded to the SA experience.

Studies indicate an increase in employability in students with intercultural competence (Jones, 2013), since "skills included in defining intercultural competence often overlap significantly with the transferable skills valued by employers" (Hubbard & Rexeissen, 2020, p. 5). Intercultural experiences, however, need to be fostered. International students in US campuses tend to feel excluded (Tavares, 2021), while the study abroad experiences display a lack of minority participation (Mazyck, 2014). Understanding intercultural knowledge and competence as "a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts" (Association of American Colleges and Universities, n.d.; Bennett, 2008) requires active investment, from syllabi design (Fuentes et al., 2021) to the recognition of dominant communities and issues of power and privilege (Chapman & Bhopal, 2019).

Taking the previous into account, the LVIS 223 course intends to respond to the need of including social theory into the college student experience and its research, addressing "the connection between culture, power and knowledge" (Tanaka, 2002, p. 263). For this reason and for searching for the foundation in the design of innovative learning environments, the idea of "collective learning" was transported into the field of humanities.

While the term "collective learning" has been used in the context of history and anthropology (Baker, 2016), it has often been interchangeable with the idea of "community learning" found in the field of oral history (McLellan, 1998). Both terms offer concepts that I would like to incorporate into the definition of "collective learning" in the context of humanities studies presented in this article.

On the one hand, while "community learning" generally appears linked to service learning and volunteering experiences, it also focuses on social capital (Falk & Harrison, 1998). Packham (2008) considers that it is a term which can be used to differentiate between formal learning contexts and knowledge or experience that is acquired in informal settings. The term appears to have developed through the theory of constructivism, where learning is considered to be "organizing and re-organizing one's own subjective world of experience"

(Sumara & Davis, 1997, p. 409). It is also a term that is used in technological environment when speaking about sharing knowledge in relation to innovative processes or creations (Wang & Ramiller, 2009).

On the other hand, Hayes and Allison (1998) contrast the process of "collective learning" in organizations with individual learning. Fenwick (2008, p. 227) illustrates how references to "collective learning" can be found in the academic environment when referring to: "individual knowledge acquisition, sense-making/reflective dialogue, levels of learning, network utility, individual human development, individuals in community, communities-of-practice and co-participation or co-emergence", where the context of the learning fluctuates. As a term, it has also been defined in the context of social movements, to reflect the changes in social vision and social justice movements (Kilgore, 1999).

Collective learning would pick up similar ideas as those proposed by Gelmon at al. (2018) of incorporating active student learning through the exercise of knowledge acquired through a team or a community, and through an integrated sequence of information. The main difference is the inclusion of power relations in learning processes which will be addressed when considering the following term.

In the LVIS 223 context, collective learning focuses on multimodal sources of knowledge, including host location collectives and associations as well as the students' own background experience. With the acquisition of theoretical and practice knowledge through multiple agents, and the presence of contrasting materials, the voice of the teacher intends to serve as a linking quality on the topics, and the curriculum is developed as a learning arch, with checkboxes personalized to each student. With the goal of incorporating this concept into the curriculum, several assessment tools were designed to engage students, considering the design of innovative learning environments (Brown & Campione, 1996).

The incorporation of collective learning as one of the main tools for the LVIS 223 course intends to develop intercultural competence and metacognitive learning (Pritchard, 1990, p.27) of sociocultural traits used in self-identification; as well as the recognition of acquired models and the method of this acquisition. It follows the Intercultural Knowledge and Competence VALUE Rubric proposed by the American Association of Colleges and Universities (n.d.), which integrates self-awareness as a capstone for cultural self-awareness, considering how it

"articulates insights into own cultural rules and biases (e.g., seeking complexity, aware of how her/his experiences have shaped these rules, and how to recognize and respond to cultural biases, resulting in a shift in self-description" and considers its link with knowledge of different worldviews, empathy, verbal and nonverbal communication, curiosity and openness.

Since the course focuses on representation (visual arts), this field appears as the landing spot for a holistic and multidisciplinary approach to knowledge, which includes the combination of content from the fields of history of art, history, anthropology, semiotics, socioeconomics, and religion, among others. The combination of elements responds to an integrated theory of education, a relational development system, where learners are considered to be imbedded into a context (Lerner & Callina, 2013, p. 373). Already looking at primary education, Darling-Hammong et al. (2020) consider that:

> This framework makes it clear how children's development and learning are shaped by interactions among the environmental factors, relationships, and learning opportunities they experience, both in and out of school, along with physical, psychological, cognitive, social, and emotional processes that influence one another—both biologically and functionally—as they enable or undermine learning (p. 97).

Relational development is highly linked with intersectionality, as it contemplates social categorizations and their effect on the learner and offers an intuitive structure to promote intercultural competence. Intercultural competence can bring light to several environmental factors, stereotyping activities and the limitations perceived through cultural differences. In the larger context of culture and mobility, Novinger (2001) considers how the general fear of globalization has promoted regionality instead of fostering intercultural competence. She responds with the consideration that survival in the current multicultural society benefits all cultures involved, hence, the communication generated in collective learning experiences has a direct effect in the acquisition of intercultural knowledge and competence.

Collective learning in LVIS 223 course design

During the Spring 2020 semester, each class meeting linked the students with a specific collective involved in the development of one of the festivals addressed in the course. To create meaningful content, the featured events were linked to the semester seasonal festivities, offering the students the possibility

of attending the development (and possible celebration) of the events. Collectives included: organization committee directors (for the Semana Santa Marinera), artists and participants (for Fallas and Moros y Cristianos), dance groups (for the folkloric dances and Corpus Christi), museum staff and volunteers (for Fallas ninot exhibits), visits to a Muixeranga group and a costume designer. Both Fallas and the festivity of the Virgen de la Salud, which incorporates the Muixerangas, are part of the ICH list by UNESCO. Additionally, these visits are supported by readings, which include a contextual text on the role of representation in festivals as well as specific historical, iconic and artistic background on each of the selected festivals, and journal writing, which intends to compile and share personal reflections on experiences and on personal research - opening a space for additional reflection after class discussions and feedback and giving the opportunity to reflect on acquired knowledge, give a pondered opinion and answer other students' opinions. The final project is a fair/festival case study, which invites students to reflect upon an event from their heritage or from the study abroad context and analyze it visually, following a provided template.

With the migration online, the main issue was how to preserve the element of collective learning. The visits to community and festivity agents transferred to online visits, when possible, but it limited the interaction and the spontaneity of the communication. A solution was considered by adding three new elements: (1) after completing a small workshop on database searching, the requirement of short, focused research projects to be completed during class time in small groups, so as to share digital tools and perspectives on the topics; (2) the incorporation of audiovisual content to the readings, many of it in H5P interactive video format to add comments and propose further links and research, so as to illustrate the events that students were no longer able to attend; (3) the involvement of their personal circles, contacts and communities into the case study project, by requiring interviews of a minimum of two agents of their selected festivity. Additionally, this last point intended to transform the situation of isolation students were feeling by not being in a classroom setting and sharing 'hallway time' (following the ideas presented by Singh & Suri, 2021) into an opportunity to connect at a different level with their family members or community. By incorporating these changes, the students receive input from their professor, the agents of the events themselves, their peers, their research results online and in person, and their personal circle, with the aim of

contrasting their gained knowledge to their personal experience and developing a new perspective throughout the semester.

Intercultural Competence through UNESCO's Intangible Cultural Heritage

This contrast between the global and the regional experience is a key idea in the creation of the Intangible Culture Heritage (thereafter ICH) Safeguard by UNESCO. According to the definitions proposed by the Convention (What is Intangible Cultural Heritage section) and, created in 2003, Intangible Cultural Heritage considers that

> "intangible cultural heritage is an important factor in maintaining cultural diversity in the face of growing globalization. An understanding of the intangible cultural heritage of different communities helps with intercultural dialogue, and encourages mutual respect for other ways of life.

> The importance of intangible cultural heritage is not the cultural manifestation itself but rather the wealth of knowledge and skills that is transmitted through it from one generation to the next. The social and economic value of this transmission of knowledge is relevant for minority groups and for mainstream social groups within a State, and is as important for developing States as for developed ones."

ICH can be manifested as oral traditions, performing arts, social practices (including festivals), cosmovision and traditional arts & crafts; it considers the practices and expression of the community in a larger context of region, state, or culture. Since "intercultural competence is related to the development of empathy, meaning and emotional understanding of the Other" (Magos, 2018, p. 28), it implies the knowledge and awareness of self as an ineluctable element. Collaborative learning activities incorporating the ICH framework intend to work towards a specific instructional design for intercultural competence (Zapata-Ros, 2014) and strive for "a cross-border education, which, differently from the classical interculturality, considers the continuous cultural exchange between individual-groups-spaces present in contemporary societies" (Ferreira et al, 2018, p. 3).

The study abroad context offers a unique environment to understand the definition of self, as it places the students into a contrastive environment, where common actions and attitudes might be perceived differently by the host society.

The delimitation of the "own" from the "foreign" can appear at many different levels and, in this proposal, the intention is to consider similar outcomes though different means: the reason for an event is identical, while the way the event is celebrated varies. The aim was to preserve these outcomes when migrating to a digital environment where students could be located anywhere in the world, and where the contrast between regional examples (from the community of Valencia) and other global celebrations could be instrumentalized.

As Vandenabeele (2004) considers, "art is the best possible window into another community" (p. 1). Visual arts studies reflect the adherence of art to a certain situation (a synchronic time and space) while viewing it through a historical perspective. UNESCO's ICH safeguarding framework can be optimally applied to this specific context. As the framework considers, it intends to represent identity traits by being traditional and contemporary, inclusive, representative, and community-based - representation of identity.

Nonetheless, Hafstein (2018) links art education and "folklorization" by flipping the perspective and considering that, once a cultural representation is safeguarded by UNESCO's framework, the framework affects the event itself, curating certain elements. He considers that folklorization is linked to the current reflexive modernization and attempts "to change the ways in which people look at their own culture and how they define and practice it, and to reform the everyday life and expressive culture we study" (p. 128). This flow between folkloric representation and safeguarding, with the subsequent reformations upon the practices themselves has been documented in previous historical attempts to define customs and portrayals of collectives. For these reasons, the ICH framework is used to open the discussion of artistic representation and identity, but it does not limit the content addressed in the course, which is open to the discussion of the "festivalization of intangible heritage" (Hafstein, 2018, p. 137) and its link towards "deliberate display" (Picard & Robinson, 2006, p. 2).

Methodology

The case study presented is analyzed through a comparative quantitative survey administered to two different cohorts of the same course (n=12, n=11), one taking place in person at the Valencia campus (the semester of spring 2020, hereafter Group 1) and another taking place online (the semester of fall 2020, hereafter Group 2). Due to the small sample size and the inability to control for

effects on other factors, the intention is to observe whether there was an increase in intercultural competence in both courses, and what type of influence the migration to the digital environment had on the acquisition of this competence.

The survey was delivered though google forms and participants were informed that the information compiled through the survey was destined to self-assessment for the course and research purposes, with the survey being voluntary. For this reason, the sample number does not correspond to the total number of students in each section of the course.

The survey is divided into three different sections. The first section is aimed at collecting the information on the demographics and background of the participants. This section compiles categorical data, which is analyzed descriptively. To calculate percentages, individual answers on background were analyzed and divided into the United States Census Bureau nomenclature on race and origin - all of these classifications indicate US citizen students- and with the inclusion of different nationalities into new categories.

• How old are you?
• How would you define your background (historically, ethnically, racially, etc.)?
• Have you lived abroad before?

TABLE (1): DEMOGRAPHIC CONTENT OF THE COHORTS, QUESTIONS

The second section is aimed at measuring the intercultural competence of students, following the models proposed by Central Vancouver Island Multicultural Society, funded by government of Canada and the Province of British Columbia. These models incorporate the layered ecological model and terminology of the American Psychological Association (2017), and they consider the milestones and language of the Intercultural Knowledge and Competence VALUE Rubric proposed by the American Association of Colleges and Universities (n.d.).

• The 'Fairs and Festivals' course has assisted in viewing human difference as positive and a cause for celebration
• After completing LVIS 223, I have a clearer sense of my own ethnic, cultural and racial identity

- After completing LVIS 223, I have become more aware of the assumptions that I hold about people of cultures different from my own
- LVIS 223 has assisted in recognizing the elements of representation in cultural performances and their link to stereotyping
- I consider LVIS 223 has positively impacted my desire to learn about other group's cultures
- I consider LVIS 223 has positively impacted my desire to learn about my own group's culture

TABLE (2): INTERCULTURAL COMPETENCE OF COHORTS, QUESTIONS

This section compiled ordinal data (0-5 numerical options, from strongly disagree to strongly agree) and was analyzed descriptively to calculate standard deviations, skewness, and the mode and median values of the compiled answers from both groups. The data analysis was contrasted through SPSS Statistics (version 28). Due to the small sample size, it was also analyzed through a heteroscedastic T-Test.

The third section addresses the elements of collective learning incorporated into the course activities: in the in-person version of the course, visits to organizations, meetings with members of fairs and festivals committees and participants, and guided tours of museums; in the remote version of the course, online interviews with members of fairs and festival committees and participants, incorporation of technological tools, and personal interviews with members of student's families or social circle for the final project.

- How have the visit to local organizations, artists and museums impacted your perception?
- How relevant do you consider these visits were to the LVIS coursework?
- Do you consider you have influenced the cultural awareness of the local organizations, artists and museums that were visited during the course?
- The language difference was a barrier in achieving this course's outcomes

TABLE (3): COLLECTIVE LEARNING OUTCOMES, QUESTIONS FOR IN-PERSON GROUP

- Online content has offered an interactive approach to live events (interactive videos, in-class research projects)
- Additional insights have enriched my experience in the course (guests, classmates, videos of first-hand experiences)?
- The language difference was a barrier in achieving this course's outcomes

TABLE (4): COLLECTIVE LEARNING OUTCOMES, QUESTIONS FOR REMOTE/ONLINE GROUP

Both ordinal data samples are analyzed separately and descriptively to calculate standard deviations, skewness, and the mode and median values of the compiled answers from each group, contrasted through SPSS Statistics (version 28).

The survey was administered on week 13 of the course, with the intention of the feedback not being biased by the reception of grades. Additionally, the survey was complemented with an open ended, qualitative question added as closing: "Is there anything you would like to highlight about LVIS (either positively or negatively)?" For the examination of these results, the methodology presented by Dörnyei (2003) was adapted through the following process: (1) answers were examined to find relevant themes, (2) themes were compared to select final categories. Selected answers are also presented to illustrate specific categories.

Results

Demographics

The demographic information of Group 1 informs about a mean age of 20.25 (with the median being 20), the percentages were: 20 years old - 58.3% (7 students), 21 years old - 16.6 % (2 students), 19 years old - 16.6% (2 students), and 23 years old - 8.3% (1 student). Students' backgrounds were (US) Black or African American alone (4), (US) White Alone (3), Two or more races (2), Hispanic or Latino (1), Indian (1), Israeli (1). 58.3 had never lived abroad before (7 students), while 41.6% had (5 students).

The larger number of students from the US in Group 1 follows the general structure of study abroad groups originated in United States' based universities, as notified by NAFSA (n.d., Trends in US Study Abroad section): Association of International Educators, although the larger number of Black or African American students breaks the racial minority trend found in general terms. The international community at Berklee, with over 95 countries represented (Kramer, 2021, p. 5), is illustrated by the large number of students who were either international (not originally from the US) or had lived abroad previously, as contrasted to the estimated small percentage of US population that lives abroad (Costanzo & Klekowski von Koppenfels, 2013).

The demographic information of Group 2 informs about a mean age of 21.27 (with the median being 21), the percentages were: 20 years old - 36.36% (4

students), 21 years old - 27.27 % (3 students), 22 years old - 18.18% (2 students), 23 years old - 9.09% (1 student), and 24 years old - 9.09% (1 student). Students' backgrounds were (US) White Alone (4), Chinese (4), (US) Two or more races (1), African (1), Ukrainian (1). 81.81 had lived abroad before (9 students), while 18.18% had never lived abroad before (2 students).

Group 2 demographics display a larger number of international students than US-based ones, and this could be linked to the extended academic hours offered during the COVID-19 pandemic to accommodate the global student body. The larger percentage of students who answered positively to the living abroad experience would incorporate those students who have already studied at the Berklee Boston campus.

Intercultural Competence Results

The answers to the intercultural competence questions of Group 1 offered varied means:

TABLE (5): STATISTICS TO THE INTERCULTURAL COMPETENCE SURVEY	
Answer to "The 'Fairs and Festivals' course has assisted in viewing human difference as positive and a cause for celebration"	Answer to "After completing LVIS 223, I have a clearer sense of my own ethnic, cultural and racial identity"
Count 12 Mean 4.75 Min 4 Max 5 Range 1 Variance 0.205 Standard Deviation 0.452 Standard Error of Mean 0.131 Median 5 Mode 5	Count 12 Mean 3.75 Min 2 Max 5 Range 3 Variance 1.114 Standard Deviation 1.055 Standard Error of Mean 0.305 Median 4 Mode 4
Answer to "After completing LVIS 223, I have become more aware of the assumptions that I hold about people of cultures different from my own"	Answer to "LVIS 223 has assisted in recognizing the elements of representation in cultural performances and their link to stereotyping"

Count	12	Count	12
Mean	4.333	Mean	4.5
Min	4	Min	3
Max	5	Max	5
Range	1	Range	2
Variance	0.242	Variance	0.636
Standard Deviation	0.492	Standard Deviation	0.798
Standard Error of Mean	0.142	Standard Error of Mean	0.23
Median	4	Median	5
Mode	4	Mode	5

Answer to "I consider LVIS 223 has positively impacted my desire to learn about other group's cultures"	Answer to "I consider LVIS 223 has positively impacted my desire to learn about my own group's culture"

Count	12	Count	12
Mean	4.917	Mean	4.417
Min	4	Min	2
Max	5	Max	5
Range	1	Range	3
Variance	0.083	Variance	0.992
Standard Deviation	0.289	Standard Deviation	0.996
Standard Error of Mean	0.083	Standard Error of Mean	0.288
Median	5	Median	5
Mode	5	Mode	5

While the answers to Group 2 intercultural competence questions were more regular:

TABLE (6): GROUP 2 STATISTICS TO THE INTERCULTURAL COMPETENCE SURVEY	
Answer to "The 'Fairs and Festivals' course has assisted in viewing human difference as positive and a cause for celebration"	Answer to "After completing LVIS 223, I have a clearer sense of my own ethnic, cultural and racial identity"
All answers were 5	Count 11 Mean 4.727 Min 3 Max 5 Range 2 Variance 0.418 Standard Deviation 0.647 Standard Error of Mean 0.195 Median 5 Mode 5
Answer to "After completing LVIS 223, I have become more aware of the assumptions that I hold about people of cultures different from my own"	Answer to "LVIS 223 has assisted in recognizing the elements of representation in cultural performances and their link to stereotyping"

Count	11
Mean	4.636
Min	3
Max	5
Range	2
Variance	0.455
Standard Deviation	0.674
Standard Error of Mean	0.203
Median	5
Mode	5

Count	11
Mean	4.636
Min	3
Max	5
Range	2
Variance	0.455
Standard Deviation	0.674
Standard Error of Mean	0.203
Median	5
Mode	5

Answer to "I consider LVIS 223 has positively impacted my desire to learn about other group's cultures"	Answer to "I consider LVIS 223 has positively impacted my desire to learn about my own group's culture"
All answers were 5	Count 11 Mean 4.909 Min 4 Max 5 Range 1 Variance 0.091 Standard Deviation 0.302 Standard Error of Mean 0.091 Median 5 Mode 5

The main conclusion which can be drawn from the results of both groups' responses is that the use of collective learning for intercultural competence through the framework of ICH receives positive responses and is perceived to have a viable reception, both in the context of the study abroad environment as in the digital environment. This information supports previous research on the link between intercultural competence and digital projects (Liaw, 2006; O'Dowd, 2007; Schenker, 2012).

The revision of the comparison of both groups indicates the following:

TABLE (7): Minimum and Top Per Series and Heteroscedastic T-Test for Difference						
Group 1	Q1	Q2	Q3	Q4	Q5	Q6
Min	0.75	1.75	0.33	1.50	0.92	2.42
Mean	4.75	3.75	4.33	4.50	4.92	4.42
Top	0.25	1.25	0.67	0.50	0.08	0.58
Group 2						
Min	0.00	1.73	1.64	1.64	0.00	0.91
Mean	5.00	4.73	4.64	4.64	5.00	4.91
Max	0.00	0.27	0.36	0.36	0.00	0.09
T-Test	0.08	0.01	0.24	0.66	0.34	0.13

FIGURE (1): GRAPHICAL ILLUSTRATION OF MEAN COMPARISON IN RELATION TO MAXIMUM
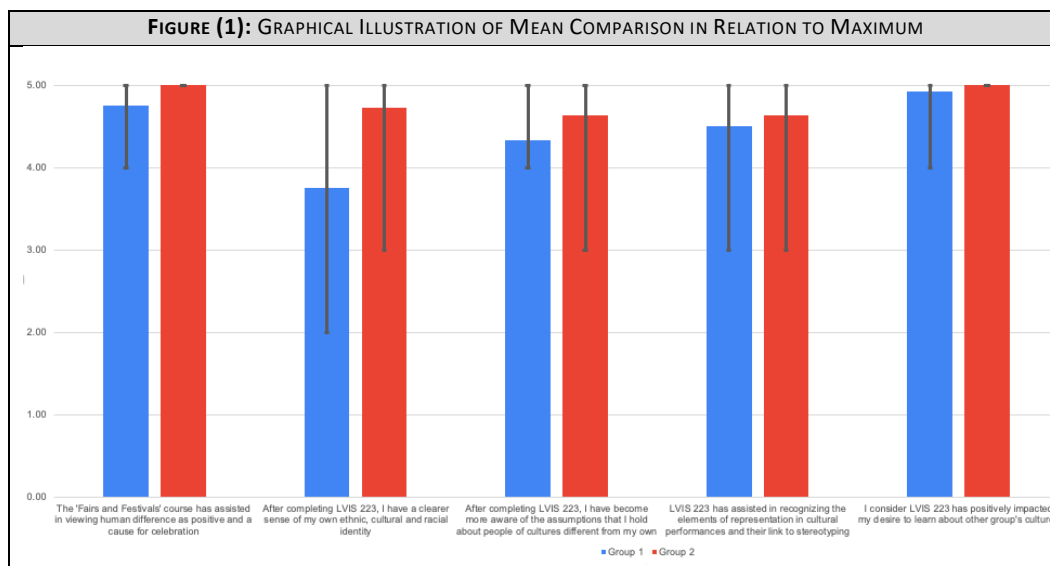
The comparison of data indicates higher general results in the competence survey by Group 2, especially in regard to the second question ("After completing LVIS 223, I have a clearer sense of my own ethnic, cultural and racial identity"), which addresses self-perception. The comparison between a different living environment and the student's background is not efficiently addressed in the study abroad version of the course. Since the digital environment was offered with each student residing in their regular place of residence, and with the incorporation of the requirement to interview two members of their community for their final project, there might a correlation between the higher rating in the second answer for the digital group, and the type of activities which students were engaged in.

Results from both groups indicate a generalized lower response to question three ("After completing LVIS 223, I have become more aware of the assumptions that I hold about people of cultures different from my own"). This data could represent the result of the "self-contained" model (Norris & Dwyer, 2005, p. 121) of Study Abroad. The higher rating of the third answer in the digital group could illustrate a favorable outcome of other activities, such as research projects, class discussions and journal responses, while it is still one of the two lowest rated responses.

The questions that addressed the activity types presented in the course for collective learning objectives and concomitant to each group offered the following data:

TABLE (8): GROUP 1 STATISTICS TO THE COLLECTIVE LEARNING ACTIVITY (IN THE STUDY ABROAD CONTEXT) SURVEY	
Answer to "How have the visit to local organizations, artists and museums impacted your perception?"	Answer to "How relevant do you consider these visits were to the LVIS coursework?"
Count 12 Mean 4.167 Min 3 Max 5 Range 2 Variance 0.515 Standard Deviation 0.718 Standard Error of Mean 0.207 Median 4 Mode 4	Count 12 Mean 4.75 Min 4 Max 5 Range 1 Variance 0.205 Standard Deviation 0.452 Standard Error of Mean 0.131 Median 5 Mode 5
Answer to "Do you consider you have influenced the cultural awareness of the local organizations, artists and museums that were visited during the course? "	Answer to "The language difference was a barrier in achieving this course's outcomes"
Count 12 Mean 3.5 Min 2 Max 5 Range 3 Variance 1.182 Standard Deviation 1.087 Standard Error of Mean 0.314 Median 3 Mode 3	Count 12 Mean 1.75 Min 1 Max 3 Range 2 Variance 0.75 Standard Deviation 0.866 Standard Error of Mean 0.25 Median 1 Mode 1

The rating presented in question 3 indicates a trend towards a unidirectional exchange of information. Since the premise of collective learning in the context of this course is to acquire knowledge from the agents of the events, the data could illustrate the teaching activity the guests and visits incorporated. To an extent, it also indicates that a percentage of students considered they were active participants in this learning. While question 1 does not offer a definitory link between intercultural competence acquisition and the collective learning activities incorporated into the class, the rates of question 2

consider a marked relevance of this type of coursework for the intended learning outcomes.

TABLE (9): GROUP 2 STATISTICS TO THE COLLECTIVE LEARNING ACTIVITY (IN THE DIGITAL ENVIRONMENT)	
Answer to "Online content has offered an interactive approach to live events (interactive videos, in-class research projects)"	Answer to "Additional insights have enriched my experience in the course (guests, classmates, videos of first-hand experiences)"
Count 11 Mean 4.818 Min 4 Max 5 Range 1 Variance 0.164 Standard Deviation 0.405 Standard Error of Mean 0.122 Median 5 Mode 5	All answers were 5
Answer to "The language difference was a barrier in achieving this course's outcomes"	
Count 11 Mean 1.727 Min 1 Max 5 Range 4 Variance 1.618 Standard Deviation 1.272 Standard Error of Mean 0.384 Median 1 Mode 1	

The collective learning activities presented in the digital environment offer a higher rating that could indicate their impact. It could be of interest to speculate whether the horizontality of knowledge offered by the digital environment influenced these results. For example, guests' involvement in the class (visiting through a Zoom meeting setting and, if required, being interpreted from Spanish to English) were at the same visual level as other students' participation, as far as the general class dynamics. The interactive content, designed to promote self-driven investigation, and the small research tasks, designed to be completed in class time and in small groups also received a generally positive rating.

In both cases (Group 1 and Group 2), the language does not appear to be deemed a significant barrier, considering the provided services in interpretation and subtitling by the professor.

The qualitative analysis offered the predominance of four main categories among both groups' respondents: the incorporation of guest speakers and community visits (13 responses), learning about different cultures as a general idea (11 responses), comparing knowledge to one's own culture (6 responses), understanding socioreligious elements of the examples analyzed (3 responses). Regarding the introduction of collective learning activities, a Group 2 participant commented, in relation to incorporating the experience of agents of the festivals: "I enjoyed listening to the guest speakers during the class and knowing more about festivities from their perspectives, I also enjoyed making a final video project, it was so much fun to interview my friends about the festival." In relation to the contribution and reconsideration of knowledge promoted in the class discussions, a Group 2 participant considered that: "It was a pleasure coming to this class. I felt it was a safe space to share my opinions and I enjoyed learning about other cultures so much that I have started to research outside of class as well. […]."

Learning about a new culture and self-assessment of one's own culture appeared to be related in five of the comments (included in both groups of themes), with ideas such as:

> "I really enjoyed the focus on delving deeper into our own cultures on some projects and discussions as I haven't really sat down with my own personal history and analyzed it much. It was really awesome and comforting to see how similar other cultures' celebrations were and gave me a huge sense of unity with my classmates and with the world at large." (Group 1 participant)

> "This class really forces me to acknowledge these differences, which is interesting because once I got over the initial culture shock of being in a new country, I found myself settling in rather quickly and not thinking critically about them. I love this class because it sort of forces me to remember I am in a new country, and am experiencing a new culture because it can be easy to forgot if you are just going through the everyday cycle of just going to class and back to the dorms." (Group 1 participant)

Discussion

This article discusses the three main postulations it works upon. Firstly, the application of the idea of collective learning into the field of humanities, in this case, in the setting of a visual arts course. The inclusion of collective learning intends to involve multimodal sources of learning, including agents of the events themselves, to promote a horizontal learning experience that encourages multi-logical thinking. Additionally, collective learning was used as the foundation for specific activities that incorporated active student learning and interactive learning environments, which could be adapted to different program lengths, taking into consideration the trends in Study Abroad.

Secondly, the article proposes the framework used to create these collective learning activities: the Intangible Cultural Heritage safeguard by UNESCO, using the considerations proposed by the convention and focusing on knowledge being traditional and contemporary at a time, inclusive, representative, and community-based (What is Intangible Cultural Heritage? section). Considering the list of examples of ICH, this framework could be adapted to many of the disciplines in the fields of humanities, from international relations to second language learning or performing arts.

The migration to a digital environment in fall 2020 represented the challenge to transfer collective learning activities online effectively. To this aim, several modifications were proposed to the initial activities to accommodate the digital environment and the fact that participants were no longer study abroad population. This article describes how the postulations of collective learning used in a course that works through the framework of ICH appear to be effective to teach intercultural competences in a digital environment.

Considering the sample size, normality cannot be assured and, therefore, future analyses with larger samples are recommended to contrast or support the findings this paper offers. The observation of the experiences suggest that intercultural competences are acquired in both formats: in person, as part of a study abroad group, and in a digital environment, as part of a required LARTS course. Demographic data illustrates a difference between the backgrounds of participants, with a larger population of US students in Group 1 and an international body of students in Group 2. The comparison of the intercultural competence questions indicates higher engagement by Group 2 through the

digital environment, with the lowest rated question being related to self-assessment by Group 1.

Collective learning activities in both settings received high ratings, although the question related to the feedback loop between students and festival agents received the lowest ratings, raising doubts on the horizontality of the learning experience. The digital environment received overall higher ratings, which could indicate the effectiveness of an online learning space in creating a shared educational experience. The qualitative analysis of the open-ended question presented to both groups pointed towards an effective implementation of intercultural competence through experience, sharing and personal reassessment.

Additionally, Berklee College of Music is not listed in the general studies on percentage of international population per college, but its number is an estimate of 28%, higher than average universities in the US. This data could also influence the results, as the international study body could promote intercultural awareness. For this reason, future research could incorporate the ICH framework into course design through collective learning activities with larger cohorts and in different educational institutions.

The combination of collective learning and the use of ICH intends to achieve learning outcomes related to intercultural competence by having students engage with other cultures, reassess their own and develop metacognitive cultural awareness. ICH can offer an arching educational cohesion to the learning outcomes linked with the experiential learning of meeting and engaging with different communities and traditions. While the example presented in this article incorporates content from diverse social sciences (sociology, anthropology, history, religion, urbanism, etc.) under the umbrella of visual arts, the ICH network integrates concepts such as water management systems, preservation of forests, topography, energy sources or pedagogical practices. Its combination with UN Sustainable Development Goals, as offered in UNESCOs official ICH site (https://ich.unesco.org/dive/sdg), generates a varied field of opportunities to be incorporated into the curriculum, creating awareness of the diverse global communities that can become part of the design of a collective learning experience.

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