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Intercultural Competence Development through Civic Engagement

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INTERCULTURAL COMPETENCE DEVELOPMENT THROUGH CIVIC ENGAGEMENT

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This is to certify that the Dissertation entitled:

INTERCULTURAL COMPETENCE DEVELOPMENT THROUGH CIVIC ENGAGEMENT

prepared by

Ruta Shah-Gordon

is approved in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Leadership and Change.

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Abstract

Today, the field of intercultural communication is becoming even more important. People are increasingly interacting more with others from around the globe, whether for work or recreation. Globalization is creating an increased interdependency between nations; it is critical that institutions of higher education develop leaders who are competent in cross-cultural awareness and practice, have a solid understanding of cultural differences and their effects on leadership performance, and are culturally sensitive to different perspectives (Northouse, 2010). Since many studies of intercultural competence development focus on study abroad experiences, this dissertation focuses on developing intercultural competence in college-aged students through civic engagement experiences. Through a mixed methods approach using the Intercultural Development Inventory (IDI) and action research in collaboration with Wagner College students and faculty, this study examined four learning communities as well as a group of mentors over the course of a semester to determine the salient aspects of an intervention. The findings indicate that with the right amount of challenge and support, sustained and meaningful interaction, reflection, content knowledge, and mentoring, interventions allow for more pronounced development of intercultural competence. This dissertation is available in open access at AURA: Antioch University Repository and Archive, http://aura.antioch.edu/ and OhioLINK ETD Center, https://etd.ohiolink.edu/etd

Keywords: intercultural competence, civic engagement, Intercultural development inventory (IDI), mentoring, reflection, training.

Table of Contents

List of Tables

List of Figures

Chapter I: Introduction

Background of the Problem

The formal study of intercultural communication in the United States began with the

1946 Foreign Service Act, which provided cultural and language training for foreign diplomats.

Edward T. Hall's *The Silent Language* (1959) is associated with the beginning of the field of

intercultural communication. Today, the field of intercultural communication is becoming even

more important. People are increasingly interacting more with others from around the globe,

whether for work or recreation. Globalization is creating an increased interdependency between

nations; it is critical that institutions of higher education develop leaders who are competent in

cross-cultural awareness and practice, have a solid understanding of cultural differences and their

effects on leadership performance, and are culturally sensitive to different perspectives

(Northouse, 2010). In 2002, 175 million people were living in countries other than where they

were born, more than double the number in 1975 (Deardorff, 2009). The United States has

experienced a huge influx of immigrants from Latin America, the Caribbean, and from Asia and

is becoming a nation of ethnic minorities, where no one group, including Whites, will be able to

claim a majority of the population (Deardorff, 2009). Higher education institutions have the

ability to play a key role in the preparation of future leaders who are equipped to interact with

those who are different from themselves in a way that is respectful, honoring, and based on

understanding.

The higher education literature asserts that campuses that foster an inclusive climate and

bring interracial and intercultural communication into the co-curriculum and the academic

curriculum will graduate students who have an enhanced appreciation of diversity and additional

skills for success in their professional and personal environments (Association of American

Colleges and Universities, 2009). In addition, according to Musil (2006):

> The Association of American Colleges and Universities Greater Expectations Project on Accreditation and Assessment reported that global knowledge and engagement, along with intercultural knowledge and competence, have been identified as essential learning outcomes for all fields of concentration and for all majors. (p. 1)

Higher education is largely responsible for producing the next generation of leaders who will

manage people and ideas in diverse workplaces. Therefore, it is the responsibility of college

educators to assist in the development of leaders who possess the values, skills, and knowledge

to devise creative solutions to social problems, widening social and economic gaps, and reduce

social inequality (Hurtado, 2005). As someone who is responsible for student development at a

small, private, liberal arts college, my role can influence the types of conversations and skills that

18–25 year-old-students engage in around intercultural and cross-cultural communication and

leadership practices.

The field of intercultural communication developed in an international context, but with

the changing demographics and technology it is applicable in many local contexts (Cornwell &

Stoddard, 1999). Internationalization, as well as multiculturalism/multiracialism, are fostered

through learning about cultures different from one's own and learning about one's own culture

Both the United States and world's demographics are changing at a rapid pace and becoming

more multicultural. In 2004, one in 40 persons in the United States self-identified as multiracial.

By the year 2050, it is projected that as many as one in five Americans will claim a

multiracial/biracial background or identity (Lee & Bean, 2004). With racial lines becoming more

blurred, it is increasingly important for practitioners in higher education to address how to

prepare today's college students for a more diverse and global society. Moreover, since

educators will be faced with increasing cultural diversity, they will have more frequent

interactions from those students who are different from themselves. Clearly, learning can no longer be categorized as domestic *or* international, rather that there is much overlap between the two in which the importance of effective intercultural communication becomes evident.

What are the faces of citizenship in a changing demography of the United States? The historian Diane Ravitch (2000), in "A Crucible Moment" stated: "A society that is racially and ethnically diverse requires, more than other societies, a conscious effort to build shared values and ideals among its citizenry" (p. 466). Professionals in higher education face not only changing student demographics, but also of those communities that surround colleges and universities. Many schools have a commitment and history based in their mission to help others and to serve their surrounding communities, to create a better community and teach students values of critical thinking, working, and personal and social responsibility. Thus the term of civic engagement comes into play.

Although internationalization and multiculturalism have different motives and strategies, a major premise for both is the importance of learning about cultures different from one's own. Civic engagement requires people to work collaboratively with those who may be different from themselves to address common issues and to achieve a common purpose (Dunlap & Webster, 2009). Intercultural competence encompasses awareness of differences and commonalities, understanding of issues when working across differences, and skills that build capacity for shared goals (Dunlap & Webster 2009). The field of intercultural communication is positioned to provide a bridge between domestic and global perspectives by concentrating on the interactions between individuals and groups who have different learned and shared values, beliefs, and behaviors (J. M. Bennett, 2012). I was particularly interested in enhancing the intercultural competence of college students and in this dissertation I developed an intervention strategy to

explore the role of training and reflection on the development of intercultural competence through the lens of civic engagement.

Theoretical/Conceptual Framework

Gregersen-Hermans and Pusch (2012) compare developing intercultural competence to learning how to ride a bicycle, calling it a complex activity that requires instruction and time to master. They, along with other researchers (M. J. Bennett, 1998; J. Bennett, 2012; Deardorff, 2006; Hammer, Bennett, & Wiseman, 2003; Mestenhauser, 2000; Osland & Bird, 2000; Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003), have agreed that intercultural competence is developmental in nature; i.e., requires a combination of specific knowledge, skills, and attitudes; and requires a process of learning. Therefore, I used three conceptual models to create the training design for this research project, which include: the Bennett developmental model of intercultural sensitivity (DMIS), Sanford's theory of challenge and support, and Kolb's theory of Experiential Learning. My intention in utilizing these three theoretical models was to allow the development and sequencing of an effective training model so that students could move from a more ethnocentric world-view to a more global mind-set. The three frameworks are outlined below.

The developmental model of intercultural sensitivity. The developmental model of intercultural sensitivity (DMIS) (M. J. Bennett, 1986) is an attempt to describe how people become more interculturally adaptive. It constitutes a progression of worldview "orientations toward cultural difference" that comprise the potential of increasingly more sophisticated intercultural experiences (Hammer et al., 2003). The underlying assumption of the model is that, as experience of cultural difference becomes more complex and sophisticated, one's potential competence in intercultural relations increases. In the DMIS, each stage builds upon the previous

stage, and unresolved issues from earlier stages can become issues later in the developmental process.

This model is described in much more in depth in Chapter II. In brief, the first three stages—denial, defense, and minimization—are called ethnocentric, which assumes that the worldview of one's own culture is central to reality (M. J. Bennett, 1993). The latter three stages— acceptance of difference, adaptation to difference, and integration of difference—are defined as ethnorelative stages, which are characterized by the view that other cultures are equally complex relative to one another and that behaviors can be best understood within a cultural context (M. J. Bennett, 1993).

Theory of challenge and support. Sanford's (1962, 1966) challenge and support theory states that learning experiences must incorporate a balance between the amount of challenge for a task and support to accomplish the task. Too much support and the student will not learn what he or she needs to grow and develop, while too much challenge may cause the student to become frustrated and refrain from engaging. The balance between challenge and support in the program limits frustration, reduces resistance, and enhances the potential for deeper learning. Similarly, Csikszentmihalyi's (2008) flow theory espouses that when people are engaged in an activity that is both appropriately challenging to one's skill level, often results in immersion and concentration on a task, thus deepening the learning. In 1966, Sanford added a third factor to this theory, which was the element of readiness. An individual cannot grow until they are physically or psychologically ready to grow.

Experiential learning cycle. D. A. Kolb's (1984) experiential learning cycle (see Figure 1.1) defines learning as "the process whereby knowledge is created through the

transformation of experience. Knowledge results from the combination of grasping and transforming experience" (p. 41).   The experiential learning cycle has four stages:

1. concrete experience: where the person is gathering information through a tangible experience and relying on his/her senses to make it into a concrete reality,

2. reflective observation: using the concepts from the experience that either the person had or someone they had been observing had and reflecting on those observations,

3. abstract conceptualization: thinking about and analyzing the concepts from the reflections to create implications for action, and

4. active experimentation: using the concepts to move toward action and actively test the guidelines in new experiences.
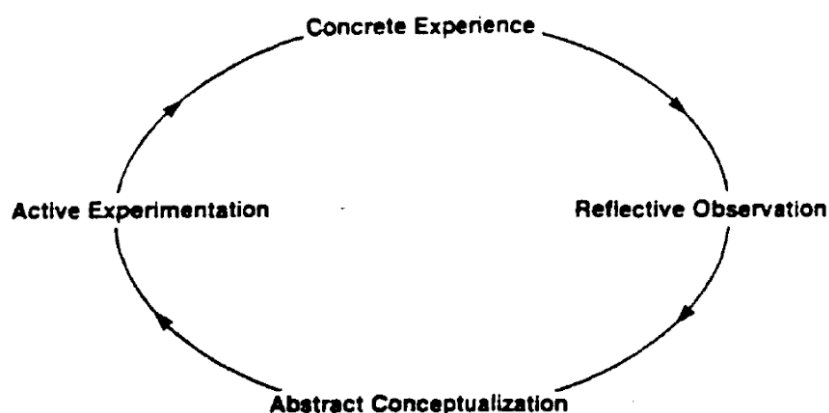
Figure 1.1. Experiential learning cycle. From "The Kolb Model Modified for Classroom Activities," by M. D. Svinicki and N. M. Dixon, 1987, *College Teaching, 35*. Copyright 1985 by Taylor & Francis. Reprinted with permission.

Kolb's learning cycle theory provides a good comparison for riding a bike: one must observe someone riding a bike, conceptualize what it will look like for him/her to ride the bike, try it, fail, try again, and reflect on what worked and did not work, and continue in the cycle until one masters the concept and is able to adapt to different terrains, and lengths. In other words, in learning how to ride a bike, the person needs knowledge, skills, motivation to learn, and time for

guided practice; similarly, all of these pieces are needed for learning intercultural competence (Gregersen-Hermans & Pusch, 2012).

Intercultural learning is sometimes called "sensemaking" because it is an integration of the experiences and a person's ability to understand those experiences. To create a training that is effective, trainers must scaffold the concepts that create a foundation for the experience, provide a framework for real time issues that occur, and suggest alternative perspectives (J. M. Bennett, 2012). By keeping the underpinnings of the DMIS, Challenge/Support, and Experiential Learning theories in mind, I designed a training that is developmentally based and allows for education, experience, reflection and practice.

Rationale for Study

A number of research studies have looked at the development of intercultural competence in the study abroad literature. However, only ten percent of college students have an opportunity to study abroad, whereas the trend of participation among civic engagement in colleges is high (Finley, 2011). A study of over 12,000 college students found more than 75% had participated in some form of civic engagement during college, with 30% involvement in the classroom and 46% in some other form of community service (Astin, Vogelgesang, Ikeda, & Yee, 2000). By taking advantage of the opportunities that colleges and universities are providing for students to participate in civic engagement and interact with someone who is different from themselves, college administrators can assist students in developing their intercultural competence while they are working in these field experiences. These direct cross-cultural interactions in the community expose students to the cultural realities of others and assist in the goal of intercultural competence (Tomlinson-Clarke & Clarke, 2010).

Research (Engle & Engle, 2003; Hammer, 2012; Vande Berg, Paige, & Lou, 2012) has identified that the most influential study abroad program components that increase a student's intercultural competence include: cultural mentoring, learning about patterns of cultural differences, reflection on intercultural experiences, active involvement in the cultural setting, pre-departure and reentry preparation, and onsite intercultural interventions (Hammer, 2012). Many of these same program components can be adapted to the civic engagement experience in which so many college students are involved. An orientation program to the community (Dunlap & Webster, 2009), active involvement in the cultural setting (this would include the civic experience), cultural mentoring (using junior and senior students as mentors/trainers), learning about patterns of cultural differences (the developmental training), and reflection on intercultural experiences (completed through the online survey and transformative journal) are some of those program components. Given the similarity of these types of components to those identified as important in creating intercultural competence in study abroad programs, there is a good possibility that they will enhance the students' intercultural competence development as a result of their involvement in civic engagement experiences. Although there is significant information about how study abroad experiences and international civic experiences help to develop intercultural sensitivity, there is a gap in the literature when looking at civic engagement experiences at home and the development of intercultural sensitivity.

Statement of Purpose

The purpose of this study is to explore whether the program components common in study abroad literature (cultural mentoring, learning about patterns of cultural differences, reflection on intercultural experiences, active involvement in the cultural setting, pre-departure and reentry preparation, and onsite intercultural interventions) will enhance intercultural

competence when applied to students' semester long civic engagement experiences and thereby produce significant gains in intercultural sensitivity growth.

Research Questions

The questions that I explored included:

- Does training during civic engagement assist in the development of intercultural competence?

- Does reflection during civic engagement assist in the development of intercultural competence?

- Which aspects of training assist in the development of intercultural competence?

- Which aspects of reflection assist in the development of intercultural competence?

For my research process, I chose to use an action research process that used a mixed methods approach to gather and analyze data and information. Action research, according to Herr and Anderson (2015), is when the researcher is working in the setting that has an issue to be explored and the major goal of the research is to generate local knowledge that will be fed back into the setting, which is the case here. I am using Wagner College and the learning communities as the setting and will be proposing how these first year programs can become more effective in developing intercultural competence through participation in civic engagement activities.

Mixed methods, according to Creswell (2013), describes when the investigator tends to base knowledge claims on consequence-oriented, problem-centered, and pluralistic grounds often seen as pragmatic. The researcher employs strategies of inquiry that involve collecting data either simultaneously or sequentially to best understand research problems. The data collection involves gathering both numeric information (e.g., on instruments) as well as text information

(e.g., on interviews) so that the final database represents both quantitative and qualitative information.

In this study, four learning communities were selected based on the willingness of professors responsible for those courses. At Wagner College, each learning community consists of three courses: two discipline courses and a reflective tutorial (RFT). The reflective tutorial has a writing intensive component along with a thirty-hour experiential component. This study used eight of the thirty hours for training and reflection, as well as data collection.

Three measures were employed in this research project; the Intercultural Development Inventory (IDI) to quantitatively measure a student and group's movement of intercultural sensitivity at both the beginning and end of the semester; the Kolb Learning Style Inventory to assist with the development of the training and reflection activities; and qualitative data through an online journaling process and a survey of the students at the close of the class. These measures will be discussed at length in Chapter III.

Definition of Terms

Scholars throughout the past 50 years have discussed intercultural competence in its various iterations, but there has not been agreement on how intercultural competence should be defined (Ang et al, 2007; Behrnd & Porzelt, 2012; Deardorff, 2006; Holt & Seki, 2012; Yershova, DeJaeghere, & Mestenhauser, 2000). Whether defined as intercultural or multicultural competence, three aspects of learning are identified in the literature as important in assessing intercultural competence: skills, knowledge, and attitudes. Similarly, there has been much discussion on the definition of civic engagement. Civic engagement can take many forms, from individual volunteerism to organizational involvement to electoral participation. For students, this could include community-based learning through service-learning classes, community-based

research, or service within the community. Since there is ambiguity around what is meant by these terms, the researcher decided to use the definitions that are endorsed by the Association of American Colleges and Universities (AACU, 2009).

Intercultural knowledge and competence is "a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts" (J. M. Bennett, 2008, p. 95).

Civic engagement is

working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes. (Ehrlich, 2000, p. vi)

Researcher's Positionality

As someone who was born in India and moved to the United States at the age of two, I feel that I have been traversing the line of bi-cultural identity throughout my life. Although I was one-hundred-percent Indian, moving to the United States created a sense of identity dissonance. My family moved eleven times before the end of high school, from NYC and Iowa to Tennessee and India; in most of these places, I was one of a handful of East Indian students, and sometimes one of a handful of students of color. Then, when I got married, I entered into a partnership with a Caucasian, Jewish man. We had many conversations about our race, ethnicity, religion, and how we would raise our children, setting some parameters before ever having children (we would raise our children formally in the Jewish faith while giving them Indian names), so that they would learn about both of their cultures/heritages. We now have two children who are growing up bi-racially, bi-culturally in the United States. Therefore, I have a strong interest in assisting others in being inter-culturally sensitive.

In addition, as someone who is responsible for student development at a small, private, liberal arts college, I see my role as someone who can influence the types of conversations and skills that 18–25 year-old students engage in around intercultural and cross-cultural communication and leadership practices. The higher education literature indicates that campuses that foster an inclusive climate and bring interracial and intercultural communication into the co-curriculum and the academic curriculum will graduate students who have an enhanced appreciation of diversity and additional skills for success in their professional and personal environments (American Association of Colleges and Universities [AAC&U], 2009). In order to do this effectively, educators must design trainings that are constructed in a developmental way that both challenges and supports students for optimal learning. And since only ten percent of students have an opportunity to study abroad, it is essential that we begin to look for ways to enhance a student's intercultural competence through civic engagement experiences.

Scope

This study took place at one institution with students who are involved in learning communities. Wagner College is a liberal arts institution with professional programs located in the borough of Staten Island in New York City. Learning communities at Wagner are three linked courses that students take as a cohort. Experiential components vary for each learning community; however, most of the students engage in some sort of sustained community outreach with other field trips built into the curriculum.

Each of the professors designated eight out of the thirty required hours for this research study. I used four learning communities of approximately 20 students, each of whom spent eight hours over 15 weeks engaged in assessment, training, and reflection around civic engagement and diversity issues with their peers.

Summary of Introduction

In order for higher education professionals to assist their students in becoming future leaders, they must educate them for a world that will require greater interaction across cultures—both inside and outside the boundaries of this country. While studying abroad often leads to increased intercultural sensitivity, most students will not have an opportunity to study abroad during their time in college due to the higher cost associated with study abroad, limited scholarships, rigorous and lockstep academic programs, as well as family, athletic, and work commitments. Consequently, study abroad is not as accessible for students from varying socioeconomic statuses. However, according to Finley's (2011) review of literature on civic engagement in post-secondary education, a high number of students will participate in some sort of service-learning during their years in college. Service-learning often places students in situations with people who are economically, socially, ethnically, or culturally different from them.

By engaging students in the exploration of multiple perspectives and development of appropriate cognitive shifting for different cultures, educators can provide students with the ability to become more inter-culturally sensitive for a changing world. Colleges with the mission of service have a unique opportunity to play a more intentional role in the development of intercultural competence by strategically providing training and reflection during the civic engagement experience. The development of these abilities will enable students to create a climate of respect for intercultural sensitivity and diversity, preparing them to become more responsible global leaders.

Summary of Subsequent Chapters

Chapter II of this dissertation will present a review and critique of the literature related to intercultural competence and civic engagement, establishing a foundation for the concepts and theories related to the development of intercultural competence and the gaps in literature that make this dissertation important to the field of higher education. In Chapter III, an in-depth discussion of the methodology of the study, along with the participants and the instruments used to conduct the research will be given. Chapter IV includes the findings and analysis of data from both the Intercultural Development Inventory and the action research methodology. In Chapter V, I provide my interpretation and analysis of the findings for developing intercultural competence in college age students through civic engagement experiences. Additionally, I discuss suggestions on strengthening the findings and possible ideas for future research.

Chapter II: Literature Review

One of the long standing goals of higher education in the United States has included the development of citizenship (Boyer & Hechinger, 1981; Colby, Ehrlich, Beaumont, & Stephens, 2003; Newell & Davis, 1988; Sax, 2004). This means preparing students to be educated citizens who understand and engage with their neighborhoods and communities, both locally and globally, to work in partnership in solving issues and problems. Guarasci and Cornwell (1997), advocate in their book, *Democratic Education in an Age of Difference*, the need to embrace a multidisciplinary, multi-centric vision of education that reflects the increasing ethnic and cultural diversity of American society—thus the need to develop citizenship education that is rooted in college student development theory and intercultural sensitivity for a diverse and interconnected world.

Chapter II reviews literature dealing with the importance of intercultural sensitivity development as a skill set for future leaders, the conceptual models that deal with or are related to intercultural sensitivity, and how intercultural sensitivity is defined. In addition, the literature review will explore the current research on intercultural sensitivity that focuses on college students, which has primarily been in study abroad programs. The researcher will use the literature in the study abroad field and show how it can be adapted to the development of intercultural sensitivity of students in civic engagement experiences. Much of the literature reiterates that an experience—study abroad or service-learning—in itself does not increase a student's intercultural sensitivity (contact hypothesis by Allport, 1954); rather, it is the reflection on the experience that has that effect. The review will look at guided reflection as an important component in enhancing a student's intercultural sensitivity.

History and Underpinnings of Intercultural Communication and Sensitivity

The field of intercultural communication/sensitivity began as an identified area of education and research in response to the specific needs that emerged when the number of people going abroad to study, work, and live grew rapidly in the post-World War II era and when pluralism in the United States became more of a pressing issue (Pusch, n.d.). The needs at the time included preparing Americans for overseas assignments, assisting international students and scholars as they came to the United States, helping Americans relate successfully to international visitors, and building strong relationships between racially and ethnically different people with the United States during the Civil War. The U.S. government and Foreign Service personnel began to think more intentionally about communication between different people (Pusch, n.d.). Edward T. Hall, an anthropologist and considered one of the earliest interculturalists, worked with the Navaho and Hopi tribes during the 1930s where he studied not only how these two tribes worked with each other, but how they interacted with members of the Hispanic and Anglo communities (Pusch, 2009). Hall (1959) wrote "The Silent Language" which is considered paramount to the field of intercultural communication; he used the term "intercultural communication" for the first time and began exploring frameworks for understanding culture and interaction among people from different backgrounds. From there, intercultural communication began to be taught in different colleges and universities and the field began expanding in the 1970s to include theoretical and practical literature. The field developed mostly in an international context because of the U. S. Federal government and the Peace Corps; however, domestic interethnic and interracial issues were emerging in different yet overlapping ways. The Civil Rights movement and the riots of 1967 brought attention to the pluralistic environment of the United States, and how cultural identity was as much an issue at home as abroad. The

international and multicultural movements have often been seen as two separate movements and

indeed they are; however, there is more and more acknowledgement that the global and local are

linked and that higher education professionals must prepare students to be able to work across

international and domestic cultures. In fact, the Association of American Colleges and

Universities (AAC&U) stated in its 2006 publication "Assessing Global Learning: Matching

Good Intentions With Good Practice"

> Educating students for a global future is no longer elective. The Association of American Colleges and Universities (AAC&U) has identified global knowledge, ethical commitments to individual and social responsibility, and intercultural skills as major components of a twenty-first-century liberal education. Recognizing that their graduates will work and live in an interdependent, highly diverse, fast-changing, and volatile world, an increasing number of colleges and universities are including global learning goals in their mission statements. (Meacham & Gaff, 2006, as cited in AAC&U, 2006, p. 1)

Colleges and universities have an opportunity to imbed goals and outcomes inside and outside of

the curriculum to broaden the notion of identity/diversity.

Models of Intercultural Competence/Sensitivity

Many disciplines have studied intercultural communication over the past fifty years,

yielding numerous and diverse conceptualizations. Building on the work of Spitzberg and

Chagnon (2009), intercultural competence is characterized 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. 9). Many

conceptual models in the literature examine the theory of intercultural communication

competence; however, five models have been consistently identified: compositional,

co-orientational, adaptational, causal, and developmental. Chapter II reviews four of the five

models and then delves more deeply into the developmental model as it positions intercultural

competence as a life-long process and most closely fits with college student development

theories.

        Compositional models. Compositional models refer to an analytic scheme or typology;

they examine the components needed for a model, but do not study the relationship among the

components (Spitzberg & Chagnon, 2009). These models identify certain traits, characteristics or

skills (lists) that are needed to become competent in intercultural communication.

Howard-Hamilton, Richardson, and Shuford (1998) examine attitudes, knowledge, and skills

more in depth to operationalize different levels of competence; Ting-Toomey and Kurogi (1998)

use a facework-based (saving face/losing face) model that de-emphasizes motivational factors

and emphasizes cognitive, behavioral, and outcome factors. The dimensions for the facework

model include knowledge: e.g., individualism-collectivism, small/large power distance,

mindfulness (e.g., openness to novelty, analytical empathy, multiple visions, etc.), interaction

skills (e.g. trust-building, collaborative dialogue, mindful listening and observation, etc.), and

facework criteria (e.g., perceived appropriateness and effectiveness, mutual adaptability, etc.). In

2006, Deardorff used a Delphi method with 23 intercultural experts to document consensus

among them on a definition and the components that make up intercultural competence. Her

pyramid examines the requisite attitudes, knowledge, and skills needed for desired internal and

external outcomes (see Figure 2.1 for pyramid model of intercultural competence). This model

assumes that the lower levels of the pyramid (knowledge/comprehension, skills, and attitudes)

enhance the higher levels of the pyramid (desired internal and external outcomes).
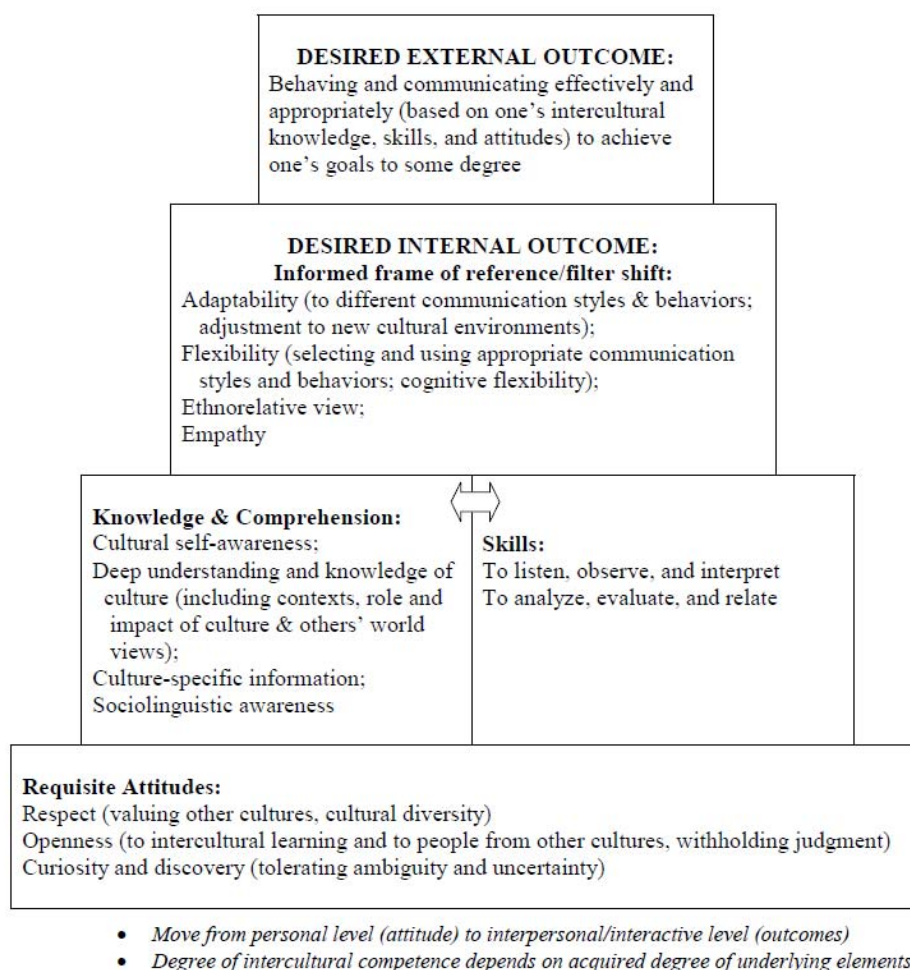
Figure 2.1. Deardorff pyramid model of intercultural competence. From "Identification and Assessment of Intercultural Competence as a Student Outcome of Internalization," by D. K. Deardorff, 2006, *Journal of Studies in International Education.* Copyright 2006 by Sage. Reprinted with permission.

Most of the compositional models indicate that a person needs to be able to understand his or her own cultural self before he or she can attempt to learn someone else's cultural norms. There must be recognition of difference and diversity, openness, nonjudgmental reactions as well as some background in globalization and world history to be able to effectively participate and collaborate across cultures (Hunter, 2006). Each of the compositional models assist in defining the basic scope and concepts that an intercultural theory needs to incorporate, but they do not

allow educators to decipher the relationship between the concepts or determine what constitutes intercultural competence.

Co-orientational models. These models focus on how communication takes place within intercultural interactions. They look at how perceptions, meanings, and understanding are conceptualized during the intercultural interaction. Co-orientational models often share features with other models, like the compositional ones, by looking at awareness, attitudes, knowledge, and skills and then focusing on the process of the interactions. Fantini (1995) examined the linguistics, the semantics, and used them to create/interpret a worldview, while Byram (1997) and Byram and Nichols (2001) was more concerned with negotiating identity in "space" within and across cultures. Meanwhile, Kupka (2008) developed a co-orientation model that has both compositional and adaptation built into the model, but because it focuses on three outcome criteria (impressions of appropriateness and effectiveness, awareness and agreement on diverse meaning systems, and mutual relationship satisfaction) and their interactions amongst each other, it is considered co-orientational. These kinds of models try to account for how individuals are able to adapt to one another's meanings and behaviors given that each come from different perspectives towards the world (Spitzberg & Chagnon, 2009).

Adaptational models. Adaptational models build upon the compositional approaches and then extend to looking at the process of adaptation to the criteria for competence. These models indicate there is tension of adapting to another culture versus maintaining one's own culture. Some models include Kim (1988), which looks at individual dispositions and how they interact with another culture; Berry, Kim, Power, Young, & Bujaki (1989) examines the acculturation of attitudes in which they may manifest themselves in four styles: assimilation, marginalization, separation/segregation, and integration. Adaptational models tend to focus on

how individuals adjust and adapt their attitudes, understandings, and behaviors during encounters

with the cultural "other" (Barrett, 2012). This model claims that adaptation is developmental in

nature and foundational to achieving intercultural competence (Spitzberg & Cupach, 1989).

Causal models. Causal path models attempt to describe intercultural competence as a

linear system, emphasizing the specific relationships between the different components of

intercultural competence. For example, Griffith and Harvey (2001), show how cultural

understanding and communication competence affect cultural interaction and communication

interaction directly and indirectly and how the interfaces among the four interactions affect the

relationship quality. Ting-Toomey (1999) also shows how antecedent factors—such as

system-level, individual-level, and interpersonal level influence—change process factors, which

in turn affect outcome factors. Deardorff (2006) has used a grounded theory to create a process

model that takes a person's attitudes and shows how they can be enhanced by their motivation to

increase their knowledge and skills, which in turn facilitates a shift in their desired internal

outcomes and results in more effective and appropriate communication, as well as more effective

behavior in an intercultural setting. Causal path models are oftentimes used in research purposes

because they work well with theoretical explanations. The problem with these models is that they

build too many feedback loops, thus reducing their value for practical use (Spitzberg & Chagnon,

2009).

Developmental models. Developmental models also build upon components of other

models. Many intercultural communication researchers use developmental or personal growth

models, which recognize that competence evolves over time. In these models, intercultural

competence is seen as developmental building upon experiences, not something that is episodic

(Spitzberg & Chagnon, 2009). Many of the developmental models are built upon the lifespan

approach because it theorizes that there is a progression through stages or maturity upon which intercultural competence is built. Two developmental models that will be serve as the underpinnings for this study are the Developmental Model of Intercultural Maturity by King and Magolda (2005); and the developmental model of intercultural sensitivity (DMIS) by M. J. Bennett (1986, 1993). These developmental models draw attention to the evolutionary nature of relationships and social systems, which are process driven and change over time. They usually show growth from an ethnocentric understanding of other cultures to a more ethnorelative comprehension and appreciation of cultures, or identify initial, intermediate, and mature levels of intercultural development with rubrics that identify students' levels of awareness of, sensitivity to, and ability to adapt across distinctions across cultures.

King and Magolda's (2005) intercultural maturity model represents a multidimensional framework consisting of a range of attributes including the understanding of the world (the cognitive dimension), sensitivity to and relationship with others (the interpersonal dimension), and understanding of self (the intrapersonal dimension), as well the ability to adapt to distinctions across cultures over a progression of time. Three levels of intercultural development are described: initial, intermediate, and mature levels mark the progression of maturity across the three dimensions. For the cognitive dimension, initial development level consists of categorical knowledge, inexperience about cultural practices, and resisting knowledge challenges; the intermediate level consists of evolving awareness and acceptance of perspectives and a shift from authority to autonomous knowledge; while the mature level consists of the ability to consciously shift perspectives and use multiple cultural frames. For the intrapersonal domain, the initial development level consists of a lack awareness of social role intersections (race, class, gender), externally defined beliefs, and differences are viewed as threats; the intermediate level

consists of an evolving identity distinct from external perceptions, tension between internal and external prompts, and recognizing the legitimacy of other cultures; whereas the mature level consists of the ability to create internal self; being able to challenge own views of social identities (race, class), and integrating a self-identity. For the interpersonal domain, the initial development level consists of identifying with similar others, considering different views wrong, a lack of awareness of social systems/norms, and viewing social problems egocentrically; the intermediate level consists of a willingness to interact with divergent others and exploring how social systems affect group norms and relations; while the mature level consists of the ability to engage in diverse interdependent relationships, ground relations in appreciation of differences, understand the intersection of social systems and practices and a willingness to work for other people's rights.

The model presumes that individuals study, observe, and interact with representatives of another culture and progress toward more levels of cultural awareness and sensitivity. It also presumes that, over time, interacting individuals progress from relatively ethnocentric understanding of other cultures to a more ethnorelative comprehension and appreciation. This developmental dimension is one of the underlying assumptions of Bennett's (1986) stage model of intercultural sensitivity.

Milton Bennett (1986) proposed a developmental model of intercultural sensitivity, which stated that, for individual growth to occur, the person must be open to the concept of "difference," meaning that he or she had developed the ability to comprehend and experience difference and that they would employ strategies to enhance his/her experiences. This research will focus on Bennett's (1986, 1993) developmental model of intercultural sensitivity, which describes six stages of the developmental model (see Figure 2.2) described below.

Ethnocentric. Enthnocentrism is similar to egocentrism in which a person assumes that his or her existence is necessarily central to the reality perceived by all others and consists of three stages: denial, defense, and minimization.

Denial. The denial stage is where one's own culture is experienced as the only real one. Other cultures are either not noticed or people in this stage are uninterested in cultural difference. Individuals in this stage may make a statement like, "as long as we all speak the same language, there isn't a problem." Denial can be described in terms of isolation—where physical circumstances foster individuals' denial of the existence of difference, i.e., small town with homogenous population—or separation—where physical or social barriers are constructed to maintain state of denial, i.e., racially-segregated neighborhoods, ethnically-selective clubs.

Defense. The defense stage is experienced as the only viable one or the only good way to live. The cultural differences for people at this stage are more real, so they may perceive an attack on their values; they organize their world dualistically as in us and them categories and feel that their own culture is superior to others. Individuals in this category may say something like, "we could teach those people a lot of stuff." There is a variation in the defense stage where it is seen as *reversal*, wherein an adopted culture is experienced as superior. The reversal stage still categorizes people in the us and them worldview; however, it does not view the other culture as a threat. Rather, it becomes one's primary socialization and is sometimes seen as "going native" or "passing."

Minimization. In the minimization stage, one's own cultural worldview is experienced as universal. People in this stage expect similarities and try to correct others' behavior to match their expectations. This stage masks recognition of one's own culture (ethnicity) and the institutional privilege that it afford its members. The minimization stage is characterized by an

assertion that all people share some basic characteristics despite other differences. A motto that people in this stage may use is the Golden Rule—do unto others as you would have them do unto you—thus assuming intercultural similarity or universality. Although individuals in minimization tend to believe they are interculturally sensitive, M. J. Bennett and Bennett (2004) note that this perspective is actually a complex form of avoidance. If everyone is alike, then we do not have to analyze our own cultural patterns, understand others, and figure out how to accommodate differences. This stage allows for an oversimplification of cultural norms, patterns, and behaviors.

Ethnorelative. Ethnorelativism assumes that cultures can only be understood relative to one another and that certain behaviors can only be understood within cultural context and consists of three stages: acceptance, adaptation, and integration.

Acceptance. In the acceptance stage, one's own culture is experienced as just one of a number of equally complex worldviews. People in this stage begin to discriminate differences among cultures, including his/her own, and experience others as different from themselves, but equally human. This stage of development emphasizes process. Consistent with the process approach—the idea that assumptions are not seen as something individuals have—instead, individuals actively make assumptions about the world that allow it to be organized in particular ways (M. J. Bennett, 1993). This stage says an important component of acceptance is understanding and respecting cultural difference without feeling threatened by it and not feeling like there must be agreement.

Adaptation. In this stage, the experience of another culture yields perception and behavior appropriate to that culture. Individuals in this worldview can engage in empathy and shift frames to other cultures. This stage allows people to realize that reality is not fixed in an

absolute or relative way. There is no assumption of shared cultural boundary; the people involved must coordinate cultural context as well as specific meaning. In adaptation, new skills for different worldviews are acquired in an additive process—thus allowing one to maintain his/her original worldview as well. It says that "one does not have culture; one engages in it" (M. J. Bennett, 1993).

Integration. In the integration stage, one's experience of self is expanded to include the movement in and out of different cultural worldviews. In this stage, identity is an ongoing process of construing events in a way that generates the experience of self. Individuals in this stage are working out issues related to their existence on the periphery of one or more cultures, sometimes called cultural marginality. Integration is characterized by a dynamic and self-reflective process of constructing one's intercultural identity.
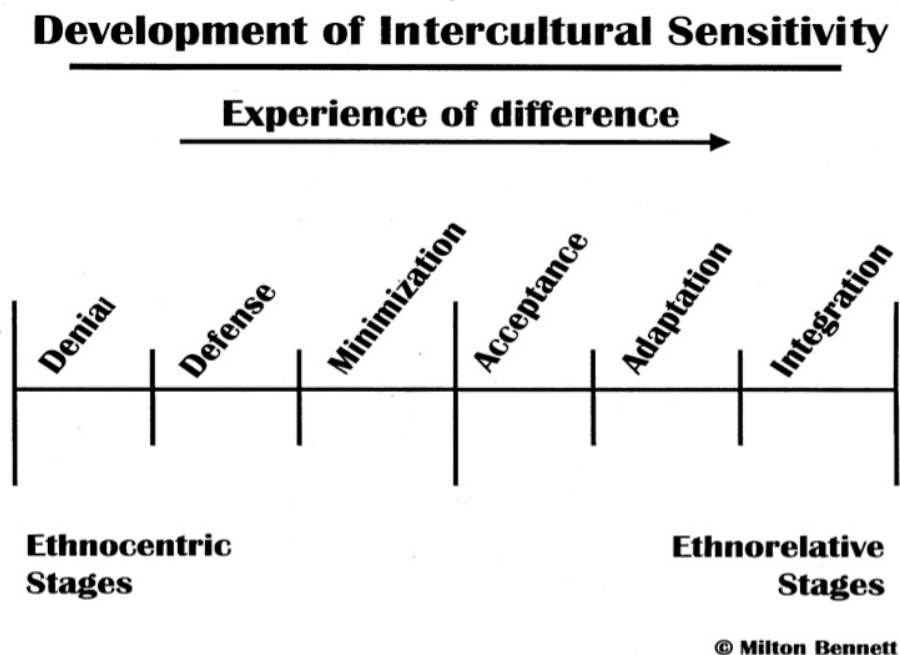
Figure 2.2. Bennett's developmental model of intercultural sensitivity. From "Basic Concepts of Intercultural Communication: Paradigms, Principles, & Practices" (2nd ed.), by M. Bennett, 1986. Copyright 1993 by Intercultural Press. Reprinted with permission by Nicholas Brealy.

The underlying assumption of the DMIS model suggests that, as learners' experience of difference becomes more sophisticated and cognitively complex, the degree of intercultural competence increases (M. J. Bennett & Bennett, 2004). In general, the more enthnocentric orientations can be seen as ways of avoiding cultural difference, either by denying its existence, by raising defenses against it, or by minimizing its importance. The more ethnorelative worldviews are ways of seeking cultural difference, either by accepting its importance, by adapting perspective to take it into account, or by integrating the whole concept into a definition of identity (Hammer et al., 2003).

By recognizing the underlying worldview, predictions can be made about behavior and attitude, and education can be tailored to facilitate development to the next stage (Summer Institute for Intercultural Communication, 2014). An advantage of this theoretical model is that is supported with valid and reliable psychometric measures (see Chapter III discussion of The Intercultural Development Inventory for further details).

Synthesis of Intercultural Models With College Student Development Theory

The student affairs profession embraced student development theory as its guiding philosophy in the 1970s and reiterated the commitment to developing the "whole student;" however, theorists still seemed to focus on separate strands of theory and development instead of emphasizing the whole student (Chickering & Reisser, 1993; Cross, 1991; Gilligan, 1982; Helms, 1990; Magolda, 2009). Robert Kegan, a pioneer in holistic theoretical perspectives, advocated for a focus that requires exploration at the intersections rather than the separate constructs of a theory. He reinforced the notion of moving from the dichotomous choice to the

dialectic context (Kegan, 1982). Diversity and intercultural communication demands that we look at the intersections because there are so many nuances in people's identities.

As can be seen by reviewing the various contemporary models of intercultural competence, there are many commonalities/intersections among them. Every model has some aspect of the compositional model (what are the components needed) and adaptational (how are the components adapted for growth); most models talk about the interaction between the components directly and indirectly (co-orientational and causal); and many models state that intercultural competence can be developed (adaptational and developmental) by adapting one's attitudes, skills, and behaviors. Many of the models indicate that there are developmental steps or stages that assist in the progression of intercultural sensitivity. This study will use the developmental models as a basis for the research and use the Intercultural Developmental Inventory (IDI) as the psychometric measure (discussed at length in Chapter III).

Definition of Intercultural Competence

Scholars throughout the past 50 years have defined intercultural competence in its various iterations, but there has not been agreement on how intercultural competence should be defined (Ang et al, 2007; Behrnd & Porzelt, 2012; Deardorff, 2006; Holt & Seki, 2012; Yershova et al., 2000). Whether it is described as a global mind-set, global learning, culture learning, intercultural effectiveness, cultural intelligence, global leadership competence, intercultural communication competence, or intercultural competence, there seems to be a confluence with regards to the aspects which constitute intercultural competence. From reviewing the literature (Deardorff, 2004, 2006, 2009. 2011; Holt & Seki, 2012; Jones, Sander, & Booker, 2013; Musil, 2006; Paige, Cohen, Kappler, Chi & Lassegard, 2002; Spitzberg & Chagnon, 2009; Sue, Arredondo, & McDavis, 1992; Yershova et

al., 2000), three aspects of learning seem to be important in assessing intercultural competence; they

are skills, knowledge, and attitudes (see Figure 2.3).

Intercultural Competence
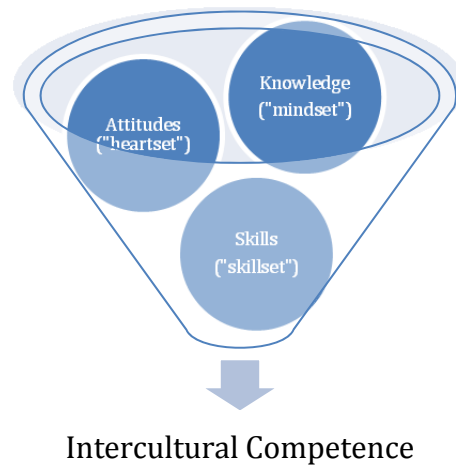
Figure 2.3. Aspects of learning needed for intercultural competence.

Attitudes. Attitudes "refers to the ability to recognize personal beliefs and attitudes

about others who may be different [than oneself] including race, culture, ethnicity, gender

identity, sexual orientation and other variations of diversity" (Jones et al., 2013). Bennett (2008)

describes this as the affective dimension or the heartset and it includes curiosity, initiative, risk

taking, suspension of judgment, cognitive flexibility, tolerance of ambiguity, cultural humility,

and resourcefulness.

Knowledge. Knowledge "reflects the assumption that with good self-understanding and

openness to different perspectives, practitioners can develop their knowledge and understanding

of other cultural groups" (Jones et al., 2013). Described by J. M. Bennett (2008), as the cognitive

dimension or the "mindset," this includes: culture-general knowledge, culture-specific

knowledge, identity development patterns, cultural adaptation processes, and most important,

cultural self-awareness.

Skills. Skills refers to the practice of competencies such as ability to analyze, interpret and relate, as well as skills to listen and observe (Deardorff, 2006). J. M. Bennett (2008) describes this as the behavioral dimension or the "skillset" which includes: the ability to empathize, gather appropriate information, listen, perceive accurately, adapt, initiate and maintain relationships, resolve conflict, and manage social interactions and anxiety.

In summary, intercultural competence is the ability to communicate effectively and appropriately in a variety of cultural contexts (M. J. Bennett, 2013). In addition to mindset (the analytical framework for understanding culture), the skillset (the interpersonal and group skills for bridging difference), and heartset (the motivation and curiosity to explore variables), one must also have cultural humility (the respect for the validity of other people's cultures) (M. J. Bennett, 2013).

Study Abroad and Intercultural Competence

A growing body of literature examines the learning during a study abroad experience. Vande Berg et al. (2012) focus their research on intercultural learning and development; what college students learn abroad is informed by the way they frame their interactions in the new cultural contexts. When students are able to take the theoretical knowledge they are learning in the classroom and connect it to the practical experiences they are having, and reflect upon them, they are able to learn more. In the early 1960s, the idea of cultural immersion took a big step with the formation of the Peace Corps where the goals included:

- helping promote a better understanding of Americans on the part of the people served,
- helping the people of interested countries in meeting their need for trained men and women, and

- helping promote a better understanding of other peoples on the part of Americans

  (M. J. Bennett, 2010).

All of these goals were often also achieved through a service-learning or civic engagement program internationally. From the popularity of the Peace Corps and other immersion exchange programs, like Experiment in International Living (EIL) and American Field Service (AFS), colleges and universities began incorporating elements of cultural immersion into their traditional study abroad programs. As the field of intercultural communication was developing, the research around study abroad began to incorporate the cultural relativist philosophy with that of experientialists, a newer model which explores the importance of immersion and mentoring—see below for further explanation.

In the study abroad literature, there has been a shift in paradigms of learning. Early in the research on study abroad, educators looked at two initial conceptual narratives for student learning, which were borrowed from critical theory: the positivist narrative and the relativist narrative. The positivist approach/narrative states learning occurs through experience and basic exposure to a world that is unfamiliar and different from what the students encounter every day. This paradigm says that "the external and objective world is the primary agent of learning and students come to know things through their physical senses, a universal process that is known as 'experience'" (Vande Berg et al., 2012, p.15). The positivist narrative specializes in descriptive knowledge and it is often thought that this type of knowledge by itself is enough foundation to be successful in intercultural encounters. In the extreme form of this paradigm, one need only be in the vicinity of what is happening to be able to learn from it. Oftentimes educators give students lists of dos and don'ts for the culture they will encounter and expect that will be enough

preparation for success. The positivist paradigm would include the compositional and causal contemporary models of intercultural competence discussed in the earlier section.

The second initial conceptual narrative was the relativist paradigm, which consists of learning through being immersed in a new and different environment. This paradigm is heavily based on systems research; rather than searching for a universal law for human behavior, it focuses on how roles and rules interact in complex systems. Intercultural theory is described as "how people who are influenced by one set of elements attempt to understand and be understood by people who are influenced by a different set of elements" (Hall, 1959; Stewart & Bennett, 1993 as cited in Vande Berg et al., 2012). This paradigm often explores perspective taking and avoids overgeneralizing; it does not take into account a person's ability to shift perspective. The relativist paradigm would include the co-orientational contemporary model.

The newer paradigm that has been emerging in the study abroad literature is the experiential/constructivist paradigm, which describes learning through immersion and cultural mentoring. The model assumes that the meaning is not "in" the environment; rather, it emphasizes that a learner creates both individually and together with other members of the same and different cultural groups the world as he or she perceives and experiences it (Vande Berg et al., 2012). The experiential/constructivist model emphasizes that students not only acquire knowledge, but also develop it in ways that enable them to shift their perspective and adapt their behavior to different cultural contexts in effective and appropriate ways. This is similar to Kegan's (1994) model of constructivism (i.e., that humans organize meaning) and developmentalism (i.e., that systems evolve through eras based on principles of stability and change); Kegan places the activity and evolution of meaning making at the core of development. Examples of the experiential/constructive paradigm include developmental and adaptation

contemporary models. In fact, more than a century ago, John Dewey (1897), discussed how experience is not the same as learning; rather it is a relationship between the person (genetic make-up, cultural make-up, ways we have learned been conditioned) and the environment that determines what we will learn and experience (Vande Berg et al., 2012). The experiential/constructive model focuses on a progression of analysis of one's own identity, to the other, and then to a synthesis of the two.

In the study abroad field, the model examines the pre-departure preparation of the students, the experience in country, and the return phase of the study abroad experience; it incorporates all of those phases into a comprehensive model to exemplify the connections and reflections between the various stages. M. J. Bennett (2010) posits that by creating a focus for engagement, service-learning provides a cross-cultural experience in context. With proper facilitation of the experience through coursework and journaling, there is a potential for significant intercultural learning. The experiential/constructive model incorporates D. A. Kolb's (1984) experiential learning cycle and situates it in a more holistic setting and can be used to explore the connection between civic engagement and intercultural competence.

Civic Engagement and Intercultural Competence

The importance of learning about cultures different from one's own and learning about one's own culture becomes the premise for not only internationalization but also for multiculturalism domestically. Over the past 20 years, experts increasingly recognize that intercultural competence contributes to the effectiveness of both global and domestic interactions between people. M. J. Bennett and Bennett (2004) acknowledge that such a competence may be a prerequisite for capably addressing issues of race, class, and gender. With cultural and racial lines becoming more blurred, it is increasingly important for practitioners in higher education to

address how to prepare today's college students for a more diverse and global society. Clearly, the importance of effective intercultural communication can no longer be seen as relating to just international experiences.

Many institutions use service-learning or civic engagement as a vehicle for developing cultural competence in students (Flannery & Ward, 1999). Ostrander (2004) states that another force toward civic engagement is a sharper understanding of how critical and interdisciplinary the problems are in both the United States and internationally; that is, economic insecurity, hunger, poor schooling, lack of affordable housing, inadequate health care. Many leaders in the civic engagement movement argue that universities, community nonprofits, local leaders, grass-root activists, business leaders, and government officials must work together to build on strengths of communication, diversity, and problem solving skills and seek lasting solutions (Ostrander, 2004). Higher education professionals face the changing demographics of students and also of those communities that surround colleges and universities. Many schools have a commitment and history based in their mission to "help" others; to create a better community and teach students the values of critical thinking, working, and personal and social responsibility. Thus the term of civic engagement comes into play.

Civic engagement requires working collaboratively with people who may be different from ourselves to address common issues to achieve common purposes (Dunlap & Webster, 2009). The "Greater Expectations National Panel Report" (Ramaley, 2002), as well as the new "Center for Liberal Education and Civic Engagement" (Musil, 2003), call for a newly understood definition of civic learning. This definition has taken shape through reform movements in diversity, civic engagement, and the movement to create more student-centered institutions. All three movements argue that students need to be prepared to assume full and responsible lives in

an interdependent world marked by uncertainty, rapid change, and destabilizing inequalities. Each movement recognizes that social and cognitive development results when students step out of their comfort zones into contact zones and emphasize student-centered pedagogies that foster engaged, participatory learning dependent on dialogue and collaboration (Musil, 2003).

A review of the civic engagement literature indicates many pedagogical approaches to service-learning and building cultural competence (Hess, Lanig, & Vaughan, 2007) and that many of these approaches are based on a deficit model—one that does not consider what the community offers as assets. In the deficit model, communities are seen as laboratories where college students can "do good" instead of as partners in the teaching. Checkoway (1997) argues that a civic engagement perspective calls into question research without active participation from people outside of the academy who may be knowledgeable about the issues and are affected by the outcome of the research. He calls for faculty and students to engage with issues and questions that people in communities off campus name as important and to collaborate in true partnership, not simply consultation. Einfeld and Collins (2008) have studied the relationship between social justice, service-learning, multiculturalism, and civic engagement and have shown that, as a result of service-learning in the community, students have shown a greater sensitivity toward the multiple dimensions of diversity including gender, religion, ethnicity, and race.

In a meta-analysis of college diversity experiences and civic engagement, Bowman (2011) examined the Valid Assessment of Learning in Undergraduate Education (VALUES) (AAC&U, 2009) rubric for civic engagement and states that it not only includes civic behaviors (e.g., service and political activities), but also a commitment to social action, social justice orientation, leadership skills, perspective taking, and intercultural knowledge and understanding.

Ehrlich (2000) argues that intercultural awareness is an important attribute of civic-minded individuals.

There is an integral connection between diversity and civic work and the way to integrate the language of service to one of justice and social responsibility is to link it to the learning outcome we want for our students which is responsible citizenship. Musil (2003) describes six expressions of citizenship at colleges and universities that describe a developmental arc. These phases represent the different definitions of community, values, and knowledge. See below for descriptions and Table 2.1 for a table summary.

Faces/phases of citizenship.

Exclusionary. The exclusionary phase sees the world from a single vantage point (one's own) and is illustrated by a monocultural sensibility (Musil, 2003). In colleges and universities, it is the type of environment that locks students in and all other entities out.

Oblivious. The oblivious phase is often described as a "drive-by" service-learning experience. There is a civic detachment in this phase of citizenship where students gain new facts, but the experience often reinforces stereotypes without widening a student's cultural lens (Musil, 2003). When students are in this phase, their thinking about citizenship does not change.

Naive. The naive phase is often called civic amnesia where students/schools see the community as a resource, but do not acknowledge the power dynamics, limits, or benefits of learning for both the students and the community (Musil, 2003). Again for students in this phase, their thinking about citizenship is not altered.

Charitable. The charitable phase is considered the most typical face of citizenship at college campuses. Students see the community as an entity that needs help, thus a feeling of civic altruism prevails (Musil, 2003). Students are more multicultural in their sensibilities and they

serve others rather than empowering others. There usually is some teaching about structural causes of inequality and reflection.

Reciprocal. The reciprocal phase is usually seen as civic engagement that helps students understand their limited knowledge, look analytically at the issues, and evolve moral sensibilities (Musil, 2003). Usually in these types of programs the institution and the community work together to identify the issues, and create purposeful communal projects. Students develop an expanded multicultural view and hone their intercultural competencies.

Generative. The generative phase builds upon the reciprocal and looks at the issues of the community as something not separate and apart, but as one and the same, an interdependent resource filled with possibilities (Musil, 2003). This phase has a goal of civic prosperity. Students have a deeper grasp of systems that influence individuals and groups as well as a sophisticated knowledge of the levers that can make systems more equitable.

Table 2.1

Faces/Phases of Citizenship

Face/Phase	Community is…	Civic Scope	Levels of Knowledge	Benefits
Exclusionary	Only your own	Civic disengagement	• One vantage point (yours) • Monocultural	One party
Oblivious	A resource to mine	Civic detachment	• Observational skills • Largely monocultural	One party
Naïve	A resource to engage	Civic amnesia	• No history • No vantage point • Acultural	Random people
Charitable	A resource that needs assistance	Civic altruism	• Awareness of deprivations • Affective kindliness and respect • Multicultural, but yours is still the norm center	The givers' feelings; the sufferers' immediate needs
Reciprocal	A resource to empower and be empowered	Civic engagement	• Legacies of inequities • Values of partnering • Intercultural competencies • Arts of democracy • Multiple vantage points • Multicultural	Society as a whole in the present
Generative	An interdependent resource filled with possibilities	Civic prosperity	• struggles for democracy • interconnectedness • analysis of interlocking systems • intercultural competencies • arts of democracy • Multiple vantage points • Multicultural	Everyone now and in the future

Note. Six expressions of citizenship as defined by Caryn McTighe Musil. From "Assessing global learning: Matching good intentions with good practice," by C. M. Musil, Copyright 2003 by AAC&U. Reprinted with permission.

As is described in the six expressions of citizenship, the developmental arc for

intercultural sensitivity also moves from monocultural or ethnocentric to ethnorelative

(M. J. Bennett, 1986); it moves from having one viewpoint to examining the interconnectedness and reciprocity of working within a community. The literature in civic engagement or service-learning touts that if the engagement/learning process is to be ethical, it must include the component of reciprocity—that all parties should learn and benefit (Pusch & Merrill, 2008). Pusch and Merrill go on to say that three kinds of learning are imperative to growth during a civic engagement experience abroad: academic learning, learning about the processes of experiential education, and learning about some of the theories around intercultural adaptation.

Experiential Learning and Intercultural Competence

At the same time that new theories, models, and materials were being developed for the field of intercultural communication in the mid-1960s to mid-1980s, D. A. Kolb's (1984) work on learning styles and experiential learning was gaining momentum. Interculturalists began to use Kolb's Learning Style Inventory in 1976 as a way of demonstrating differences, discovering how people in the training group learned, and structuring training design to be sure that all styles of learning were included. Experiential learning theory draws on the work of many scholars (John Dewey, Kurt Lewin, Jean Piaget, Carl Jung, Paulo Friere, Carl Rogers) who assigned the concept of experience a central role in their theories of human learning development (A. Y. Kolb & Kolb, 2005). They, like Kegan and others, describe a holistic learning model that indicates experience does not only develop in formal education classrooms, but in all areas of life. The Experiential Learning Theory (ELT) talks about six characteristics of learning (A. Y. Kolb & Kolb, 2005) which serve as the foundation of theory:

1. Learning is best conceived as a process, not in terms of outcomes; learning occurs through connected experiences in which knowledge is modified and reformed.

2. All learning is re-learning; facilitation of drawing out students' beliefs and ideas about a topic in order for them to examine, test, and integrate with new learning is important. This proposition is also called constructivism by Piaget—individuals construct their knowledge of the world based on their experience (Passarelli & Kolb, 2012)

3. Learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world; conflict, difference, and disagreement are drivers of the learning process.

4. Learning is a holistic process of adaptation; cognition is important but should also include the whole person—thinking, feeling, perceiving, and behaving.

5. Learning results from synergistic transactions between the person and the environment; learning is influenced by characteristics of both the learner and learning space.

6. Learning is the process of creating knowledge; social knowledge is created and recreated with social knowledge and personal knowledge.

In Experiential Learning Theory, the concept of deep learning is introduced to describe the developmental process of learning that fully integrates the four modes of the experiential learning cycle seen in Figure 2.4 which are as follows:

- Concrete Experience: an individual must be able to involve oneself fully and openly into new experiences by gathering information though tangible experiences and relying on his or her senses to make the experiences into reality.

- Reflective Observation: using the concepts from one's experience, one must learn to reflect on and observe his or her experiences from many perspectives.

- Abstract Conceptualization: an individual must create concepts through thinking and analyzing that integrate his or her observations into logically sound theories and implications for actions.

- Active Experimentation: an individual must be able to use these concepts/theories to make decisions and solve problems; to move toward action and test out the guidelines in new experiences.
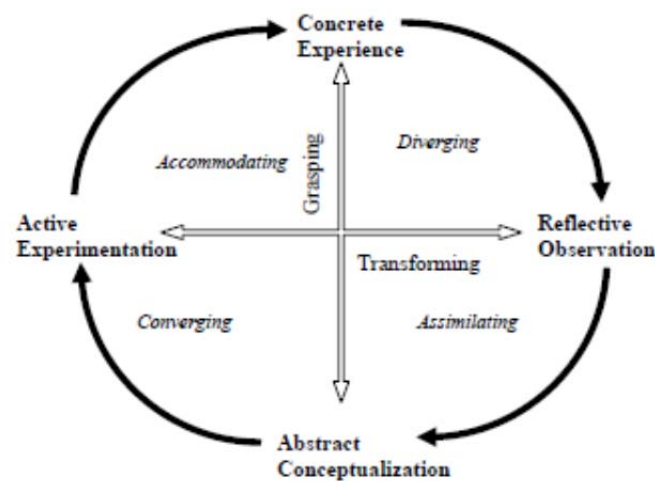
Figure 2.4. Cycle of experiential learning. From "The Learning Way: Meta-Cognitive Aspects of Experiential Learning," by A. Kolb and D. Kolb, 2009. Copyright 2009 by Sage. Reprinted with permission.

Pasarelli and Kolb (2013) suggest that using the experiential learning theory provides a framework for educators to use as interventions as its holistic approach to adaptation enables students to translate experiences into knowledge, and maximize student learning and intercultural development.

Relationship Between Intercultural Competence, Experiential Learning, Study Abroad and Civic Engagement

Although many of the studies on intercultural competence have focused on students' experiences while studying abroad, only 9.4 percent of college and university students studied

abroad in 2012–2013, according to the Open Doors Report 2014. That means that 90 percent of American undergraduate students enrolled in U.S. higher education are graduating without an international experience. Most students will not have an opportunity to study abroad for various reasons such as economics, athletic commitments, restrictive academic programs, or work and family commitments. However, according to Finley's (2011) review of literature on civic engagement in post-secondary education, a high number of students will participate in some sort of service-learning during their years in college. In one study drawn from 384 students in aggregate from 2009 National Survey of Student Engagement (NSSE) data, 83% of graduating seniors reported being engaged in some form of service-learning during college (Finley, 2011).

Paige, Fry, Stallman, Josic, and Jon (2009) were able to examine the impact of study abroad on various forms of global engagement. Survey results from 6,391 study abroad participants revealed that the impact of studying abroad was most consistent on five dimensions: civic engagement, knowledge production, philanthropy, social entrepreneurship, and voluntary simplicity (Paige et al., 2009), thus reinforcing the notion that study abroad and civic engagement are connected in the intercultural development of students.

Hence, as civic engagement in domestic environments often places students in situations with people who are economically, socially, ethnically, or culturally different from them, it is an opportunity to enhance students' learning by creating practices that foster training, experience, and reflection in an intentional, developmental way. As a result, there is an opportunity to intentionally use some of the same lessons learned in the international setting to create more opportunities for students in a domestic setting.

By defining civic engagement as involvement in service or community activities or experience, the trend of participation among colleges and universities is high (Finley, 2011). In a

study of over 12,000 college students, the study found more than 75% had participated in some form of civic engagement during college, with 30% involvement in the classroom and 46% in some other form of community service (Astin et al., 2000). By taking advantage of the opportunities that colleges and universities are providing for their students to participate in civic engagement, students can develop their intercultural competence while they are working in these field experiences either internationally or domestically. These direct cross-cultural interactions in the community expose our students to the cultural realities of others and assist in the goal of intercultural competence (Tomlinson-Clarke & Clarke, 2010).

Although internationalization and multiculturalism have had different histories and strategies, a major premise for both is the importance of learning about cultures different from one's own and gaining the ability to interact within the context of these differences in humane and effective ways. Similarly, civic engagement requires people to work collaboratively with those who may be different from themselves to address issues that people have in common and to achieve a common purpose (Dunlap & Webster, 2009). Underlying the ability to be effective in all three of these areas—internationalization, multiculturalism and civic engagement—is intercultural competence, which encompasses awareness of differences and commonalities, understanding of issues when working across differences, and skills that build our capacity for shared goals (Dunlap & Webster, 2009).

The research reviewed identified that the most influential study abroad program components that increased a student's intercultural competence included: cultural mentoring, learning about patterns of cultural differences, reflection on intercultural experiences, active involvement in the cultural setting, pre-departure and reentry preparation, and onsite intercultural interventions (Hammer, 2012). These important lessons were reiterated in a recent literature

review by Paige and Vande Berg (2012) on what students are and are not learning abroad. Some of the important points needed for growth and development are:

1. Cultural mentoring and the cultural mentor: providing effective mentoring means engaging learners in ongoing conversation about their experiences and helping them understand the intercultural nature of those encounters.

2. Provision of cultural content: providing learners with cultural content—such as value orientations, communication styles, learning styles, and conflict styles—assists students in becoming more self-aware and observant of patterns different from their own.

3. Reflection on intercultural experiences: providing opportunities for learners to reflect on their experiences is an essential component of intercultural intervention. Passarelli and Kolb (2012) contend that it is through ongoing reflection that we make meaning of our intercultural encounters.

4. Engagement with the culture: provide opportunities for immersion. Although immersion itself does not translate into more intercultural competence, engagement with those who are different from oneself is at the core of a study abroad experience.

Many of these same program components for learning abroad can be adapted to the civic engagement experiences in which so many college students are involved. Items such as an orientation program to the community (Dunlap & Webster, 2009), active involvement in the cultural setting (this would include the civic experience), cultural mentoring (using junior and senior students as mentors/trainers), learning about patterns of cultural differences (developmental training), and reflection on intercultural experiences (completed through the online survey and transformative journal) can all be incorporated into civic engagement

experiences. These types of components will enhance the students' intercultural competence development.

1. Cultural mentoring: an important aspect for transformation and growth in intercultural sensitivity includes having a cultural mentor, someone who is able and can assist others by using their knowledge about the "culture" that will be encountered and helping navigate and interpret it (Osland & Bird, 2000; Vande Berg et al., 2012). Cultural mentors can be invaluable in helping to prepare and support students in their journeys of civic engagement and the development of intercultural competence; they can assist with skills development and reflection. Learning by doing is one of the most powerful means by which students acquire new knowledge and master skill development (Bandura, n.d.). The hands-on experience of going into a local immigrant community and working with them on a real-life problem/issue allows students to learn by doing and also allows for reflection that is connected to the academic content.

2. Cultural content: the development of a student's intercultural sensitivity depends on the interventions used to assist the student in increasing their own cultural self-awareness, as well examine the differences between their values and those of other cultural groups. "Cultural content anchors the intercultural experience by serving as a foundation for reflection and learning" (Paige & Vande Berg, 2012, p. 54), and can include activities that enable students to think about stereotypes and generalizations, values orientations, communication styles, and ways of learning in addition to culture specific and culture general content (Engle & Engle, 2003; Paige & Vande Berg, 2012).

3. Reflection: intercultural competence usually does not naturally occur, and thus it becomes crucial to address the international development of intercultural competence (Deardorff, 2009). The search for intercultural competence is about the genuine respect and humility as we relate to one another; bridging differences, valuing each other, and making meaning through relationship building becomes paramount. Research using the Intercultural Development Inventory (IDI) shows that cultural experiences themselves do not facilitate intercultural competence; rather, an experience plus reflection help students' gain greater cultural insights (Hammer, 2012). These reflections can be conducted with cultural mentors and group discussions along with dialogues with the community and through journaling. Reflection allows us to take the experience itself and engage in a way to make sense of it (Boud, 2012). Reflection can be done informally on one's own or as a group discussion; it can include using free-write journals or structuring journal writing using the Description, Interpretation, Evaluation (DIE) model (J. M. Bennett, Bennett, & Stillings, 1977); and it can be done through the use of activities in a class. Schön (1983, 1987) examines the importance of "reflection-in-action," reflecting on experiences in real time and at the end of day, whether through conversations with others or thinking about the experience on a drive home. It can, as said before, be done more formally using journal writing to enhance reflective practice. Boud (2012) outlines different occasions for reflection: in anticipation of events, in the midst of action, and after events; all of which make the learner a more active participant in their engagement. Many scholars who look at reflection (J. M. Bennett, 2012; J. M. Bennett et al., 1977; Boud, 2012; Hammer, 2012; Schön, 1983, 1987) indicate the

importance of reevaluation of an experience and attending to the feelings associated to the experience for growth.

4. Engagement with the culture: many of the studies show that immersion in a culture alone does not increase intercultural sensitivity or growth, but engagement with another culture plus reflection does significantly impact a student's growth (Paige & Vande Berg, 2012). Exposure and experience with a "local" community enhance a student's ability to better understand an environment (Savicki, 2008). The contact with the community defines and experience in a holistic way and contributes to cycle of experiential learning, (D. A. Kolb, 1984).

Summary

This literature review looked at the importance of developing intercultural sensitivity in the next generation of students; it explored conceptual models of intercultural sensitivity, and it considered the intersections with the current literature in the field of study abroad, as well as the relationship with civic engagement. M. J. Bennett (2013) explains how intercultural adaptation is jointly the responsibility of both the dominant and non-dominant culture member to adapt to one another. Mutual adaptation generally produces a third culture that allows for increased creativity, innovation, and understanding. Intercultural communication is the essence of social justice— equal humanity (M. J. Bennett, 2013, p. 107). Therefore, when examining intercultural sensitivity/competence in this review, I explored the basic tenets of effective intercultural development in current study abroad research (Engle & Engle, 2004, 2012; Lou & Bosley, 2012; Paige et al., 2009; Vande Berg et al., 2012), and how those practices could be translated to the area of domestic civic engagement to enhance intercultural competence in college students.

This review has shown there are a number of studies that examine the development of cultural sensitivity of domestic civic engagement experiences (Eyler & Giles, 1999; Potthoff et al., 2000; Reitenauer, Cress, & Bennett, 2013; Vogelgesang & Astin, 2000), although, from a practitioner basis, many of these have relegated primarily to the fields of education and nursing. There have also been studies that have looked at the importance of service-learning abroad (Deardorff, 2011; Pless, Maak, & Stahl, 2011; Pusch & Merrill, 2008; Savicki, 2008; Vande Berg et al., 2012). However, there is a gap in the literature when investigating the development of intercultural sensitivity and civic engagement or service-learning experiences domestically. Since we know that only ten percent of American undergraduate students have the ability to engage in a study abroad experience, and if intercultural sensitivity is one of the competencies that is vital for leaders of the future, practitioners need to look to other experiences that allow our students to develop these skills. By examining intercultural competence through a developmental perspective, educators can provide students with a supportive environment that allows them to experience people who are different from themselves and allows them to expand their opportunity for sensitivity to cultural difference. When coupled with experiential pedagogy (pedagogy of change) and purposeful reflection (journaling, group activities, and discussion), educators can help students to make the critical connections with what they are learning in the classroom and in the community and enhance their growth in civic responsibility, intercultural competence, and their own development—thus making it holistic and transformative in nature. Institutions' intentional work around civic engagement, intercultural competence, and reflection therefore may allow higher education to truly facilitate global citizenship.

Chapter III: Methods

As noted in Chapter II, intercultural competence has grown from the field of intercultural communication to almost all other fields of study. Higher education, business, and governments understand the growing need to prepare people to work with the "other" in a domestic and international environment. In particular, higher education accrediting bodies, as well as the federal government, demand that colleges and universities present measurable outcomes for how the academy prepares students for the changing world.

Extant intercultural assessment measures fall into three broad categories: cultural difference assessments, intercultural adaptability assessments, and global leadership competency assessments (Bird & Stevens, 2013). This study will examine whether training based on experiential learning and diversity training, as well as guided reflection with mentors during a civic engagement semester-long experience, influences the growth of students' intercultural sensitivity. It focuses on Wagner College first-year students participating in the Wagner Plan first year program, which is comprised of three linked courses. An additional lab component was added to provide space for training and reflection.

This chapter discusses the study's research design, data collection methods, and the plan to analyze the data, including the validity of the instruments chosen. It also outlines the steps taken to ensure that the study is conducted ethically and involves relevant issues.

Reasoning for Mixed Methods

In 2006, Darla Deardorff conducted a Delphi study to determine the best way to assess intercultural competence. She found that using a combination of qualitative and quantitative measures allowed for the deepest and most comprehensive picture (Deardorff, 2006). Top qualitative assessment methods used by colleges for intercultural competence include student interviews, student papers and presentations, student portfolios, and observation of students by

others. Many schools also use quantitative measures of pretests and posttests and rely on

professor evaluations, which may be quantitative or qualitative (Deardorff, 2006). (See Figure

3.1 for assessment methods used by institutions in Deardorff's study).
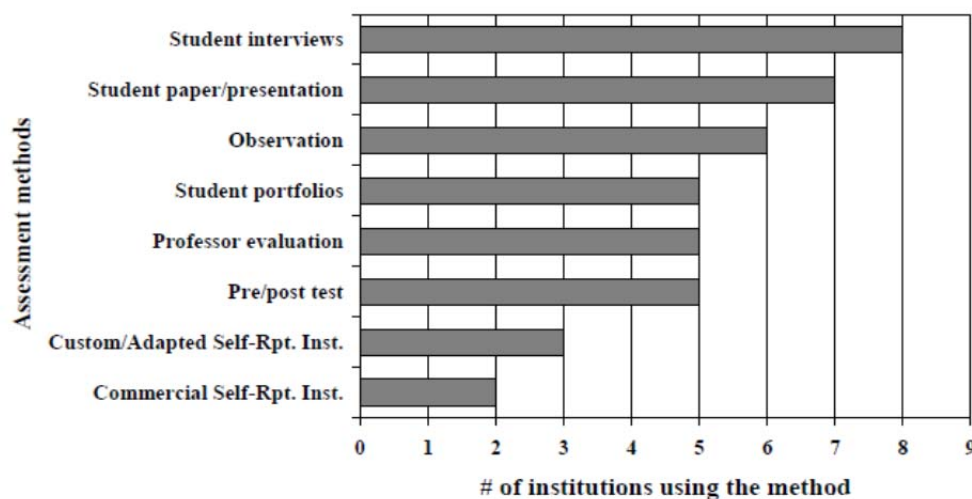
Figure 3.1. Methods of assessment of intercultural competence used by institutions. By D. Deardorff, Copyright 2004 by Deardorff.

There are differences and debates in the methodological choices of assessment by

researchers who study intercultural communication and those who try to create ways to practice

and train students to become more interculturally competent. Whereas administrators (90%) used

quantitative measurements such as pre- and post- tests, other report measures and critical

incidents essays, scholars (65%) were not in favor of these measurement processes (Deardorff,

2006). Scholars felt like these quantitative measurements could not be used alone; rather, they

should be used in conjunction with other more qualitative measures to ascertain the possible

growth. They feel that on-going assessment was optimal because of the developmental nature of

intercultural competence and mixed methods provided a more robust picture of development.

(Deardorff, 2004).

Therefore, this research process used a mixed methods approach, that Creswell (2013) describes as one in which the investigator tends to base knowledge claims on consequence—oriented, problem-centered, and pluralistic grounds often seen as pragmatic. I employed strategies of inquiry that involved collecting data either simultaneously or sequentially to best understand research problems. The data collection involved gathering both numeric information (e.g., on instruments) as well as text information (e.g., on interviews) so that the final database represented both quantitative and qualitative information. As a researcher in the field of education, I adhere to the concept that I am not an outside observer, rather a part of the inquiry, thus I used Action Research —described below—to collaborate with different constituents at Wagner to collaborate on making meaning of intercultural sensitivity development. As part of the action research process, in order to collect the most robust data, I decided to use the quantitative instruments of the Intercultural Development Inventory (IDI) as a pre and post measure to assess students' intercultural sensitivity and the Learning Styles Inventory (LSI) early on to assist with the course development. I simultaneously used a journaling process to capture students' reflections on their civic engagement experiences and ongoing meetings and interviews with faculty and mentors to capture their assessment of students' development.

Qualitative research. Qualitative research varies in concepts, methods, and constructs. Some common characteristics of qualitative research as determined by Creswell (2013) include:

- research takes place on location;

- researchers gather data from a variety of sources such as interviews, documents, and observing behavior;

- researchers develop their theory from the data collected instead of using the data to verify a predetermined hypothesis;

- researchers focus on their participants' understanding of the research;

- the design of the study emerges during the process of research;

- researchers interpret what is seen and heard; and

- research is holistic.

Action research. Action research is one form of a qualitative design whose goal is to generate local knowledge that can be fed back into the setting (understanding that the knowledge may be transferable to other settings) and where others can see the application to their setting (Herr & Anderson, 2015). Action research can be traced back to three individuals: John Dewey and his philosophy that individuals produce knowledge through reflection upon their experiences and the development of hypotheses tested through actions; Kurt Lewin who focused on intergroup dynamics with a circle of planning, action and fact-finding for the goal of social action; and Paulo Freire's notion of the combination of praxis and reflection by stakeholders brings about social change (Herr & Anderson, 2015). Oftentimes, action research is used in fields such as education, nursing, and social work and is referred to as practitioner research. As described by Herr and Anderson (2005), when the researcher is working in the setting that has an issue to be explored, action research provides a good vehicle to research the issue. Practitioner research implies that insiders to the setting are the researchers. Anderson, Herr, and Nihlen (2007) describe practitioner research in the following way,

> A practitioner action researcher is trying to accomplish something different from the typical qualitative researcher. We fold the results of our data gathering and analysis back into our sites to move them toward change. At its best, action research is disturbing research, potentially interrupting day-to-day practices. (Anderson et al., 2007, p. 158)

However, it is imperative that we remember that at times, practitioner research causes issues when the community and/or participants feel as if they are being placed outside of the center of research, thus action research assists us in being intentional about making the action research a more collaborative process.

Argyis and Schon (1991) describe the goals and methods of the action research tradition as:

> Action Research takes its cues—its questions, puzzle, and problems—from the perceptions of practitioners within particular, local practice contexts. It bounds episodes of research according to the boundaries of the local context. It builds descriptions and theories within the practice context itself, and tests them there through intervention experiments—that is, through experiments that bear the double burden of testing hypotheses and effecting some (putatively) desired change in the situation. (as cited in Herr & Anderson, 2015, p. 5)

The double burden described above is one were the researcher is concerned with both action (improving practice, social change, etc.) and the research (creating valid knowledge about the social practice). Action research has three components: action, research, and participation (see Figure 3.2).
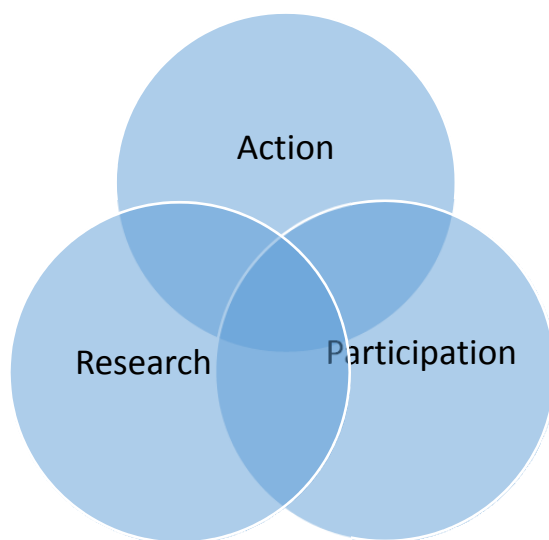
Figure 3.2. Necessary components for action research.

Action research is best done in collaboration with others who have a stake in the problem under investigation (Herr & Anderson, 2015). And unlike traditional qualitative research where intervening is frowned upon, action research demands some form of intervention. These interventions include the following cycle of activities or framework:

1. to develop a plan of action to improve what is already happening; the initial phase includes agreeing on a common understanding of the issue, gathering preliminary data, and developing a research methodology (Research Phase);

2. to act to implement the plan; this is the action phase where the activities or interventions are occurring (Action Phase);

3. to observe the effects of the action in the context in which it occurs: the observation phase where the researcher and participants analyze the data (Participation Phase); and

4. to reflect on these effects as a basis for further planning, subsequent action and on, through a succession of cycles; the reflection phase allows for changes and refinements for further implementation (Herr & Anderson, 2015).

Herr and Anderson (2005, p. 92) describe how research questions for insider action research come about because of a frustration, a practice puzzle, or a contradiction in the workplace. The practitioner has probably given quite a bit of thought for some time to the issue and the research question usually addresses something that the practitioner wants to better or understand more clearly.

At Wagner, I have been concerned about how we are preparing our students for their civic engagement experiences with people who may be different from themselves. In addition, I have been wondering if there was a way for us to use these civic engagement experiences which have been happening at the College for 15 years to deepen intercultural competence. In order to

understand the workings of the curriculum at Wagner College and to initiate curricular change based on program evaluation, I wanted to conduct my research with this organization and involve the internal stakeholders (faculty and students) to create change. This was an action research study that used a mixed methods approach to gather and analyze data and information.

As has been noted elsewhere, as the researcher for this study, I am also the vice-president for internationalization, intercultural affairs, and campus life at Wagner College. Though learning communities with an experiential component have existed at the college for 15 years, this was the first internal study concerning the development of intercultural competence of the civic engagement components. I sought to learn more about what works in accelerating intercultural development in college-age students. I explored the use of peer facilitation, journaling, and formation of a class that focused on issues on intercultural development. It is considered an insider action research dissertation because the research questions address something that as the practitioner, I wanted to better or understand more clearly; specifically I was interested in the efficacy of increasing intercultural competence through community experiences for our students. I wanted to know how we as faculty, administrators, and peer students, could create a program that is most effective for our students in creating a sense of intercultural competence—thus making the research a more iterative and collaborative project. My intention has been to use the results and the generalizations developed as feedback to improve the practice of Wagner College in working with first year students, especially in enhancing the civic engagement learning processes. Table 3.1 highlights the action research methods and frequency used in this study.

Table 3.1

Action Research Methods and Frequency Utilized to Build Intercultural Competence

Action Research Methods	Frequency
Regular Meetings with Mentors	Every other Week
Regular Meetings with Faculty	Three times during the semester
Feedback Survey from Students	Once—at end of the semester
Sharing Data with Mentors for Feedback	Once—at end of semester
Sharing Data with Faculty for Feedback	Once—at end of semester

Quantitative. This study looks at intercultural adaptability assessments because effective interaction with culturally different others is a critical aspect of preparing the next generation of student leaders.

There are many validated instruments to measure intercultural competence and adaptability; most are self-report questionnaires. When considering the appropriate assessment, I needed to take into consideration what the instrument was used for (individual vs. program evaluation), validity and reliability of the instruments, training needed to administer the instrument, cost of instrument as well as the ease of use (i.e., time commitment, online vs. paper/pencil). Through a review of assessment measures, the following instruments were identified as possible measures:

Cross-Cultural Adaptability Inventory. The Cross-Cultural Adaptability Inventory (CCAI) is a 50 item instrument designed to be used as a training tool to help learners understand the factors associated with cross-cultural effectiveness, develop intercultural communication and interaction skills. The statements measure personal autonomy (strength and confidence in their

own identity, values, and beliefs), perceptual acuity (skills to recognize and interpret cultural cues), flexibility and openness (new ways of thinking), and emotional resilience (ability to handle stresses of new cultural environment and deal with ambiguity). The instrument uses a 6-point Likert scale response format from "definitely true" to "definitely not true" (Deardorff, 2009; Lombardi, 2010). The CCAI is used extensively in training, consulting, and program evaluation.

Intercultural Sensitivity Inventory. The Intercultural Sensitivity Inventory (ICSI) is a 46-item self-report instrument that measures the cultural constructs of individualism, collectivism, and flexibility and open-mindedness. The instrument uses a 7-point Likert style response format that ranges from "strongly agree" to "strongly disagree." The instrument provides the trainers with information about the trainees' cultural orientations to assist with designing the training context (Deardorff, 2009; Lombardi, 2010).

Intercultural Effectiveness Scale. The Intercultural Effectiveness Scale (IES) was developed as an abridged version of the Global Competencies Inventory. The IES focuses on nine competencies in three categories of intercultural effectiveness (continuous learning, interpersonal engagement, and hardiness). The IES includes sixty items and is administered online or using paper and pencil; it takes approximately ten minutes to complete the inventory. The inventory is often used in educational and non-governmental settings, but can also be used in corporate setting as an early assessment tool. It has been used for program assessment in university settings (Mendenhall et al., 2013).

Global Perspectives Inventory. The Global Perspectives Inventory (GPI) was developed by Braskamp, Braskamp, and Merrill in 2009. The tool consists of a survey of 73 items designed for self-reports of student perspectives in three domains of global learning: cognitive,

interpersonal, and intrapersonal: it takes approximately 15–20 minutes to complete. The inventory has been used primarily in colleges and universities to measure program or institutional interventions, benefits of study abroad, and international student orientation.

Instruments and Research Questions

The following section will present the research questions, the quantitative and qualitative instruments used, the participants, the procedures used and the data analysis. As I reviewed the above quantitative inventories, I decided to use the Intercultural Development Inventory (IDI). The reason I chose this inventory instead of the others is because there was strong support for the internal validity and reliability of the psychometric properties of the instrument (Hammer et al., 2003; Paige et al., 2003). In addition, Wagner already uses the Global Perspectives Inventory (GPI) to measure growth for students who are studying abroad and although it is helpful for this, I did not feel that it would allow me to provide the depth of information to the mentors. After completing a three day training for the IDI, I gained confidence that this and the Learning Styles Inventory were the correct instruments for this study. As presented in Chapter 1, the Research Questions for this study are as follows:

- Does training during civic engagement assist in the development of intercultural competence?

- Does reflection during civic engagement assist in the development of intercultural competence?

- Which aspects of training assist in the development of intercultural competence?

- Which aspects of reflection assist in the development of intercultural competence?

Five instruments were used in this study: the Intercultural Development Inventory (IDI) to quantitatively measure a student and group's movement of intercultural sensitivity; the Kolb

Learning Style Inventory to assist with the development of the training activities; a Likert scale

survey at the end of the course; and while the students were participating in the intervention

(training and reflection), I collected qualitative data through an online journaling process for

students and through meetings and interviews with the faculty and mentors. All measures are

explained below.

      Intercultural Development Inventory. The Intercultural Development Inventory (IDI)

was developed by Hammer and Bennett based on the developmental model of intercultural

sensitivity (DMIS) by Dr. Milton Bennett (1986). The DMIS is a framework to describe how

people become more interculturally adaptive. It constitutes a progression of worldview

"orientations toward cultural difference" that comprise the potential of increasingly more

sophisticated intercultural experiences (Hammer et al., 2003). The underlying assumption of the

model is that as one's experience of cultural difference becomes more complex and

sophisticated, one's potential competence in intercultural relations increases. The DMIS uses

stages which build upon the previous one and resolved issues from earlier stages can become

issues later in the developmental process. M. J. Bennett (1986) hypothesized that as individuals

mature in how they experience and interpret differences, they move from ethnocentrism to

enthorelativism. Ethnocentric people are monocultural; they have not internalized perspectives

from other cultures. Ethnorelative people can appreciate cultures other than their own and

recognize that it is important to look at behaviors within a cultural context (Klak & Martin,

2003).

      As described earlier in this chapter, the 50-item inventory yields an overall intercultural

sensitivity score that (a) places respondents' overall attitude and behavior toward cultural

difference within Denial/Defense or Reversal (55–85), Minimization (85–115) or

Acceptance/Adaptation (115–145), and (b) describes the degree to which a respondent is unresolved, in transition, or resolved within each of the dimensions.

Since the IDI is a copyrighted and proprietary instrument, only sample items found in the International Journal of Intercultural Relations, 2003 article can be reprinted here. Below are example items taken directly from that article:

> Example items for the Denial/Defense (DD) scale are: (1) It is appropriate that people do not care what happens outside their country, (2) People should avoid individuals from other cultures who behave differently, and (3) Our culture's way of life should be a model for the rest of the world. Sample items from the Reversal (R) scale are: (1) People from our culture are less tolerant compared to people from other cultures, (2) People from our culture are lazier than people from other cultures, and (3) Family values are stronger in other cultures than in our culture. Some items from the Minimization (M) scale include: (1) Our common humanity deserves more attention than culture difference, (2) Cultural differences are less important than the fact that people have the same needs, interests and goals in life, and (3) Human behavior worldwide should be governed by natural and universal ideas of right and wrong. Selected items from the Acceptance/Adaptation (AA) scale are: (1) I have observed many instances of misunderstanding due to cultural differences in gesturing or eye contact, (2) I evaluate situations in my own culture based on my experiences and knowledge of other cultures, and (3) when I come in contact with people from a different culture, I find I change my behavior to adapt to theirs. Finally, example items from the Encapsulated Marginality (EM) scale are: (1) I feel rootless because I do not think I have a cultural identification, (2) I do not identify with any culture, but with what I have inside, and (3) I do not feel I am a member of any one culture or combination of cultures. (Hammer et al., 2003, p. 434)

Confirmatory factor analyses and reliability analyses validated five dimensions of the DMIS as measured with the following scales (a) Denial/Defense scale (13 items, alpha = 0.85); (b) Reversal scale (9 items, alpha = 0.80); (c) Minimization scale (9 items, alpha = 0.83); (d) Acceptance/Adaptation scale (14 items, alpha = 0.84); and (e) an Encapsulated Marginality scale (5 items, alpha = 0.80) (Hammer et al., 2003, p. 423).

Results from the IDI are indicated along the Intercultural Development Continuum (IDC) that is grounded in M. J. Bennett's (1986) developmental model of intercultural sensitivity (DMIS), (see Figure 3.3 for model).
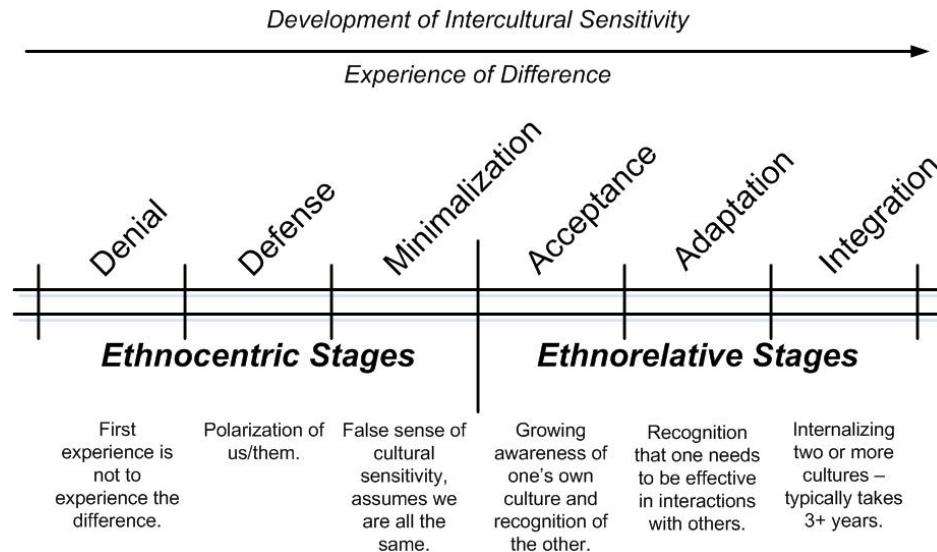
Figure 3.3. Bennett's model of intercultural sensitivity. From "Basic Concepts of Intercultural Communication: Paradigms, Principles, & Practices" (2nd ed.), by M. Bennett, 1986. Copyright 1993 by Intercultural Press. Reprinted with permission by Nicholas Brealy.

The IDC represents the revised theoretical framework of the DMIS that the IDI measures (see Figure 3.4).
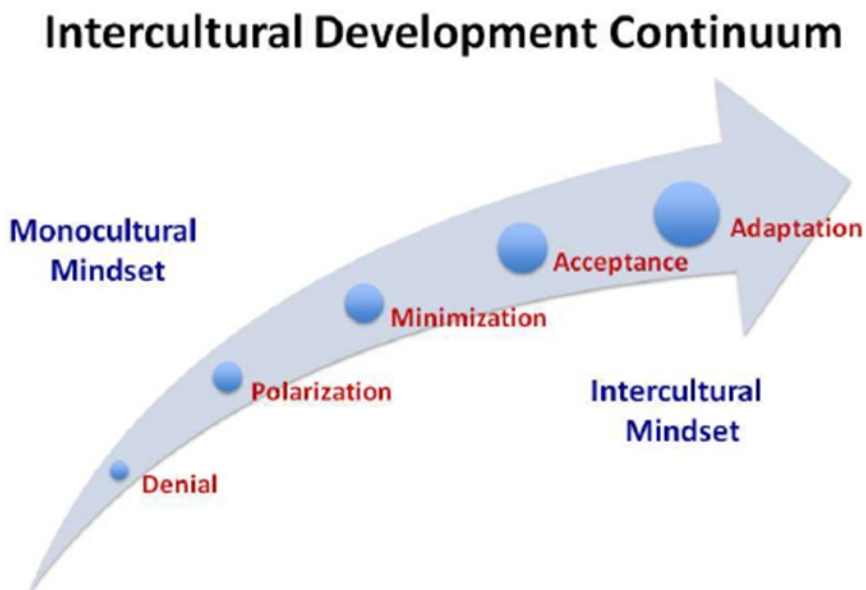
Figure 3.4. Intercultural development continuum. By L. Hammer, Copyright 2012 by IDI, LLC. Reprinted with permission

Following the research questions presented above, I explored whether with an intervention of training and reflection, students showed movement on the intercultural development continuum.

Learning Styles Inventory. The Kolb Learning Styles Inventory (LSI) was designed by David Kolb and based on his Experiential Learning Model (1976). Kolb's experiential learning cycle (see Figure 1.1) defines learning as "the process whereby knowledge is created through the transformation of experience" (D. A. Kolb, 1984, p. 41). As presented in Chapter II, the experiential learning cycle has four stages:

1. Concrete experience: This is the stage where the person is gathering information through a tangible experience and relying on his/her senses to make it into a concrete reality.

2. Reflective observation: Using the concepts from the experience that either the person had or someone they had been observing had and reflecting on those observations

3. Abstract conceptualization: thinking about and analyzing the concepts from the reflections to create implications for action

4. Active experimentation: Using the concepts to move toward action and actively test out the guidelines in new experiences.

The LSI explores two dimensions: perceiving—describes our preference for acquiring new information—and processing—describes how we make sense of things.
There are four learning styles represented in the LSI:

1. accomodators: activists who learn best by becoming fully involved and enjoy simulations and case studies,

2. convergers: pragmatists interested in finding practical application of ideas and learn well in labs and with fieldwork,

3. assimilators: theorists who enjoy working with ideas and constructing models and learn well with lectures and papers, and

4. divergers: reflective learners who learn by observing and making sense of experiences and enjoy lectures.

By having the students and mentors take the LSI, I anticipated that the mentors would gain understanding of their own learning styles and hopefully learn how to adapt their styles to meet the learning styles of the class participants. Also, the class participants would gain insight into their own learning style preferences and how to strengthen those styles that they do not often use to help facilitate their success in other college courses.

Journaling. The journaling format used in this study was piloted in a study evaluating a three month immersion program in Japan in 1992 and then revised to a split page model by Berwick and Whalley in 1995 (Berwick & Whalley, 2000). This was then adapted to include the Description, Interpretation, and Evaluation (D-I-E) model by Bennett et al. (1977). Students kept an online, split page, reflective journal once per week. On the left hand side was a space to make an initial entry to describe their experiences, interpret them, and evaluate them. Two weeks later, on the right hand side of the journal, students were asked to return to their entries and reexamine their initial interpretations of the events. By following this format, I explored whether students re-examining of situations, led them to understand that there are multiple interpretations for an event. By continuously practicing this type of reflective thinking, it was hoped that students would be able to transform and challenge their initial thoughts. The reflective process should also promote critical thinking, which should lead to more intercultural sensitivity.

Likert-Scale survey. A Likert-Scale survey was used at the completion of the course to better understand the impact of course experiences on participants' perceptions of their intercultural competence development. A six point scale with 1 being least important and six being most important was employed in the collection of data. Three open ended questions were used to capture why students rated certain experience higher than others in their development of intercultural sensitivity. A copy of the instrument is provided in Chapter IV.

Meetings with faculty and mentors. Regular bi-weekly meetings were held with mentors to ascertain how things were going in the class and also to prepare the mentors for the next class session. These meetings were held for an hour and a half every other week. Mentors were provided with handouts, videos, and readings to assist them in class preparation as well as a run-through of the lesson. Thirty minutes of the time was spent on reflection of their class, the positives, and the challenges they were encountering and a discussion on best practices. A post course individual conversation was held with each mentor to discuss their own intercultural development and their thoughts about the data for their students and ideas on how to enhance the course for the future.

Meetings were held three times with the learning community faculty members individually by class. These were held prior to the start of classes, once in the middle of the semester, and then at the beginning of the following semester to share the data. Faculty were asked for their input in the design of the lab, their feedback along the way, and in the end to give their perceptions on the results of the data collection.

Participants

Participants were first year students from four learning communities, which consist of three linked courses, at Wagner College in New York City. Students were in the 18-19 years of

age range; most of them being 18 years old. Demographics for the first year class included students from 35 states and 14 countries. There were approximately 90 students, both male and female. The study excluded any student who was under the age of 18 by the second week of September. This exclusion was because the student was a minor and would not meet the requirements of the study as approved by the Institutional Review Board (IRB) process.

Mentors were upperclass students who worked with each learning community to guide their development and reflection on a biweekly basis. The role of mentors was to facilitate the lab course; they met on a biweekly basis with the class and will led the activities and encouraged conversation/reflection on the civic engagement components of the course.

Recruitment

Four learning communities were selected by speaking with the professors and asking them to be involved in the study. Each learning community was made of three courses: two discipline courses and a reflective tutorial (RFT). The reflective tutorial has a writing-intensive component along with a thirty-hour experiential component. Professors responsible for the following learning communities agreed to partake in the study and allocated hours from their experiential component for the purposes of this study.

Learning Community 1: Developing Leadership through Ethics

- Course: Business and Society

- Course: Decisions and Persuasion

Course Description: This Learning Community explores ethical decisions for future business leaders. Students develop a critical understanding of how business functions within society as well as the psychological study of common biases in our thoughts and feelings. Business and Society (MDS103) will focus on exploring all major components of the business

world and the role which business plays in society. In Decisions and Persuasion (PS291), discussions will focus on recognizing unintentional errors and striving for ideals, such as compassionate leadership. In the Reflective Tutorial, ethical practices in business will be explored through an online simulation and in-class discussions. Experiential learning will include a guided tour of Wall Street and applying course concepts in service to a local business, a Mexican restaurant.

Learning Community 2: Global Traditions and Material Expression

- Course: Global History and the Modern World: Who Owns the Past
- Course: Introduction to Art History: The Ancient World from a Global Perspective.

Course Description: Expression and visualization of global traditions are found in works of architecture, painting, and sculpture from across the globe. Religion, geography, politics, economics, and society: all contribute to the development of bodies of history. How can we better understand our place in the world today though an examination of the various evidences of textual and material culture from other places and other periods? This Learning Community will examine global traditions of material expression through Art History and History. It will explore how a global perspective is relevant to American society today. How can adults better guide children through a global world? By understanding the material world of other cultures, we can better prepare ourselves to interact and function within a global setting. By visiting museums, examining text and objects, and working with community groups, students will develop an understanding of world art and history. What is global perspective, given that our population itself is diverse? How do we learn, children and adults from multiple backgrounds, about the world around us?

Learning Community 3: Spanish at Work: Language and Business in the 21st Century

- Course: Intermediate Spanish

- Course: Business and Society

Course Description: This Learning Community is designed primarily for those who are considering a possible major in business administration. One course Business and Society, (MDS 103) will cover a broad range of practical business issues, effective communication strategies, and the role of business practices on society at large. Interdisciplinary topics will include the history of advertising, the current power of branding and the principles of political persuasion and how they are used in contemporary America. The other intermediate Spanish course is a class with vocabulary and cultural activities designed for those in business situations. Because of the growing Hispanic population of the United States, students in all areas of business will need to be able to use the Spanish language with clients. In the Reflective Writing Tutorial, students will see such films as The Social Network or Inside Job that deal with ethical issues relating to business, do oral presentations and group works on the topics presented, and write essays about them, using insights from both classes. The experiential component will involve field trips to major Hispanic businesses and such places as the Financial Museum and Wall Street. Students will also work with a local nonprofit in their after school program. (Open to those with 2-3 years of previous study of the language).

Learning Community 4: Being Human: Biological and Anthropological Perspectives

- Course: Genes, Cells, and Evolution

- Course: Introduction to Anthropology

Course Description: Being Human is a complex interplay of our genetics and society, which becomes expressed in our biology and culture. In this Learning Community, we will

examine the basic foundations of the fields of biology and anthropology by examining what makes us human. To this end, we explore the molecular and evolutionary bases of life. In addition, we will investigate how genetic and environment interact to create individuals and how individuals come together to form households, communities, and society. To explore these connections and see how humans are bio-cultural beings, we will complete a number of field and community based experiences focused on issues of diet and health.

All four learning communities were asked for eight hours of total time for this research project. One hour of time was used for students to take the Intercultural Development Inventory (IDI) at both the beginning and the end of the semester. The other seven hours were used for training and reflection activities every other week for an hour. These sessions were conducted by mentors who are trained upper-class students. Since the IDI was used for program evaluation, the participants did not receive their individual profiles; rather the results were used to alter the training program to meet the developmental needs of the group. The researcher visited each class prior to its first lab meeting to explain the study, reviewed the syllabus, and asked each student to fill out an informed consent form. Students were told that they would not be penalized for not participating in the data collection portion of the study; however, they would have to engage in all aspects of the lab since their professors would be grading them on that portion of the course.

Mentors were recruited through the Center for Leadership and Engagement and the Bonner Leaders Program. Wagner has a Bonner Leaders Program, which relies on Federal Work Study funds to support students' extensive 300+ hours commitment to community service. Bonner Leaders are expected to participate in an annual fall orientation to the Bonner Leader program, to perform 150 or more hours of community service each semester, and to meet on a weekly or bi-weekly basis for reflective seminars with other Bonner Leaders and the

coordinators of the Bonner Program from the Center for Leadership and Engagement. For this research study, the Bonner leaders were identified and approached by the Director of the Center. Mentors who participated were be able to fulfill 50 hours of their 150 hour commitment by teaching this lab course. Mentors were asked to meet weekly; once every other week with the researcher and the opposite week with the class participants.

Procedures

Participants met with the mentors every other week where they talked about articles that they have read, reflected upon their civic engagement experiences, and asked questions and engaged in dialogue with the rest of the group. They also participated in some activities designed to build intercultural competence. Students kept an online journal as well where they answered certain prompts: what did I see, what did I think, and what did I feel during each interaction with the community. They were asked to revisit their notes two weeks later to see if their interpretations of the interaction changed at all. At the end of the semester, these students were asked to complete the IDI again to assess whether there has been any movement on the developmental continuum.

During the first meeting, students completed the Intercultural Development Inventory and were told that we were using this zero unit lab to assist them in getting the most out of their civic engagement experience. We went over ground rules for the semester and did an ice-breaking exercise. We reviewed how to keep a transformative journal and students were asked to complete a learning style survey over the next week. They were given a reading on civic engagement and an orientation during the next two weeks to their community partner.

During the second meeting, students reviewed their learning styles inventory with the mentors. They completed some activities that allowed them to reflect on their first experiential

components and tours of their community partners. Students were asked again to think reflectively over the past week and revisit their journals and make new interpretations of events that they had recorded.

During the third meeting, students discussed their orientation to the community partner and begin discovering and sharing their own cultural identity with others in the group. They were asked to reflect on something that surprised them during their tour/meeting of the community and partners. They completed an exercise that allowed them to think about generalizations and stereotypes and how to test those hypotheses. They also participated in exercises to examine how cultures differ in values. Students were asked again to think reflectively over the past few weeks and revisit their journals and make new interpretations of events that they have recorded.

During the fourth meeting, students participated in some cultural inference making activities as well as discussed the iceberg theory and explored values across cultures. They discussed their past week's experiential components that they completed for their reflective tutorial (RFT). Students were asked again to think reflectively over the past few weeks and revisit their journals and make new interpretations of events that they have recorded.

During the fifth meeting, students participated in a simulation activity called Starpower by Shirts (1969). Starpower is a simulation exercise that creates a limited-mobility, three-tiered society based on differential wealth. Starpower also illustrates how race, ethnicity, or other visible markers of social identity function in stratified societies. Participants in each group sat separately and wore a visual symbol of their group membership as squares, triangles, or circles. This offered an opportunity to discuss the role of visual markers in stratified societies, as both internal and external symbols of one's identity that facilitate differential treatment. Such visual markers can become potent symbols of group membership, substituting for and masking the class

basis of the hierarchical system. Students were asked to write a paragraph in their journal about the experience of participating in Starpower.

During the sixth meeting, we debriefed the simulation game of Starpower and talked about power, privilege, and negotiation as concepts in general and as related to the civic engagement work in which the students were participating. We asked them to think about the verbal and nonverbal cues they received from others and to think about them in the context of their civic engagement experience. Before the next meeting, students were asked to reflect on the activity as well as draw parallels to their civic engagement experiences in their journals.

During the seventh meeting, students discussed their experiences through various "frame games" to determine where they felt like the most learning occurred and which exercises best prepared them for their interactions with the community.

Finally, they were asked to complete the Intercultural Development Inventory once again. They were also told to review their journals and once again, go back and reinterpret events after learning more about communication and cultural styles.

Although all of these activities were conducted with each class, some classes spent more time dialoguing and debriefing about activities, whereas others moved through a bit more quickly. This had to do with the group's comfortability as well as the mentors' ability to engage the group in difficult dialogues.

Data Analysis

Once the data was collected from all of the participants, the researcher aggregated the pre and post group scores for each participant and analyzed them through paired sample t-tests. Paired sample t-test, sometimes called correlated t-test, is a statistical technique that is used to compare two population means in the case of two samples that are correlated. Paired sample t-

test is used in 'before-after' studies, or when the samples are the matched pairs, or when it is a case-control study. In this study, we completed an intervention to a group of students and want to know whether or not that intervention had any impact on their intercultural sensitivity development. We collected the IDI on the students prior to the intervention and then again after the intervention. We will use the paired sample t-test to see if we can statistically conclude whether or not the intervention increased students' intercultural sensitivity.

Once it had been determined which students had the most movement on the intercultural development sensitivity scale, those journal reflections were reviewed to see how they reinterpreted and reevaluated their initial observations. This will allow us to determine whether by adding new thoughts and or extending their partially formed feelings, they were able to try out new ideas, ask, "what if," and illustrate that their initial observations can have more than one interpretation thus allowing them to be more interculturally sensitive. In addition, students were asked to complete a Likert scale survey in which they provided feedback on whether or not the class assisted them in the development of intercultural competence as well as determining which aspects of the course they felt were most pertinent in their development.

Limitations and Delimitations

One of the limitations for the study included the number of students who are part of a Division I athletic program and thus missed some of the lab courses for their games/matches. Twenty five percent of Wagner students are also Division I athletes. Also, a limitation of the study was that the researcher could only recruit mentors who did not have classes at the times of the scheduled labs, thus restricting the students who could participate in the mentoring.

Delimitations were that the researcher only used four learning communities in order to keep the number of students and mentors reasonable for the scope of the study. In addition, only

first year learning communities were used because in the Wagner Plan all students are required to complete thirty experiential hours as a group whereas in the intermediate learning community, they do not have an experiential component and in the senior learning community the experiential component is very individualistic.

Risks

All of the lab participants were asked to complete the IDI; the risk for answering this assessment was minimal since the participant had control of how they answered the questions. The group was asked to meet for an hour every other week, since this time was built into the hours that they needed to complete for class—there was no additional time constraint on the students. A zero unit lab had been set up for this training and reflection time. One of the risks associated for the participants was that they would be talking with their peers about the encounters that they were having in their civic engagement experience sand about diversity, power, and privilege, which can be sensitive in nature.

The mentors were asked to complete the IDI as well; again, the risk for answering this assessment was minimal since the mentor had control of how s/he answered the questions. The mentors met on a weekly basis alternating meetings with the researcher and lab participants. Most of the mentors were given 50 hours of civic engagement time to fulfill their 150 hour commitment. In addition, mentors were be asked to keep a private journal for their own reflection through the process of teaching and learning.

Confidentiality

For the IDI, lab participants, professors, and mentors did not see any of the results—only the researcher had access to individual profiles. If the participant requested his/her results, the researcher would share the information with them in an individual meeting where to go over the

results separate from the study. The researcher shared with the upper-class mentors the group profile as an overview of the group to assist them in planning a robust intervention. There were no identification of individuals. The journal entries were shared with the professors of the course in which the student was enrolled and that was specified at the beginning of the semester. The journal entries were shared with the professors because journaling was part of the students' reflective tutorial (RFT) grades.

The mentors were given individual feedback sessions on their IDI results and given an individual development plan as well. Their journal entries were not shared with anyone but used for conversations with the researcher and their supervisor in the Center for Leadership and Engagement.

The participants and mentors in each class created a set of discussion guidelines/expectations by consensus during the first meeting for the semester. At that time, confidentiality was discussed and participants were asked to be respectful of each other. Any quotes used in the dissertation were not ascribed directly, rather as student. Participants were assigned coded numbers for their IDI scores in order to ensure no identifying information was kept with the data. This information was not be shared with the professors or mentors. In addition, data was stored on a personal drive with a back-up on a flash drive that was secured in a locked desk within a locked office. At the end of the project, the data was archived appropriately and securely.

Chapter IV: Results

This study explored the relationship between four courses that included civic engagement in their syllabi and students' development of intercultural sensitivity. As an action research study, the work was intended to provide information for a better understanding of the influence of courses which include civic engagement and to provide a set of recommendations for improvement in the research site college to enable more students who do not have the ability to study abroad to have the opportunity to increase their intercultural sensitivity at home.

Four learning community courses that were offered at the college in the fall of 2014 were selected for this study. Data collection for the study was conducted with various constituencies. First, data was secured from the student participants enrolled in the four courses. The students completed the Intercultural Development Inventory (IDI) both at the beginning of the course, September, 2014, and again at the end of the course, December 2014–January 2015. Students also kept their own journals and shared their observations with the peer facilitators. Finally, the students completed a questionnaire about their experiences in the course. Follow-up meetings were held on a regular basis (every other week) with the peer facilitators to educate them on the next assignment and to gauge the interest/difficulties/successes of them facilitating the lab section of the course. Information from these meetings allowed me to change assignments or talk through challenges with the peer facilitators. Lastly, I met with the professors teaching the course three times, once at the beginning to learn about their curriculum and civic engagement activities, once in the middle to ascertain how they thought the class was doing and to change items that were frustrating, and finally at the end to share the results of the IDI and the questionnaire and to get their insights on the scores and statements as well as to share ideas on

ways to improve practice in the future. The data and information collected from these sources

and constituents were integrated into the analysis portion of the study.
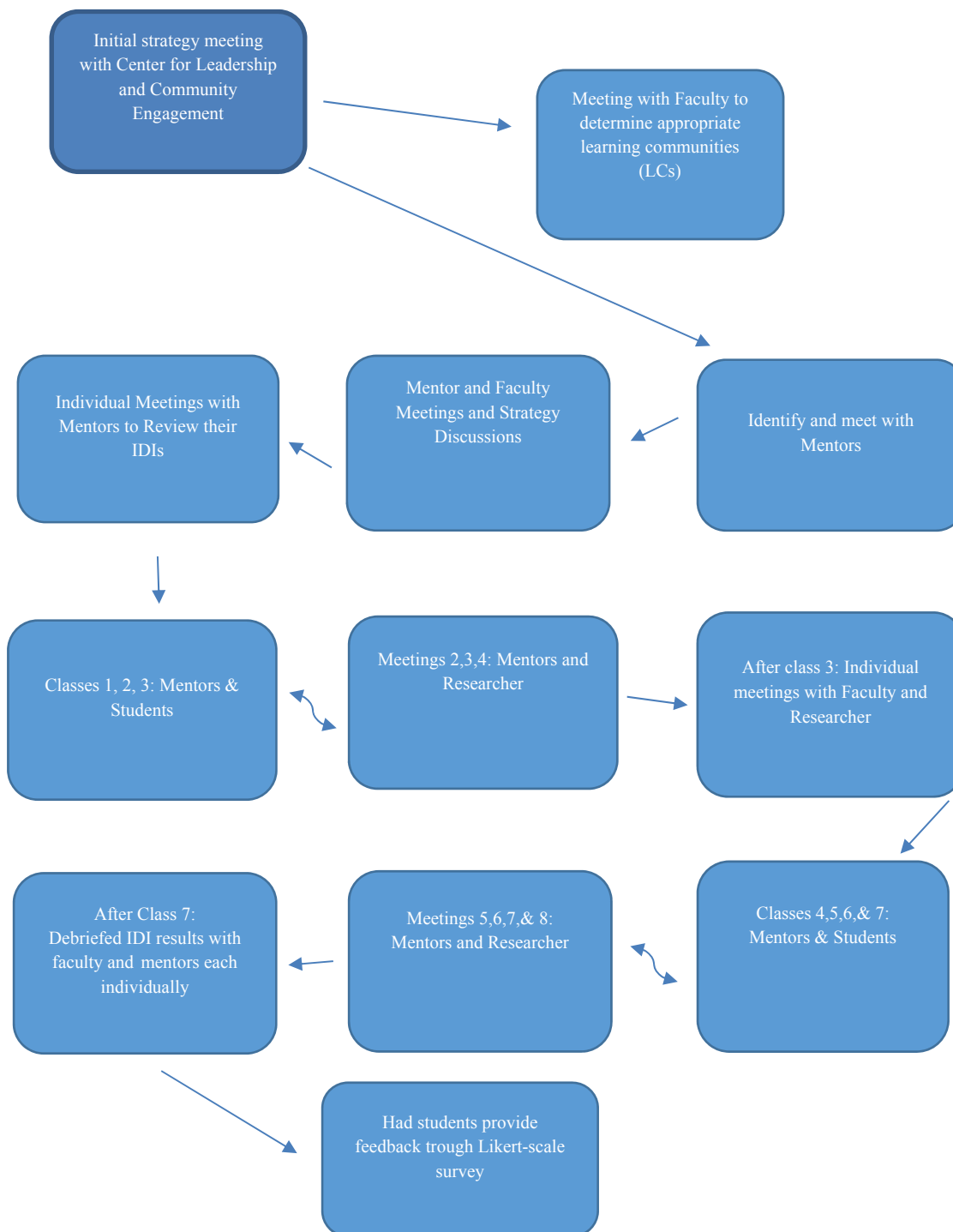
Figure 4.1. Action research diagram.

IDI. Data collection was to include all of the students who were in each of the four learning communities (n = 102); all students were given the overview of the study and were asked to sign informed consent forms. Ninety-five students signed consent forms, however, eight of the students were excluded because they would not be age 18 prior to September 15 when the initial data collection began. Of the students (n = 87) who signed consent forms and were eligible for the study, 84 of them completed the initial Intercultural Development Inventory (IDI) online at the beginning of the semester, but fewer students (n = 50), completed the IDI online at the completion of the semester. The number of students who completed both the initial and the post-course IDI administrations (n = 48) resulted in a total response rate of 57%, See Table 4.1 for breakdown of the groups. Demographics for those who completed IDI both at the beginning of the course and at the end of the course consisted of 27 women and 21 men: students from 14 states and 3 countries.

Table 4.1

Number of Students Who Completed the Intercultural Development Inventory

	Prior to course	**After the course**	**Both prior and after the course**
LC 2	21	10	10
LC 4	20	15	13
LC 5	14	6	6
LC 13	23	13	13
Mentors	6	6	6
TOTAL	84	50	48

Four courses were used; however, due to extenuating circumstance the initial design comprised of an experiential component, one of the four courses, Learning Community 3: Spanish at Work: Language and Business in the 21st Century, was forced to change its experiential component when the local community partner backed out of the relationship due to

community politics. Thus, this learning community ended up doing only site visits and no ongoing experiential civic component. The other three learning communities were able to keep their experiential/civic components.

Descriptive Statistics

This study used a paired sample t-test as the statistical technique to compare two population means in the case where two samples were correlated. Paired sample t-test, or correlated t-test are often used in 'before-after' studies, especially when researchers provide training or an intervention and want to know whether or not the training/intervention had any impact on the individuals involved. Assumptions that were used in this analysis included: only the matched pairs were used to perform the test, normal distributions were assumed, the variance of the two samples was equal, and the cases were independent of each other. In this case, I wanted to see if training and reflection increased a student's intercultural competence.

This study compared different learning communities to try and ascertain if there was growth of intercultural competence and what aspects may have led to growth. Overall, the Pre-test IDI average developmental orientation score for all 48 students was 84.76 and the Post-test IDI average developmental orientation score for the same 48 students was 89.27; an overall gain of 4.52. The breakdown of each learning community pre average and post average can be seen in Table 4.2.

Table 4.2

Difference Scores of Averages of Developmental Orientation Prior to Course and After Course

	LC 1 n=10	LC 2 n=13	LC 3 n=6	LC 4 n=13	Mentors n=6
Pre Average	0.9776	1.832769	- 1.20883	1.414167	5.926167
Post Average	3.3364	7.617462	-0.2298	0.049462	12.54083
Difference	2.3588	5.784693	0.97903	-1.36471	6.614663

Across the 4 LCs and mentor group (Figure 4.2), 14 students had a gain of one category; four had a gain of 2 categories, 22 had no change in category, five had a loss of one category, and one had a loss of two categories. As can be seen in Table 4.2, four of the five groups had an average gain whereas one learning community had a loss.
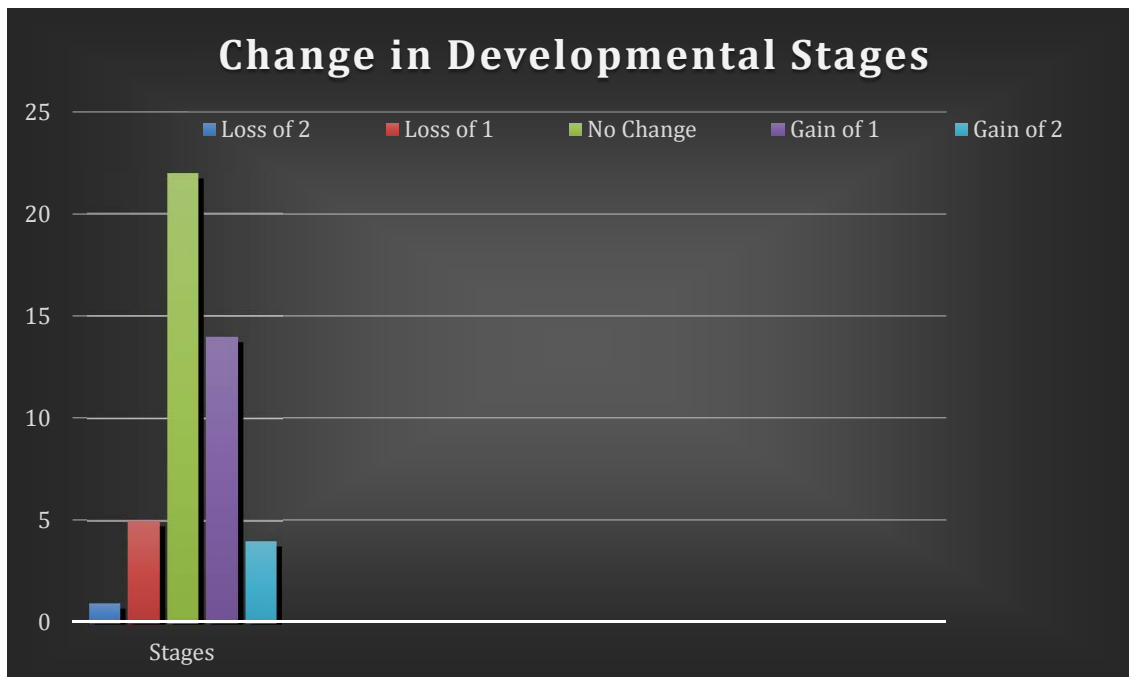
Figure 4.2. Students' gains and losses in developmental stages.

Figure 4.3 shows the developmental orientation of each student prior to the intervention and after the intervention As can be seen in this figure, overall, the ethnocentric stages of denial lessened from 19% (9 students) to 4% (2 students), polarization grew a bit from 31% (15 students) to 38% (18 students), minimization grew from 48% (23 students) to 50% (24 students) and the ethnorelative stages of acceptance grew from 2% (1 student) to 8% (4 students) and adaptation remained unchanged at 0%. This graph visually depicts that the intervention did have a positive impact on intercultural growth for most students.
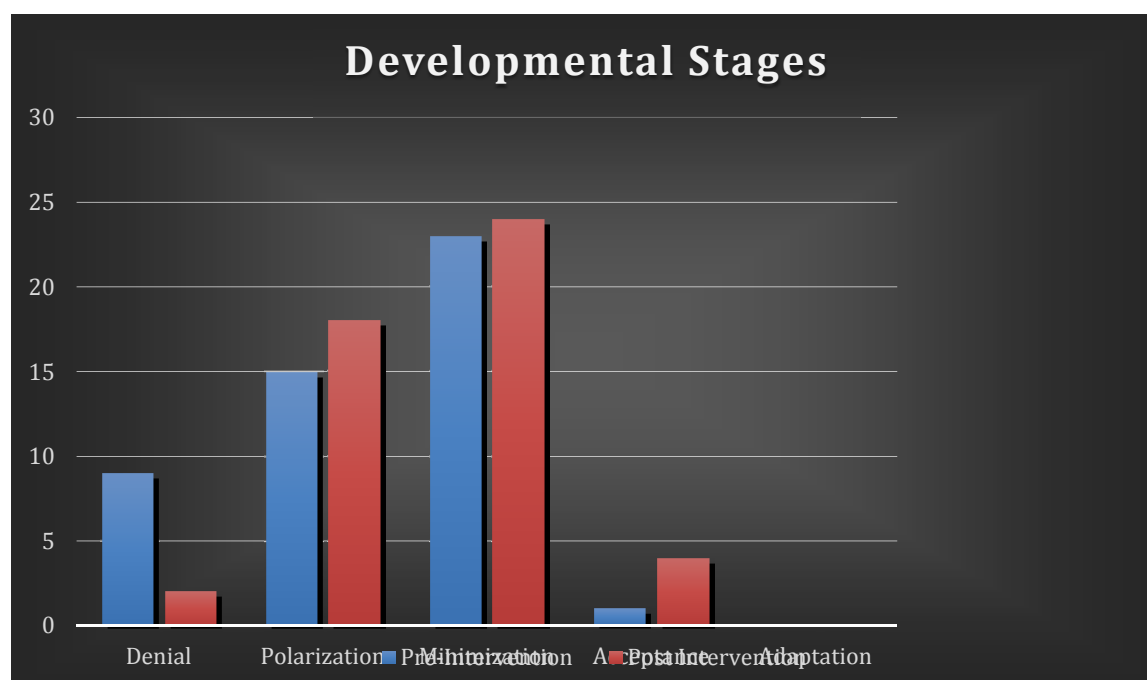
Figure 4.3. Number of students in each developmental stage pre- and post-intervention.

A paired-samples t-test was conducted to compare the developmental orientation of four learning communities and one group of mentors both pre-intervention and post-intervention. Even though the sample sizes were so small, the size should have rendered the t-tests almost meaningless. However, the results can be seen in Table 4.3; the results were mixed with the only two groups being statistically significant at the $p = .05$ level.

Table 4.3

Correlated T-Test results for Pre and Post Course Developmental Orientations

	Mean$_a$ -Mean$_b$	t	df	P (one-tailed)
Learning Community 1	-3.3364	-1.09	9	0.1520175
Learning Community 2	-7.6175	-2.23	12	0.0228055*
Learning Community 3	-1.4142	-0.28	5	0.395346
Learning Community 4	-0.0495	-0.01	12	0.496093
Mentors	-12.5408	-2.26	5	0.036676*

Note. *Significance set at 0.05.

To further delve into the data, an analysis was conducted of each learning community as well as the mentor group. As stated above, the results were mixed; see Table 4.3 for comparisons of each of the learning communities and mentor group.

A paired-samples t-test was conducted to compare the developmental orientation of Learning Community 1, pre-intervention and post-intervention. There was not a significant difference in the scores for Learning Community 1, Pre-Intervention (M = 83.05, SD = 24.43) and Post-Intervention (M = 86.38, SD = 28.25) conditions; t(9) = -1.09, p = 0.1520175. For Learning Community 1 the results suggest that the intervention was not effective overall for the group.

A paired-samples t-test was conducted to compare the developmental orientation of Learning Community 2, pre-intervention and post-intervention. There was a significant difference in the scores for Learning Community 2, Pre-Intervention

(M = 86.55, SD = 9.47) and Post-Intervention (M = 94.17, SD = 0.17) conditions;

t(12) = -2.23, p = 0.0228055. For Learning Community 2 the results suggest that the intervention was effective overall for the group.

A paired-samples t-test was conducted to compare the developmental orientation of Learning Community 3, pre-intervention and post-intervention. There was not a significant difference in the scores for Learning Community 3, Pre-Intervention

(M = 79.89, SD = 0.92) and Post-Intervention (M = 81.30, SD= 1.95) conditions;

t(5) = -0.28, p = 0.395346. For Learning Community 3 the results suggest that the intervention was not effective overall for the group.

A paired-samples t-test was conducted to compare the developmental orientation of Learning Community 4, pre-intervention and post-intervention. There was not a significant difference in the scores for Learning Community 4, Pre-Intervention

(M = 88.22, SD = 0.07) and Post-Intervention (M = 88.28, SD = 10.58) conditions;

t(12) = -0.01, p = 0.496093. For Learning Community 4 the results suggest that the intervention was not effective overall for the group.

A paired-samples t-test was conducted to compare the developmental orientation of Mentors, pre-intervention and post-intervention. There was a significant difference in the scores for Mentors, Pre-Intervention (M = 81.08, SD = 7.75) and Post-Intervention (M = 93.62, SD = 27.92) conditions; t(5) =-2.26, p = 0.036676. For the Mentors, the results suggest that the intervention was effective overall for the group.

Likert Scale survey. In order to ascertain which aspects of the intervention were most salient in students' minds to the development of their intercultural competence, I asked the 48 students who completed both the pre and post intervention IDI measure to complete an additional

survey. Twenty-eight of the 48 filled out the Likert scaled survey (58%). To encourage students

to fill out questionnaire, each student who filled out the survey at the end was given a $10

Starbucks gift card. The Likert Survey asked students to rate on a scale of 1 to 6, with one being

extremely unimportant and six being extremely important; how important did they think the

different aspects of the course design assisted them in developing their intercultural sensitivity

skills. The average results of the 10 questions are shown below in Table 4.4.

Table 4.4

Impact of Course Experiences Based on Participants' Perceptions
KEY:

1	2	3	4	5	6
Extremely Unimportant	**Unimportant**	**Somewhat Unimportant**	**Somewhat Important**	**Important**	**Extremely Important**

Question #	Question	Average Score
1	Having the course facilitated by a fellow student?	4
2	Getting a tour/orientation to the community we were going to work in?	5
3	Understanding my own learning style---completing the Kolb learning styles inventory (i.e., concrete, active, reflective, abstract)?	4
4	Learning foundational concepts (i.e., stereotypes, iceberg theory, opposites activity)?	5
5	Working with community members?	6
6	Taking part in the Starpower simulation game about power and privilege?	4
7	Talking with my peers about my experiences?	4
8	Reflecting and re-reflecting in my journal about the various activities?	4
9	Being able to see a connection between my professors' course content and this lab?	5
10	Being able to see a connection between my professors' field experience (experiential component) and this lab?	4.8

As can be seen above, students found working with community members to be the most helpful aspect to the development of their individual intercultural competence. This was followed by three other areas that students stated to be impactful: getting a tour/orientation to the community they were working in; learning foundational concepts about intercultural communication; and seeing a connection between what they were learning in their course and the lab. To follow up on the Likert scale and to better understand why students rated certain aspects higher than others, the survey contained three open-ended questions:

- For the aspects that you rated most important, please indicate which ones and why they were most important to your learning.

- For the aspects that you rated least important, please indicate which ones and why they were the least important to your learning.

- Some of the results from the study are intended to be used for the development of future classes.

- What would you recommend to enhance the experience?

Below are some representative comments that students wrote as most important to their learning:

- I think it was important for us to be in the community to be able to connect personally and learn about the social and economic issues that we were discussing in class and see them in action.

- Working with community members, because you really got to see where the impact would hit.

- I think working directly with the community was very relevant because it allowed us to connect real events with major social concerns.

- It is good to be familiar with those in the community we are teaming up with because it will help us be on the same page.

- Working with community members was really important because when I got to physically participate, I got to see first-hand the experiences they had to go through and how they handled them.

- Interacting with others who are different from ourselves was the most important because it allowed us to hear different perspectives.

- You have to get to know people if you are going to work with them.

- It is important to see and experience in the community and learn from first hand experiences and not just staying in the classroom and learning from books.

- Being able to connect my school work to the environment {community}, and my experiences was the most important to me.

- Talking with my peer because it allowed us to have a common ground.

- Talking with peers because it gives us another person's point of view.

- I believe interacting with others was most important because you learn more by hearing others' perspectives.
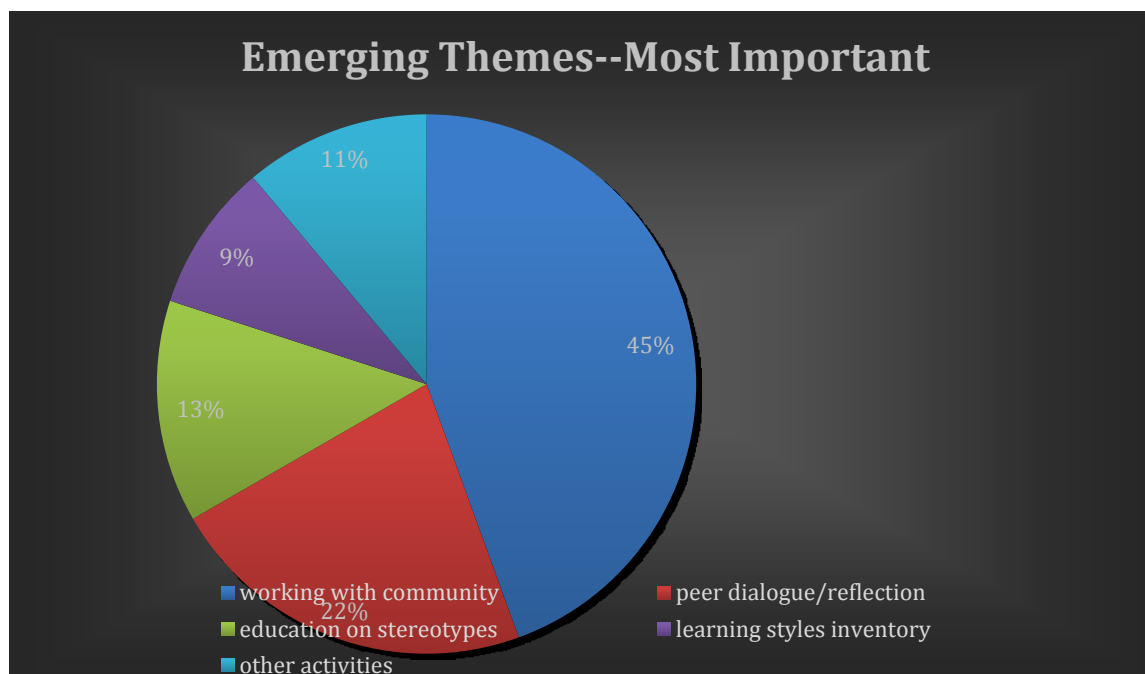
Figure 4.4. Students' open-ended comments for most important to my learning categorized into themes.

The open-ended questions revealed some general themes that the students identified as most helpful in their intercultural development. Students were able to identify as many items as they wanted to illustrate what was most important in their learning. Consistent with the Likert-scale rating for working with community members (6), 45% (20) of the comments reinforced the one of the most important aspects to their intercultural development was engaging with the local community. In addition, 22% (10) of the comments focused on the importance of talking with your peers and reflecting together on the experiences taking place in community/class. This was a bit more surprising since the Likert-scale average was a 4 or somewhat important.

Below are the representative comments that students made in relation to the least important to his/her learning:

- Starpower and reflecting 2 times; I didn't feel like it made an impact on what I was thinking.

- Doing reflective journal, I didn't feel like my opinions changed much over the two times.

- Doing the journals; I felt like we reflected in class when we talked with the mentor and classmates—I liked the sharing more than the writing.

- I don't think facilitation by peers was any better than if facilitated by faculty.

- Having the course taught by a fellow student—it didn't matter who was teaching it, we still could have had good conversation.

- Some of the activities we engaged in seemed basic.

- All aspects were important.

- Reflections in journal weren't as important because we were reflecting in class.

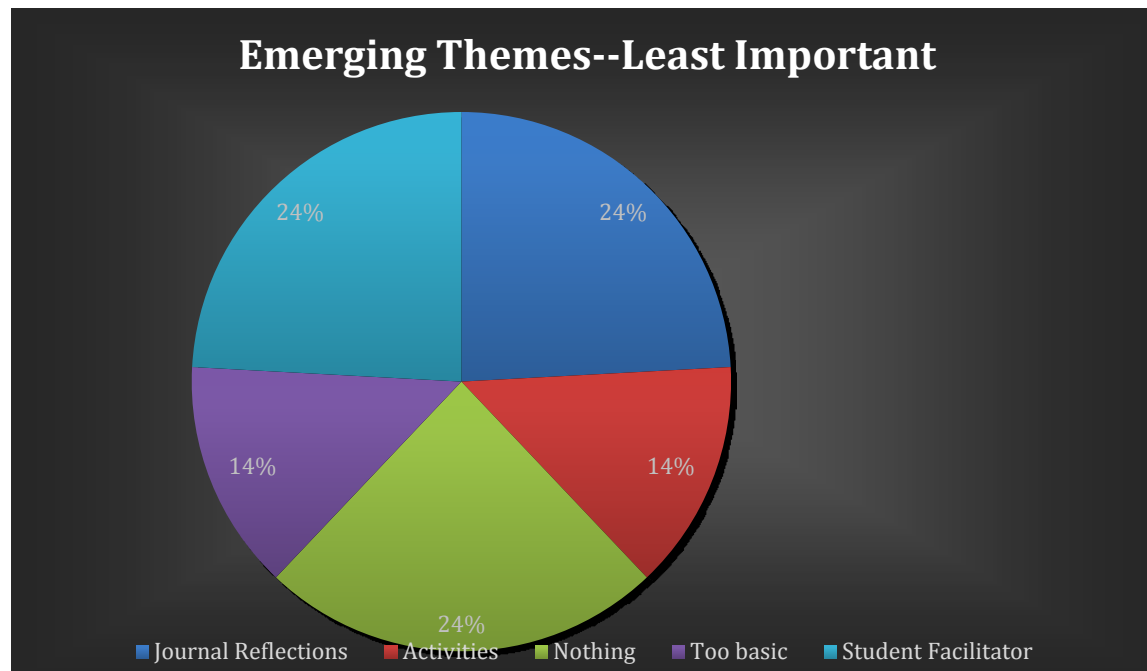- I didn't like some of the activites; seemed too contrived.

- Everything was important.

Figure 4.5. Students' open-ended comments for least important to my learning categorized into themes.

The open-ended questions revealed that 24% (7) of students' comments found the journaling the least important to their learning because they felt like it was too much repetition from the conversations they were having in class with their faculty and with their mentors. They preferred the conversations to the writing because it was more interactive and engaging. In addition, 24% (7) of the comments indicated that it did not impact their learning whether a student or professor facilitated the lab, and another 24% (7) felt that all of the aspects were important in their intercultural development. The survey data helped to explain the impact of the engagement with the community, how students felt about reflection, and the role of mentors and professors in their learning communities.

Mentors. The mentor group had the largest raw score increase in the IDI scores with the average being 6.61 and ranging from 0.26 to 38.69 with five of the six scoring over six points. In individual interviews with each mentor, they were asked about what they felt contributed to their development. Four themes emerged from the conversations: teaching the course, the reflection time every other week, mentoring, and the personal feedback on the IDI.

Teaching. All of the mentors indicated that the most important aspect for their development was the ability for them to teach the lessons. They commented on the opportunity to learn the pedagogy behind the lessons; how they were able to reinforce their learning by teaching someone else; and how being challenged in class allowed them to broaden their perspectives. Some of the illustrating comments included:

- By engaging with the material through a pedagogical lens, I was forced to engage with the curriculum from a broader perspective- taking into account the perspective of each respective student in the class.

- The teaching role has a lot of power, because that when you teach you are convinced by the information presented and communicating it persuasively.

- By being challenged each class I definitely gained intercultural sensitivity and learned not to make my mind up before experiencing something first hand even if I think I am well versed in the subject matter.

- Through the activities that I facilitated in class, I was not only able to hear one side of how cultures can be seen and treated, but opposing views that challenged those of my own.

- Teaching 30 students proved difficult, but each of them brought new and different ideas of what culture is to the table. Thirty ideas and beliefs that changed my mind and made me question my ability to be culturally competent.

Reflection. The mentors enjoyed the conversations that they had each week with one another and with me in how to brainstorm issues in the classroom, how to convey the materials, and debrief from the week before:

- The ability to personally reflect on the classroom conversations provided insight into my own perceptions of cultural sensitivity. Finally, the constant exposure to such a learning environment helped to ground my thinking, forcing me to confront issues of cultural insensitivity in my daily life.

- Through reflection and constant feedback throughout the course from students, my peers, and Ruta, I was able to expand my horizons in how I saw the world.

- Reflecting each week with Ruta, Bonner and myself proved helpful. I was given new ideas on how to confront problems and maintain healthy classroom environments.

- Through self-reflection and research I was able to form a stronger foundation in my intercultural sensitivity.

Mentoring. The mentors felt that over the course of the semester, they gained more confidence in having difficult discussions around issues of diversity and otherness and felt that they became more comfortable with public speaking and leadership. Some comments that illustrate this included:

- The experience of mentoring others helps me to now mentor and see the growth of my fellow underclassmen through the various e-boards that I am part of; it also assisted me in setting up mentorship programs for students in my organizations.

- The experience of mentoring allowed me to also learn from the students—it was a reciprocal relationship.

- I believe the experience of mentoring others was helpful, because it boosted my confidence with public speaking and presenting information eloquently in front of a large group.

- (I) think the experience of mentoring others helped me to consider how individuals' cultural heritage, or upbringing, informs their daily lives.

Feedback on IDI scores. All of the mentors said that they appreciated having feedback on their individual scores on the intercultural development inventory. I had sent each of the mentors their IDI scores and developmental plans prior to our meeting so they could review and ask questions. The mentors were all surprised with their initial scores on the IDI—mostly because there was a big gap between their perceived competence and their scored developmental competence; however, when we went through the open-ended (contexting on the IDI) questions, they began to understand better why they scored where they did on the developmental scale. In one conversation I had the person was upset about the low IDI score that he/she received. As we went through the development plan, he/she decided to work on their own development and be open to other people's perspectives and ideas. Other mentors asked if the course would allow them to learn more theory and understand the concepts of intercultural communication more fully.   They were all open to learning and committed to teaching about diversity, social justice, and civic leadership. When I went over their scores after the course, they indicated that the ongoing and intentional conversations we were having assisted them in developing more intercultural sensitivity. One mentor even confided that they looked at the individual development plan and tried to do as many things in it as possible because he/she wanted to become more interculturally competent.

Feedback on improving the course. All of the mentors agreed that the course was a good idea to assist with the civic engagement mission of the College. They thought this type of course

would be helpful for all students. When asked for feedback on improving the course, the

mentors had many ideas, including a longer span for mentors to learn the information, changing

some of the activities, integrating the lab more with the actual learning communities. Some

comments included:

- It would be great for this to be a program in which the mentors are able to learn the material in advanced, a semester to a few weeks earlier.

- I think the course could be made better if we were able to observe the students in a different setting, because we were able to understand the coursework better and tie it in to the seminar.

- I think taking more time to unpack some of the conversations could be largely beneficial to the course.

- I think taking more time to unpack some of the conversations could be largely beneficial to the course.

- I would have liked to spend further time reflecting on specific issues- perhaps a looser timeframe could help with this.

- At times, the activities didn't work for all members of the group, if there was a way to make them easier/harder for different students, I think they would have gotten more out of them.

Faculty feedback. As in many action research projects, I shared the results with the

faculty to ask them to assist in the interpretation of the data. Generally, faculty stated that those

students who were more engaged with the community had bigger gains in their IDI scores and

those who really didn't engage and/or believe in community work ended up either not having

gains or some loss in their IDI scores. Faculty also felt that the quality of interactions that

students had through the civic engagement experience affected the types of conversations that

they were having in the classroom.

Learning Community 1 faculty talked about their community engagement project where

they worked with the owner of a local Mexican restaurant to determine what she wanted from the

class members. Together they were able to negotiate the development of a take-out menu to increase her business as well as the enhancement of the current space. Different groups of students in the class worked on various aspects including surveying of local customers to assist with the development of these projects. The faculty of this learning community were not surprised when I shared which students had the greatest gain because they said those were the students who went above and beyond the hours that they needed to complete and were the ones who most engaged the community and asked questions of them as faculty.

Learning Community 2 worked with both a local artist to visually portray the plight of immigration as well as engaged with local elementary school children (fourth graders) to help them understand more about diversity and the movement of population. In addition, one of the professors divided the class into three groups and had them explore the following thesis statements from various articles: Thesis 1: Race does not matter and does not exist; Thesis 2: Race doesn't exist but matters; and Thesis 3: Race matters.

The professors explained that the conversations around these statements were heated at times, challenging not only the thesis statement, but students' own values and beliefs. This was intentional on the part of the professors to assist the students in understanding the construct of "otherness." This learning community had the overall greatest increase in their IDI scores and again the faculty felt that those students who had the greatest gain were those who were most engaged in the process of learning.

Learning Community 3 unfortunately had their civic engagement community partner back out at the last minute so instead of engaging in a project with the community these students were given a list of different things they could partake in to learn more about cultures. Students visited the Feast of St. Gennaro in Little Italy or the Dia de Muertos (Day of Dead) festival in

NYC. They watched the movie Undocumented and listened to a panel of immigrants on the challenges of finding a job, supporting their families, and the path to citizenship, they attended a play called *Stop. Kiss.* which explored issues of lesbian romance and violence.   Finally, each student had to do a five to seven minute presentation on the summer reading book, *Justice: What's the Right Thing to Do?* by Michael Sandel. A major issue in the lab with this group was that different students participated in different activities and trips so it was difficult for the mentors to have conversations around a shared experience. The only shared experiences were the ones that were occurring in the lab itself. Still, this group did have a slight gain overall in their IDI scores.

Learning Community 4 conducted an on campus and Manhattan ethnography project, they were given a certain amount of food stamps and were told to go the local immigrant community and had to spend their monies on healthy food. They then participated with a local school where they engaged with elementary aged students on talking about healthy food traditions and creating a healthy plate. These faculty said that this group of students overall were the hardest to engage in their entire tenure of teaching. Eight of the 24 students were placed on academic probation at the end of the semester. Student feedback was that the professors were too hard and that they didn't enjoy the community based work in which they were engaged. The faculty indicated there were some good students in the class, however as a group they never gelled or really connected with the professors or the materials they were learning. This might explain that their overall results had a loss in the IDI scores.

Summary

Some confluence of themes that emerged from the different conversations with students, mentors and faculty:

- Engagement: the more engaged the students were in class, the more there was an increase in their IDI measurement scores;

- Theory: the more they were able to recognize and grasp the connection between the community work and the courses (both with faculty and the lab), the bigger the gain in their intercultural sensitivity;

- Sharing: when students were able to talk and reflect on their experiences it seemed to help expand their understanding.

One mentor summarized the above in a written reflection:

> I believe I am more aware of the culture around me and the struggles that people face every day. I took the following quote from the IDI inventory—the real voyage of discovery consists not in seeking new landscapes, but in having new eyes—Marcel Proust. I truly believe this quote to be true. I believe that when you give someone the tools to navigate the world with new eyes that is when you begin to break down stigmas. That is when you begin to change cultural beliefs and build culturally competent students.

Chapter V: Discussion

Action research is an approach to scholarship in which the community and the researcher collaborate to create critical knowledge aimed at social change (Herr & Anderson, 2005). In order to understand the workings of a college curriculum and to initiate curricular change regarding the development of intercultural competence based on program evaluation, I conducted research within Wagner College with the participation of internal stakeholders (faculty and students) as part of the change process. It was important to have internal stakeholders as the nature of the student experience was constantly changing; as the faculty changed their course design, I had to adjust the content (e.g., community engagement dates changed so we had to adjust course content for the week); or secondly as I received feedback on the class participation from the mentors, we adjusted activities or class discussion prompts.

One of the most stimulating elements of the process was coming up with more questions and ideas of how to enhance students' intercultural competence. This was summarized well by McIntyre (2008) who wrote:

> The process of questioning, reflecting, dialoguing, and decision making resists linearity. Instead, Action Research is a recursive process that involves a spiral of adaptable steps that include the following: questioning a particular issue, reflecting upon and investigating the issue, developing an action plan, implementing and refining said plan. . . . These activities, in turn, become entry points into yet more questions, more opportunities for reflecting and investigating issues, and more ideas about how to implement action plans that benefited those involved. (p. 6)

In this study, an action research approach was used to develop an intervention within a class environment for first year students to ascertain whether intercultural competence could be accelerated by participation in civic engagement experiences and reflection with peers. As can be seen from the data, the success of this project was mixed; however, the inconsistency in data allowed for some very good conversations with mentors and faculty: about the types of student

learning practices that could increase intercultural sensitivity and the importance of including certain elements in our curriculum to prepare our students for a demographically changing world.

Interpretation of Findings

Two of the five groups of students showed a significant change at the $p < .05$ level on the IDI. In looking at the four learning communities, this study indicates that there are four elements that are needed to enhance intercultural competence:

1. Sustained and meaningful interaction with others

2. Reflection with an expert

3. Content knowledge

4. Teaching or mentoring others

The data indicate that these four elements are needed in combination with one another. Having one or two of these items did not suffice; rather all of them were important in order to develop significant gains in intercultural sensitivity.

Learning Community One had sustained, meaningful interaction with the owner of the Mexican restaurant, some content knowledge and reflection with the mentors but did not have a teaching or mentoring component. The meaningful interaction was limited because it was one community member with 24 students, the content knowledge was not reinforced in the classroom, and the reflection was not tied together because the mentors were not part of the civic engagement experience. Further, the students in this group did not teach or mentor any other students. The learning community fulfilled three of the four criteria and on average had a gain of 2.36 points on the IDI.

Learning Community Two had sustained meaningful interaction with both an immigrant artist and with fourth graders at a local elementary school; they were taught content by both the

mentors (diversity, power, privilege) and their professors (immigration, race, diversity); they reflected with both their mentors and professors; and they taught fourth graders about the movement of population and immigration.

Learning Community Two were asked not only to learn about immigration, race, and diversity; they were broken into three groups that had to support various thesis statements on race:

- Thesis 1: Race does not matter and does not exist;

- Thesis 2: Race doesn't exist but matters; and

- Thesis 3: Race matters.

The students spent time writing about these statements and then had to present them to the other groups in the class and support them with the literature they were reading. This aspect of teaching others about something like "otherness" was one of the pieces that students indicated in their conversations with their mentors and in the Likert survey was important in their own intercultural development. This study indicates that combined with other aspects of the learning process, coaching/mentoring during the civic engagement experience allows for greater development of intercultural sensitivity. It also supports the Georgetown study by Vande Berg, Connor-Linton, and Paige (2009), which showed that students with significant improvement in intercultural sensitivity (measured by the IDI scores) while studying abroad were those who had substantial coaching while on-site. This learning community fulfilled all four criteria identified by this study as needed for significant gain in intercultural sensitivity; this was borne out by their 5.78 point average gain for students in this learning community.

Learning Community Three did not have a sustained meaningful relationship with others as their civic engagement partner withdrew at the last minute; they were taught course content by

both mentors (diversity, power, privilege) and professors (social justice conversations); the reflection was harder in this group since the students were doing different things at different times: and they did not teach or mentor any other group. This learning community met two of the four criteria outlined and the average gain for students on the IDI was .98.

Learning Community Four did have a sustained interaction with a local elementary school where the college students taught the elementary students about healthy foods; however, the students complained that they didn't like the community engagement and didn't really understand it. They were taught course content by both mentors (diversity, power, privilege) and professors (socioeconomics); the mentors in this group reported that reflection was difficult because the students did not really want to engage and the mentor was not part of the civic engagement experience. Some studies have found that students who feel forced to volunteer or provide service can become resentful and end up reinforcing stereotypes about individuals/communities (Reitenauer et al., 2013). The meaningfulness of their civic engagement experience and the reflection for the students in this learning community were less than optimal resulting in a 1.36 loss in points on the IDI.

The final group of students, the mentors, had a meaningful, sustained interaction with others—in this case the first year students in their learning community. The mentors learned content directly related to intercultural development—they read articles about the intercultural development, they watched videos about cross cultural communication, they participated in activities that they would be doing with their students, etc. They were able to reflect each week with me, asked very good questions and were able to get clarifications and tips. And they used this knowledge to teach the students in the first year learning communities

In addition mentors reflected on the process of teaching as it evolved over the course of the semester. They all spoke about how they were nervous at the beginning and how they gained confidence in the material and in themselves as facilitators.

- I was scared and questioning my ability to engage in sensitive dialogue with these students. But reflecting each week with Ruta, the other mentors and myself proved helpful. I was given new ideas on how to confront problems and maintain healthy classroom environments. I think reflecting through helped because I was able to bridge together experiences.

- I believe the experience of mentoring others was helpful, because it boosted my confidence with public speaking and presenting information eloquently in front of a large group.

- Through the activities that I facilitated in class, I was not only able to hear one side of how cultures can be seen and treated, but opposing views that challenged those of my own. Through self-reflection and research I was able to form a stronger foundation in my intercultural sensitivity.

- I think I got intercultural sensitivity through teaching the course as I got to hear different sides of a story. I would go in to teach a specific topic a day and had my mind made up about the outcome, something I did subconsciously and not deliberately. But after talking to the class I learned that what I thought improbable or had little chance of happening was very much a possibility for someone else.

- I not only had to teach diversity and acceptance but learned these concepts deeply and more meaningfully after interacting with the class. By being challenged each class I definitely gained intercultural sensitivity and learned not to make my mind up before experiencing something first hand even if I think I am well versed in the subject matter.

Many of the above statements reflect the active learning that was taking place for the mentors in particular; learning the material, trying it out, discussing issues, and engaging in critical conversations with people whose viewpoints varied from each other. The mentors had to analyze not only the information but also the relationships in the classroom, they had to synthesize this and figure out the best approach to encourage discussion. Moreover, they spent time every other week evaluating which aspects worked and which ones were challenging and needed to be changed, and reflected on their own biases.   This group fulfilled all four criteria

identified in this study and on average had a gain of 6.61 points on the IDI. Another experience that assisted in the growth of intercultural competence (as measured by the IDI) in these students was having direct feedback on their IDI scores in the first place and having a personalized intercultural development plan.

Praxis of Support and Challenge

In reviewing the data and speaking with both mentors and faculty, it became clear that the praxis of challenge and support was extremely important for developmental learning. According to Sanford (1966), too much support and the student will not learn what he or she needs to grow and develop, while too much challenge may cause the student to become frustrated and refrain from engaging. The balance between challenge and support in a program limits frustration, reduces resistance, and enhances the potential for deeper learning. Similarly, Vygotsky's (1978) Zone of Proximal Development states that an ideal spot in development is where activity takes place in the space between what one can do individually and what one can achieve in collaboration with others, particularly with the help of a more capable peer or teacher; thus again highlighting the need for appropriate challenge and support to enhance learning.

In the learning community where students felt too much challenge from the professors (LC 4) and not enough support in their learning, the students on average had a loss in their intercultural development. Students complained that the professors were too hard and they didn't like their community engagement placement. Conversely, the faculty felt like this was the hardest group of students that they had taught in their tenure. Eight of the 24 students were placed on academic probation (less than a 2.0 grade point average).

In Learning Community Three, the students did not have as much challenge with relation to the civic engagement component, since the community partner backed out. The students had a

checklist of different experiences in which they could participate, therefore they did not have

shared experiences. This led to disjointed conversations around issues of diversity and social

justice in the classroom.

In Learning Community 1, students were able to have appropriate amounts of support

from their professors and mentors. The students' work in the community was a bit more limited

since all 24 students were working with one person, the restaurateur, for the civic engagement

component. This limited the quality and quantity of interaction any one student was having with

the community partner and limited the challenge that students could experience.

The groups with the largest gains, LC 2 and the Mentor group, both had a good balance

between challenge (discussing tough questions, learning content, working with others) and

support (classroom or group discussions, ability to ask questions, and engage in difficult

dialogues). The mentors indicated this with comments such as:

- The bi-weekly meetings allowed me to discuss with the mentors and Ruta the things
  that were working and then ask for assistance on the pieces that weren't working.

- I was nervous to present the Star Power game on my own, so Ruta suggested having
  her or another dean come to co-present the game—this made me feel more supported
  and in my opinion, allowed the class to more involved.

LC 2 engaged in collaborative learning with their peers because the professors had set up

some ground rules for difficult discussions. Students were able to challenge each other's

opinions on the thesis statements with support from the classroom environment that was created.

Various students also spoke of how their professors were available for additional assistance

outside of classroom times.

- My professors ensured that we worked collaboratively and discussed some hard
  theses, especially around race.

- I was nervous about participating in these conversations about race and immigration, but my professors always stayed after and continued the discussion and supported us—this made it easier.

During the final debrief, the professors of this Learning Community talked about how they wanted to make sure that they were helping to connect the constructs of race to the lab course. These types of support while engaging in conversations around challenging issues allowed the individuals in these two groups to move positively in their intercultural development.

Learning Practices for Intercultural Development and Civic Engagement Growth

During the past two decades, higher education has been working on ways to foster civic engagement on campuses. Service-learning has gained strong traction on campuses nationwide—both small and large, public and private, two-year and four-year schools. At the same time of this movement, faculty and administrators across those same institutions have been working to make diversity and intercultural learning foundational to student learning in college, (AAC&U, 2007). Both of these types of experiences (service learning and diversity) are strong catalysts for deeper, more transformative engagement for our students. This type of transformative learning challenges our students to assess their value system and worldview and potentially be changed by the experience (Mezirow & Taylor, 2011). Experiences that combine civic engagement and diversity have the opportunity to allow our students to learn about issues first hand, advocate for social change, and to become changed by the experience. It allows our faculty to use civic engagement to enhance and broaden pedagogy to deepen intercultural learning, to create engaged scholarship for students, and to sustain mutually beneficial, authentic partnerships with the community in which they are working (Jacoby, 2009). Hurtado and DeAngelo (2012) found a consistent and statistically significant relationship between civic engagement and academic engagement.

However, the important message of this research study at Wagner College is that to be effective in producing a significant impact on students, civic engagement must be integrated not only into the learning goals but also combined with the four high impact practices discussed above. While many colleges and universities use some of the high impact practices, and some use a combination of them, this research study highlights that when these practices are combined, the results can be significant in creating civic and intercultural growth in students, in particular the four high impact practices:

1. sustained and meaningful interaction with others,

2. reflection with an expert,

3. content knowledge, and

4. teaching or mentoring others.

In the following four sections, I explore the deeper meaning of each of them and also how they can be utilized to enhance civic and intercultural growth in students.

Sustained and meaningful interaction with others. For intercultural development to occur, one needs not only an acquisition of knowledge, skills, attitudes, and awareness, but also the development of the more complex processes of understanding their own identities and interpersonal relationships (Braskamp et al., 2009). Sustained and meaningful interaction is good for the faculty, the students, and the community and enables the relationship between them to grow and flourish. Six of the high impact community engagement practices (HICEP) used by the Bonner Foundation include place, depth, sequence, learning, capacity building, and evidence. These six HICEPs allow for the institution to have a sustained meaningful interaction with the community organization. Place incorporates community understanding, context, and assets and includes community voice in defining relationships and practices. Depth, sequence, and capacity

building all allow institutions to build multi-year strategic agreements and scaffold projects evolving over multiple semesters or calendar years. Learning and evidence allow for collaborative and responsive teaching and learning. These six high impact civic engagement practices allow an institution or program to be strategic and intentional in their student learning outcomes. By engaging in these HICEPs, the institution creates a meaningful interaction with the community partner that can be sustained over time and also allows for differentiation in the types of activities a student can participate in depending on their skill/class level.

      Reflection with an expert. Donald Schön (1983, 1987) in his books on the reflective practitioner argued that a vital attribute of all effective practitioners, no matter their area of expertise, need to be able to reflect on their ongoing experience and learn from it. He describes examples of people in various fields such as architects, musicians, therapists, teachers, and others, all reflecting on what they do as they go about their everyday practice—reflection-in-action. Just as important as this approach, however, is the considered reflection that takes place away from the press of immediate action when we pause and take stock of what we are doing. This type of reflection may occur driving home at the end of the day, in the bathtub, or when discussing with colleagues or friends what we do. Reflection involves taking the unprocessed, raw material of experience and engaging with it as a way to make sense of what has occurred (Boud, 2012). Reflection is often messy and confusing and there are many emotions which accompany the process--especially when thinking about civic or diversity work. Reflection can happen in many different ways within a course—written journals, conversations with other peers, or conversations with the faculty. Reflection happens in anticipation of events, in the midst of events, and even after events.

In this study, the peer mentors really worked with the students in reflection after events, sometimes called re-evaluation. It was used to assist students in finding shape, pattern, and meaning in the activities in which they were engaging and allow them to transform their perspectives and perhaps challenge previous learning. As was seen in one of the learning communities in this study and was found by Cress (2012), if students do not reflect with an expert or reflect well on their own, they sometimes become resentful that they have to engage in service, blame the community for the issues facing them, and stay rooted in their own stereotypes about individuals and/or communities.

Content knowledge. In 2007 AAC&U stated that one of its principles for college learning in the new global century is fostering civic, intercultural and ethical learning and emphasizing personal and social responsibility in every field of study, thus highlighting the need to incorporate the content knowledge of civic and intercultural into the curriculum. Studies show that students who participate in civic engagement, learn more academic content (Gallini & Moely, 2003) because they are able to apply the theoretical knowledge they are learning in the classroom into action; they are able to move from receiving knowledge to becoming idea creators (Cress, 2012). Students also learn higher-order skills-including critical thinking, writing, communication, mathematics, and technology at more advanced levels of aptitude. In addition, students who participate in courses that include civic engagement gain interpersonal effectiveness, are able to collaborate more effectively across diverse perspectives, and have a sense of self-efficacy for positively impacting themselves and others.

One example of this when in 1994, Portland State University adopted a culminating senior experience where interdisciplinary teams of students had the opportunity to apply what they learned in their major and in their other University Studies courses to a real challenge

emanating from the metropolitan community. These partnerships—designed to engage diverse communities for common purposes—are mutually beneficial ventures, as the organizations help students place their academic learning in a real-world context, and students assist organizations in meaningful projects such as grant writing, designing curriculum and educational materials, and serving as advocates for underserved populations and issues (AAC&U, 2007). Assessments show that the community work helps students become more aware of their own biases and prejudices and deepens students' understanding of sociopolitical issues. Students also develop a better understanding of how to make a difference in their own communities, thus creating a reciprocal relationship with the community for learning and being beneficial to all. This example not only allows us to see how content knowledge is used, but also the importance of sustained meaningful interaction with a community.

> **Teaching/mentoring.** Many studies (e.g., Chesler, Kellman-Fritz, & Knife-Gould, 2003; Dessel & Rogge, 2008; Gurin, Nagda, & Lopez, 2004; Nagda, Gurin, Sorensen, & Zuniga 2009) show that teaching someone else a set of skills increases one's own understanding of those skills; that teaching others is one way to increase active learning. Active learning is often described as more than just listening. Active learning involves reading, writing, discussing and being engaged in solving problems. Most importantly, to be actively involved, students need to engage in higher-order thinking tasks like analysis, synthesis, and evaluation as well as self-reflection. Teaching others serves as one way to engage in those higher-order thinking tasks.

> In addition, a University of Michigan study with Intergroup Dialogues showed that peer facilitation with other undergraduates was an important experience for both sets of students (Maxwell, Nagda, & Thompson, 2012). The study found that for facilitators, training coupled with applied practice of the new skills and insights allowed the facilitators to deepen their

learning around social justice issues. The study also highlighted other studies such as Chesler et al. (2003) where the peer undergraduates made gains in their cognitive, personal and professional development as well as created a more democratic space for mutual learning. "Undergraduate facilitators' leadership in dialogue minimizes hierarchy and seeks to provide more egalitarian ownership in the dialogue. There is a shared identification between participants and facilitators that leads to an ease of interaction and greater commitment from participants" (Chesler et al., 2003, as cited in Maxwell et al., 2012, p. 42).

Summary. Addressing complex, social problems in communities and tying them to the content of their courses, allows students to expand their own worldviews and engage in perspective-taking. This study found that by combining the elements of sustained, meaningful interaction, content knowledge, reflection, and teaching/mentoring; we were able to find significance in students' intercultural development through civic engagement. Practitioners can use evidence-based practices to show the relationship between civic and diversity work and how it allows for student growth.

Reflection on Improving Practice

During the debrief session with each faculty member and mentor, I asked what they would change about the program. Those changes included a longer training period for the mentors, an ongoing civic engagement placement for the students, and more interaction between the mentors and the faculty. In fact, both professors and mentors suggested that the mentor be present in the actual reflective tutorial to participate with the students in the civic engagement experience and therefore be able to better assist with the discussion and reflection. Faculty members also felt that by having this closer relationship with the mentors, they would be able to better reinforce the experiences/theory that the students were learning from the mentors.

Thinking about intercultural competence as a developmental process, and using the feedback and suggestions that the faculty and mentors gave, I plan to propose a model to Provost and faculty members at Wagner. The most important proposal is that the development of intercultural competence be intentional over the four years of a student's time at college.

First year. Based upon reflection from the research in this study, there are a few things that I would do to improve practice. First of all, I would begin the process of enhancing student intercultural competence by creating a semester long course for the mentors prior to their mentoring students. This course would follow a similar format that Wagner has put in place for its writing intensive tutors (WITs). WITs are nominated by faculty and staff and once interviewed, they take a semester long course to prepare them for being tutors. For the intercultural civic mentors (ICMs), Wagner should follow a similar model where the mentors would take the IDI at the beginning of the course, develop an individualized development plan, learn content about diversity and intercultural communication, and participate in activities and reflection. An additional component would include the ICMs participating in civic engagement with a community partner. This would allow the mentors to participate in the model of reflection that we want them to implement with their first year student class the following semester.

Secondly, the ICMs should be paid (similarly to the WITs) to be involved in the First Year Reflective Learning Tutorial, so that the ICMs fully participate in and understand the civic engagement work and are able to assist the students and faculty in unpacking the experiences while being able to conduct some workshops on diversity and intercultural communication.

Thirdly, I would want to partner with faculty and the Center for Leadership and Community Engagement to assist in finding civic engagement experiences that could be challenging and sustaining while allowing the First Year students to mentor others. Through this

study, we have seen that the power of mentoring and teaching others is a critical piece of intercultural development.

Finally, I would want to create regular meetings with the faculty and the ICMs so that there could be a greater exchange of ideas and more support for the students' learning process. I think these changes would enhance the experience for all involved and create less confusion and frustration.

These changes would be similar to the University of Michigan Intergroup Dialogue model in which peer facilitators are trained to run a course on intergroup dialogue with new students. These peer facilitators take a preparation course for a semester with faculty and student affairs professionals, then they co-facilitate a group of 14–16 students while taking a practicum course in which they can reflect and problem solve with faculty and administrators while running the dialogue groups. "Intergroup dialogue demonstrably benefits participants cognitively, affectively, and behaviorally. Participants show increased interest in political issues and awareness of institutional and structural causes of group differences as a result of participation in intergroup dialogue. They deepen their understanding of the perspectives of others and appreciate more the commonalities and differences between and within groups. They also increase their participation in college and community activities. Overall, participation in dialogues fosters active thinking and preparation for citizenship in a diverse democracy (Dessel & Rogge, 2008; Gurin et al., 2004; Nagda et al., 2009). They have a saying for the Michigan Intergroup Dialogues, "Intergroup Dialogue changes its participants, and it transforms its facilitators" (Behling, email correspondence, 2016). This quote highlights that mentoring/coaching/teaching enhances one's own understanding of the material.

Sophomore year/junior year. I think the sophomore/junior year could have a couple of emphases:

- If the student was interested in issues of civic engagement, they could take the semester long course to become an ICM. And then they could assist in facilitating the reflective tutorial (RFT) the following semester. This would address the course content aspect and the reflection with an expert. It would also provide meaningful, sustained interaction with others and teaching others.

- If a student were to study abroad, they would participate in an online course with either peer mentors or faculty to reflect upon their experiences while abroad. Even better, would be a course where students study abroad AND engage in service learning opportunity, with a reflective online tutorial. If they were able to teach others during the service learning opportunity, it would allow for a program that would bring together sustained meaningful interaction, reflection, content knowledge, and mentoring/teaching others.

- A learning community in the sophomore/junior year is another place to embed issues of democratic engagement connecting the civic and intercultural. This could be through courses in various disciplines that focus on embedding the concepts into the disciplines: i.e. nursing students looking at issue of obesity in the community and realizing that it is connected to the lack of a supermarket; education students working with adults with disabilities and connecting it to civil liberties and/or lack of civil liberties; history students creating an oral history project with new immigrants to the neighborhood. This type of learning community would again tie together the

sustained and meaningful interaction, reflection, content knowledge, and teaching others.

Senior year. Students at Wagner are required to complete anywhere from 100 to 400 hours of experiential learning within their discipline. This could provide the ideal avenue to look at diversity within their field of study and really delve into questions that the President of Wagner asks our students upon day one, "What would it look like to be a civically responsible person in the field of . . . nursing, education, theatre, psychology, biology, etc.?" By tying the experiential component to the intentional reflection on the question of becoming a civically responsible individual, it would allow students to grapple with inequities, challenges, and issues in the field they are pursuing while at the same time, encouraging them to begin thinking about how they could create change and a more inclusive and equitable field. Here again, students would participate in a model based on action/reflection in a tutorial where they could investigate the role of the academy and the community.

We have to reinforce Palmer's (1997) notion that community is about relatedness, that our ability to develop meaningful relationships across sociocultural barriers enables us to find our common values and appreciate the differences that others bring to the table. Palmer encourages faculty to engage and relate with their students in order to create community and he encourages faculty to help students create community amongst themselves and with the community in which service learning is happening. He writes about the "live encounter" (p. 37) with another person across difference allows for the examination of privilege and closes the distance between the two parties. In a 2013 study by Portland State University faculty, graduates in a capstone course that combined service learning and academics reported a greater sense of

empathy and understanding of people they formerly described as simply different from themselves. Students also reported new feelings of benevolence and patience.

The above curricular plan weaves in the four elements that were found beneficial in this study—sustained, meaningful interaction with others, reflection with an expert, content knowledge, and teaching/mentoring others. These high impact practices will allow students to engage in higher order thinking skills, active learning, and moving theory into practice thus deepening their learning.

Personal Experience

As someone whose job spans thinking about interculturalism inside and outside of the classroom, this research project was especially important to me. We often talk about transformative education in areas of study abroad or diversity education, however there is a gap in the intentional reflection we do with our students in order for them to clearly understand the scope of the experiences in which they are engaging.

I have been involved in many change projects over my 26 years in higher education and the pieces that I have found to be important include identifying a potential problem through available data, creating a diverse team to think about the issue and possible solutions, creating space for good communication and collaboration, and being flexible in problem-solving. These are also the needed items for an action research project. Action Research involves researchers and stakeholders working together to examine a problematic situation or action to change it for the better (Wadsworth & Epstein, 1998); a situation where one is taking the local knowledge and feeding it back into the setting to improve practice.

In being part of the first year learning community meetings at Wagner College, I noticed that we had many discussions about diversity and what could be done to enhance the learning

around it, but we weren't connecting it intentionally to the civic engagement work that students were doing in the community. So I proposed this project to a few faculty members to determine whether this was something that they thought we should explore and the response was positive. Working together with the faculty and the Center for Leadership and Community Engagement, we were able to identify learning communities and mentors for the research project. The regular communication and trainings assisted me in re-thinking "best practices" and challenges for a more embedded model for the College. More importantly, this project allowed for conversations with students, faculty, and administrators to begin thinking about the importance of intercultural sensitivity and some different ways that we might be able to incorporate intercultural sensitivity into the curriculum. I was most excited that as this project was coming to an end, there was a general education reform task force created and one of the competencies that the faculty identified as a key component for developing the whole student was intercultural sensitivity. In fact they were using the Association of American Colleges and Universities (AAC&U) rubrics and definitions which I used in this research study: they adopted Bennett's definition that Intercultural Knowledge and Competence is "a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts" (J. M. Bennett, 2008).

Although I was not a member of the general education task force, I had many conversations with the Provost about my research, and four of the eight faculty members with whom I was working on my research project were on this committee. The faculty championed the need for intercultural knowledge to be one of the competencies that we would require for our students' graduation. The Provost explained that as they looked at the intercultural competency, that the committee grappled with and decided to use learning about power and privilege as a

needed component for intercultural sensitivity development. The proposed general education model for intercultural understanding is emphasized across many disciplines. Criteria for the courses will be developed to focus on critical analysis of power and privilege, understanding difference, and fostering empathy. Wagner students will have to take three designated classes in the course of four years in order to achieve the general education requirement of intercultural understanding. I will be sharing the findings from my study so that the implementation team is able to review it as they begin making decisions in the summer/fall on what all of the final rubrics and courses will be that suffice the requirements and goals.

Implications for Future Action and Research

Civic engagement involves students with many of society's most urgent unsolved problems. It challenges students to consider deeply the responsibilities of a democratic society to its citizens, and to themselves. These forms of learning can have significant effects on students' ethical awareness, challenges students to confront alternative beliefs and values, and to think more deeply about their own. Research studies show that service and diversity experiences have positive effects both on students' civic commitments and on their overall cognitive development (AAC&U, 2007).

My hope is that this study will encourage other colleges and universities to examine how they are using civic engagement experiences for their students and whether or not they are integrating the concepts of intercultural communication and diversity into that work. Often, the office that works with the neighboring community is separate and distinct from the office that looks at issues of intercultural communication and diversity. Without the theoretical foundation provided by education on interculturalism, civic engagement can easily reinforce stereotypes and paternalistic attitudes. This study indicates that although the two offices and concepts of civic

engagement and diversity can be separated, there is an area of overlap, which could be very beneficial to students' development of intercultural competence.

There are many questions and thoughts that came up during this research project, especially when speaking with the faculty. In particular, some of the ideas for further research included:

- Assessment of intercultural and civic competence. It would prove fruitful to follow an undergraduate cohort beginning with their entrance into the college by administering the IDI to them and providing them with the results and a tentative plan for development. In their senior year the same cohort would take the IDI to see what types of changes occurred. This would be especially important if there was a program that scaffolded and integrated both civic and intercultural learning into their curriculum as proposed above. Besides the IDI, it would be important to use some qualitative methods to see what aspects of their college experience contributed to their development in both of these areas.

- Mentoring and teaching intercultural and civic components. There is a great deal of literature that refers to the transformative experience of peer mentoring and peer facilitation, but many times it is a byproduct of the study. It would be important to explore the teaching/mentoring aspect more fully. Since creating civic and intercultural experiences are time intensive and few colleges or universities have enough people and resources to fully implement an intensive program dealing with these important elements, utilizing upper-class student mentors and community partners could provide a vehicle for sustainability.

- Survey of Colleges and Universities. It would be interesting to explore through a

  survey of colleges and universities how many offices of civic engagement and offices

  of intercultural/multicultural work together on student leadership and development.

  As part of this survey, it would be fascinating to do a comparative analysis on

  students' intercultural development at the three types of sites: those who work only

  with civic engagement office, those who work only with multicultural offices, and

  offices (civic and diversity) that collaborate on their leadership development with

  students.

More and more, national organizations are figuring out ways to study the interconnection

between civic and intercultural development and how it fits within the mission of a democratic

education showing the importance continued research in this area. One example of this began in

2012 when a number of higher education organizations came together to create the CLDE (Civic

Learning and Democratic Engagement) Action Network (National Task Force on Civic Learning

and Democratic Engagement, 2012). This national leadership coalition is made of thirteen

member organizations which together will reach 2,000 universities and colleges and more than

eight million students. The coalition's mission is to work together to make civic learning

expected rather than optional in colleges and universities. This national commitment to civic

learning reinforces our need as practitioners to strengthen and enhance the experiences for our

students.

Conclusion

This study has shown that an integrated approach is needed to build intercultural

competence and that civic engagement provides a sustained, structured vehicle for its

enhancement. At the start of this study, I did believe that the mentors should have the largest

gain, because they were learning the material more deeply, reflecting on it, and teaching it to others. However, I hadn't intentionally considered the impact that teaching could have on the development of those first year students who were not labeled as "mentors" and formally teaching a class. The learning community in which students spent time teaching each other as well as teaching younger students in their civic engagement experience had the second largest gain. This finding indicates the importance of integrating teaching others into curriculum focused on the development of intercultural sensitivity. While this make good sense given all the studies showing that influence of peer teaching on the teacher, but it is not something that scholars or practitioners have studied directly. By integrating meaningful relationships with community, good content knowledge, reflection with an expert and teaching others, we were able to see the largest gains in intercultural development. When reviewing other studies and previous research, many of them brought together some of these elements but the integration of the four was not always obvious and not explored systematically. I believe that this study can help college and university educators to think about new ways to enhance intercultural development systematically through civic engagement experiences.

Intercultural competence is different from developing competence in math or writing—it is not a skill, but rather figuring out how to be in the world—which is much more complicated (Berry et al., 1989). This study indicates how a simple intervention can have some impact. But this is not an end; rather it helps us think about best practices around intercultural development (simulations, reflections, learning communities, experiential). Since only ten percent of college students have the ability to study abroad, and many more students are involved in civic engagement experiences, using civic engagement experiences to enhance intercultural development is critical. And the opposite is true as well, we need to prepare our students with

some intercultural communication skills in order for them to have meaningful civic engagement experiences. When the civic experiences are more effective, communities benefit from the work and students learn valuable and powerful real life lessons that make their academic work come to life. These types of experiences allow our students to work more effectively with those who may have different cultural affiliations. Further, these experiences will enable students to become more civically responsible individuals by making them more critically aware of their own understanding of cultural positioning and by allowing them to examine their own biases and broaden their global perspectives.

As the goal for intercultural education is behavioral flexibility and perspective taking, certain interventions help us prime the pump for intercultural learning. However, the process of developing intercultural competence is a long term, developmental progression that needs to be continually reinforced in our colleges and universities. This study indicates that priming the pump with the right amount of challenge and support can indeed assist in creating growth for intercultural sensitivity development. It also shows that by engaging students in teaching or mentoring others, a more significant gain can be achieved.

By thinking about civic learning and intercultural competence as part of democratic engagement, the learning process begins to include every discipline at a college. AAC&U recently updated its vision on civic learning in higher education to write,

> Americans need to understand how their political system works and how to influence it. But they also need to understand the cultural and global contexts in which democracy is both deeply valued and deeply contested. Moreover, the competencies basic to democracy, especially to a diverse democracy like ours, cannot be learned only by studying books; democratic knowledge and capabilities are honed through hands-on, face-to-face, active engagement in the midst of differing perspectives about how to address common problems that affect the well-being of the nation and the world. (National Task Force on Civic Learning and Democratic Engagement, 2012, p.3)

AAC&U acknowledges the need to understand global and cultural contexts while actively engaging in the community. The two concepts (civic and intercultural) are intertwined as important threads in a colorful tapestry of the higher education mission and we, as practitioners, need to strengthen the relationship between them. We must engage in dialogues, educational processes, and assessment at our institutions that bring diversity and intercultural competence into the framework of civic learning and thus creating stronger democratic engagement.

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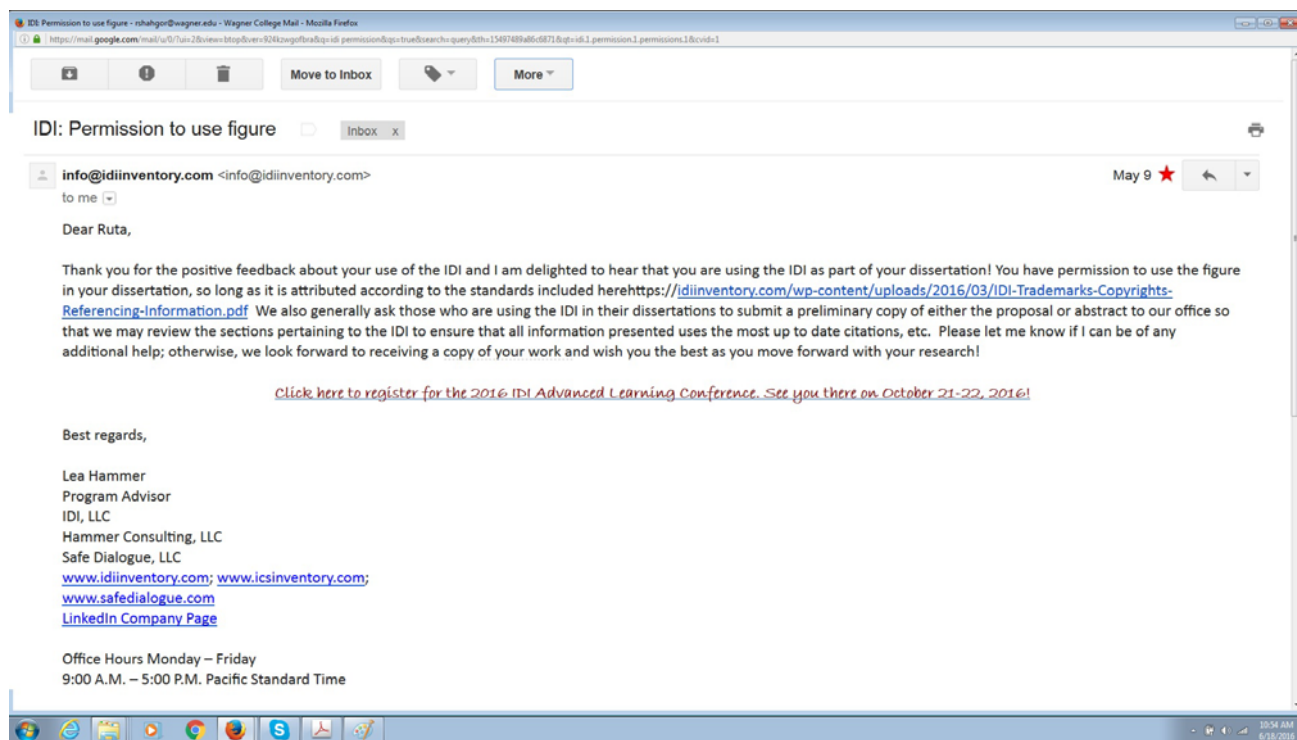
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